



# Sociology on the Rock

**Editor and Founder: Stephen Harold Riggins**

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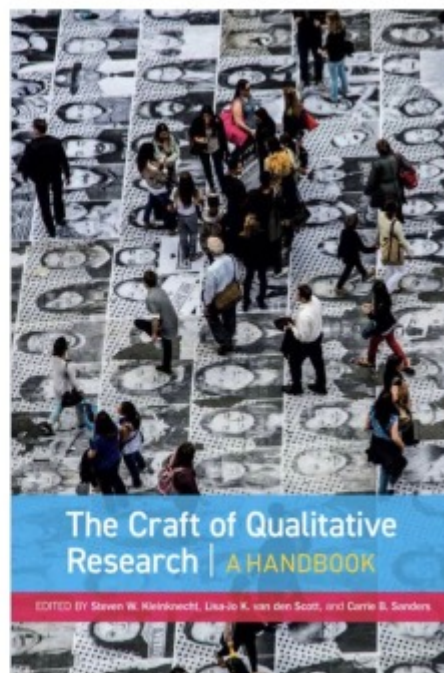
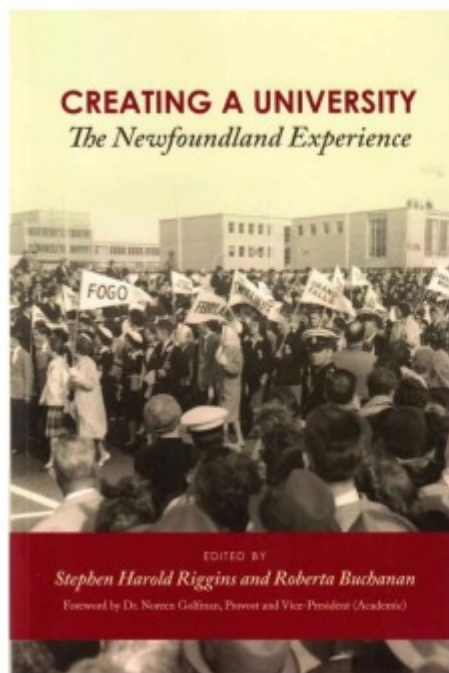
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*"Newfoundland is a special place, and please don't forget that. I took it as a tremendous compliment when my mother said of me, shortly before she died, 'Anne left*

*Newfoundland, but Newfoundland never left her.' Please do not ever lose the Newfoundland in you."*

**Anne Martin-Matthews**

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## Of Time and Serendipity: Sociological Roots and Surprising Swerves

By **Anne Martin-Matthews**

In October 2018, I stood on the stage of the Corner Brook Arts and Culture Centre at a Memorial University Convocation ceremony as Dr. Holly Pike, a professor of English at the Grenfell Campus, gave a 10 minute “oration” on my career. I was receiving an Honourary Degree. Her perspective on my career was fascinating (certainly to *me*, anyway!), in its clever juxtaposition of prospective and retrospective views of time, and how I have integrated both throughout my career. It conveyed a sense of consistency

and logic to ways of thinking that I had (apparently) manifested throughout my career – something that I had certainly not “seen” (in myself) before. Few of us have the opportunity of hearing others describe us, and our careers, in this way – with a perspective that was, with Dr. Pike’s deft touch, both thoughtful and reflective (without boring the young graduating class).

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## Sociology as a Vocation in Search of Why

By **Chimemerigo Princess Ilonze**

Recently, in a social theory class we talked about Judith Butler’s performativity theory. A part of the discussion had to do with the use of language and how words shape experience. I found this interesting for several reasons. First, I come from a Nigerian culture that places a high value on words and names. We are a very religious and superstitious people to the point that when someone is sick, we often never admit it for fear of aggravating the illness or alerting the evil spirits lurking in the corner. People would rather say, instead, that they are “strong.”

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## The Rise and Fall of Memorial University’s Centre for the Development of Community Initiatives

By **James Overton**

This essay is a personal account of my involvement with Memorial University’s Centre for the Development of Community Initiatives (CDCI). The CDCI was one of Memorial’s outreach efforts. It provided community consultation services, undertook research on community and development issues, and initiated a degree program leading to a BA in Community and Development Studies, taking its first students in September of 1973. The centre existed only briefly, from 1973 to 1978.

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## The Clipboard

By **Stephen Harold Riggins**

### Publications

#### Books

*Creating a University: The Newfoundland Experience*, co-edited by Stephen Harold Riggins and Roberta Buchanan, is a collection of 29 memoirs by retired Memorial University professors and staff who remember the university from the 1950s to circa 1990. The volume includes chapters by three sociologists: Ralph Matthews, Marilyn Porter, and Stephen Harold Riggins. There is also a chapter by Elizabeth Willmott, wife of MUN's first sociologist Donald Willmott.

Kleinknect, Steven W., Lisa-Jo van den Scott, and Carrie Sanders (Eds.) *The Craft of Qualitative Research: A Handbook*. Toronto: Canadian Scholars, 2018.

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## Photo Gallery

**Navjotpal (Nav) Kaur** is a PhD candidate in sociology at Memorial University. Some of her photographs were displayed this past winter at the First Space Gallery of the Queen Elizabeth II Library in a semester-long exhibition. Nav came to Memorial from Punjab, India, in 2016 and has since worked as a teaching assistant, research assistant, and per-course instructor while pursuing a PhD degree. Her research interests include men and masculinities, migration, caste, deviance, and motherhood. In her doctoral research, Nav looks at young men from Punjab who aspire to or have migrated to Canada on temporary resident visas – such as international students – with the intention of becoming permanent residents. She intends to explore how contemporary Punjabi

masculinities, particularly for men belonging to “high” castes, are (re)negotiated as a result of aspirations to or the accomplishment of transnational migration.

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