

# SOCIOLOGY ON THE ROCK

## Sociology Department Newsletter

*Memorial University of Newfoundland and Labrador*



Editor and Founder: Stephen Harold Riggins

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Dean Lundrigan (L.) and James Baker (R.)

# Sexuality amid Globalization and Nationalism: A Model based on China

By Jian Fu

The relationships between globalization, nationalism, and LGBTQ+ human rights create a complex landscape for discussions of sexuality. On one hand, the norms of LGBTQ+ rights have been disseminating globally, as evidenced by the legalization of marriage equality in 36 countries by 2024. On the other hand, right-wing populists and nationalists opposing LGBTQ+ rights are on the rise globally. For example, countries like Russia and Uganda not only refuse to safeguard these rights but actively persecute LGBTQ+ communities. Even in Canada, which was recognized as the most LGBTQ+-friendly country by Equaldex (2023), anti-LGBTQ+ movements like the “1 Million March 4 Children” have emerged. In this intricate context, how should we navigate the interplay between sexuality, globalization, and nationalism?



The Canadian and Rainbow Flags.  
Photograph by Stephen Harold Riggins.

My Memorial University Ph.D. dissertation uses China as a case study to explore these intersections. China, deeply embedded in the global economic system while promoting patriotism through its authoritarian regime, provides a quintessential example of how sexuality in the Global South intersects with globalization and nationalism. To explore these intersections, I conducted four months of fieldwork in 2019 across four cities (Beijing, Shanghai, Chengdu and Lanzhou) in China. With the help of local LGBTQ+ non-governmental organizations, particularly Parents and Friends of Lesbians and Gays (PFLAG) China, I recruited a total of 43 participants and participated in 26 activities organized by various LGBTQ+ non-

governmental organizations. Additionally, I conducted document analysis, news media research, and social media research. My data also includes one online survey, conducted in collaboration with PFLAG China’s Beijing Branch. This survey incorporated a scale designed to measure the attitudes of sexual minorities in China towards nationalism. The results indicated that 47.6% of respondents (1760) maintained a neutral stance on patriotism, while 15.7% identified as nationalists, and 1.0% as highly nationalist. Those opposed to nationalism within the Chinese LGBTQ+ community accounted for 35.8% of the survey sample.

This data allowed me to address three key research questions. First, regarding the intersection of sexuality, nationalism, and globalization in public discourse, my findings reveal that while external entities have pressured China on LGBTQ+ rights through naming, shaming, and direct advocacy, these external pressures encounter two significant dilemmas due to the principles of noninterference and particularism. The principle of noninterference requires the protection of national sovereignty, the promotion of self-determination, and refraining from interfering in the internal affairs of states. However, international human rights pressure on domestic policy changes inevitably raises the dilemma of potential interference in a nation’s internal affairs. The principle of particularism faces the challenge of promoting cross-border “universal” human rights standards while respecting regional, cultural, and religious differences.

Chinese nationalist discourse utilizes particularism to emphasize distinctive and authentic sexual traditions and values, and noninterference to frame external LGBTQ+ rights advocacy as interference from hostile foreign forces. However, Chinese nationalists exhibit a divided response to the definition of authentic Chinese sexuality, resulting in the coexistence of conflicting sexual nationalism discourses – namely, homophobic nationalism and homonationalism. Specifically, homophobic nationalists emphasize heterosexuality as authentic Chinese sexual values, while they consider homosexuality to be “abnormal” or “degraded.” Chinese homonationalists, on the other hand, argue that homosexuality is a prevalent phenomenon in Chinese history and literature and that there has been no historical or current systematic persecution of homosexuals in China, which

distinguishes it from Western societies. Homonationalists frequently cite Chinese “male love/porn (男风/男色)” idioms such as “long yang (龙阳)” and “broken sleeve (断袖)” and intimacies between two women, such as “jinlan qi (金兰契)” or “self-combing (自梳),” which are recorded in Chinese history. Homonationalists selectively overlook or deny the unfriendly conditions for the Chinese LGBTQ+ community while arguing that the homophobia present in China has been imported from the West.

Regarding how individuals within the Chinese LGBTQ+ community navigate their sexual identity amidst the complex interplay of nationalism and globalization, I developed an ideal typology categorizing them into three groups: Nationalists, Liberals, and Avoidants. Nationalist-leaning LGBTQ+ individuals in China, often referred to as “Pink Gays” (a combination of “little pinks (小粉红)” and “gays”) by their opponents, represent a unique phenomenon within the Chinese context.

The term “little pinks” originally referred to fans of the Boys’ Love (BL) subculture on Jinjiang Literature City, an online literature platform (Fang & Repnikova, 2018, “Demystifying ‘Little Pink’: The Creation and Evolution of a Gendered Label for Nationalistic Activists in China”). BL subculture fans typically discuss or write about romantic and sometimes sexual relationships between male characters on Jinjiang. A small group of these fans, known as the “Jinjiang girls who are worried about the country (晋江忧国少女团),” often wrote about patriotism and nationalism on the forum. In 2015, these nationalist BL fans engaged in an online scolding war with liberal public opinion leader Daguguji (@大咕咕鸡), which led to the term “little pinks” coming to refer to young nationalist girls. While the nationalist BL fans called Daguguji “chicken shit,” Daguguji referred to them as ugly “little pinks,” suggesting they were blindly supportive of the government. The 2016 “Diba Crusade Incident (帝吧出征)” further popularized the term “little pinks” on the Chinese internet, where it has been appropriated by liberals to mock nationalist young people as ideologically regressive and emotionally zealous, likening them to the Red Guards of the Cultural Revolution (Fang & Repnikova, 2018). My social media research finds that since 2017, the term “Pink Gay” has emerged, targeting pro-regime and patriotic gay individuals who are criticized by LGBTQ+ liberals for supporting a government that suppresses their rights.

The most notable characteristic of nationalist-leaning (Pink) LGBTQ+ individuals is their adoption of a pro-

regime stance and their belief that showcasing “positive energy” is the correct approach to advancing LGBTQ+ rights. Despite the government’s suppression of the LGBTQ+ community, Pink Gays support and even praise the Chinese government. Their logic, though controversial, is based on several strategies. They employ victim/LGBTQ+ blaming and public blaming to separate the state from the social suffering and individual difficulties experienced by the LGBTQ+ community, such as by criticizing HIV/AIDS issues as the result of a lack of self-discipline among gay men. And they use downward comparison, highlighting that LGBTQ+ rights in China are relatively better than in other countries where LGBTQ+ people face more severe persecution or that the general heterosexual population in China also faces numerous challenges. Moreover, they establish patriotism as a salient identity, prioritizing their identity as patriotic Chinese citizens over their LGBTQ+ identity, which they are willing to sacrifice for national pride.

In contrast, Chinese LGBTQ+ Liberals represent the opposite group, associating LGBTQ+ suffering directly with the Chinese state. Unlike Pink Gays, who use downward comparison, Liberals employ upward comparison, emphasizing the disparity between LGBTQ+ rights in China and more progressive countries. Moreover, while Pink Gays prioritize patriotism, Liberals decouple their “love for the country” from state-sponsored patriotism, expressing love for the land and people rather than the Chinese government or Communist Party.

LGBTQ+ Avoidants, in contrast to both Pink Gays and LGBTQ+ Liberals, choose to navigate the contradictions of sexuality, nationalism, and globalization by avoiding them altogether. Their logic is rooted in pragmatism: they prioritize survival over LGBTQ+ rights, fearing punishment and lacking the means or willingness to leave China. Consequently, they marginalize their LGBTQ+ identity to avoid potential risks.

Finally, regarding the strategies of Chinese LGBTQ+ activists, my findings reveal that they are both creative and pragmatic. For example, PFLAG China strategically utilizes filial nationalism – a state-led ideology that encourages loyalty to the nation akin to filial piety towards one’s parents. By framing its discourse within family values, PFLAG China mitigates risks when communicating with families, the public, and the government. Parents and families thus act as crucial intermediaries, mediating the power dynamics between sexual minorities and the state.

Moreover, despite rising nationalism, China's deep integration into globalization – particularly within the neoliberal world economic system – creates paradoxical opportunities for LGBTQ+ activism. For instance, foreigners and foreign companies in China often enjoy certain privileges, which Chinese LGBTQ+ activists have leveraged. Examples include Shanghai Pride, which benefitted from the privileged status of foreigners, and internal equal policies implemented by transnational corporations such as IBM China. Additionally, some embassies (e.g., those of the U.S., EU, Netherlands, and Canada) and the United Nations' human rights system have provided support to LGBTQ+ activism in China. However, these strategies carry risks, as seen in the closures of pioneering

LGBTQ+ organizations like Shanghai Pride in 2020, LGBTQ+ Rights Advocacy China in 2021, and Beijing LGBTQ+ Center in 2023.

In conclusion, my research illuminates the interplay and operational mechanisms of sexuality, nationalism, and globalization within public discourse, individual experiences, and social movements. It contributes to a deeper understanding of intersectionality, diversity, and heterogeneity within the Chinese LGBTQ+ community. Furthermore, it sheds light on the internal heterogeneity of nationalism, the dynamic state-society relations in authoritarian regimes, and the geopolitics of LGBTQ+ human rights.

## Including Trans People in the Research Process: “Nothing about us without us”

By Jesse Henstridge-Goudie



Jesse Henstridge-Goudie photographed by Tania Heath of Project Power Back.

“Nothing about us without us” is a phrase that gained popularity in the 1990s in reference to disability services and advocacy in healthcare. It has since expanded to discussions of various services, policy making, research, and even media representation for

many marginalized groups. In other words, anything that is supposedly created for the benefit of a community, with a certain demographic as the target audience or is using their experiences as data, should be in direct dialogue with that community which has experts on their own lives and needs. This of course includes academia, where transgender and non-binary people are often excluded from research, both as participants and as researchers.

The issue becomes the balancing act of leaving space for transgender and non-binary academics doing trans research without placing the burden of labor solely on the marginalized community. So as academics, how do we go about engaging in ethical, non-exploitative research on underrepresented groups? And as trans and non-binary academics, how do we deal with the sometimes crushing weight of responsibility for an entire, very diverse, group of people? At least in my personal experience, it often feels that if we do not research our own experiences, then nobody will. In this article I will discuss the importance of making space for trans researchers in every field, but particularly in Trans and Queer Studies, as well as the inclusion of minority-community members in different capacities in every step of the research process.

If you find yourself asking the question who should be doing a certain type of research, or research on a particular group of people, a better question to ask

would be why are we doing this research? What is the end goal, and what do we hope to achieve by doing this work? The positionality and identity of a researcher will always have an effect on the results of a study, and the illusion of objectivity can prevent us from realizing the full benefit of having diverse research teams and results. Transgender academics and researchers doing work on the trans community should be given a platform and support as they often have the lived experiences that give them a unique insight into problems and questions regarding their own community. More work needs to be done to mitigate the systemic barriers that keep trans people out of the traditional academic system.

However, transgender identity is not a monolith, and even though there are many shared and common experiences, just being trans doesn't mean a researcher is going to understand the full scope of the experiences of the subgroups they are studying. Also, because trans people are so underrepresented in academia and research that leaving the work up to the few existing trans researchers not only places pressure on those individuals to represent an entire community, but reduces them to this one aspect of their identity when their research may be completely unrelated. Furthermore, it creates a self-perpetuating cycle of keeping questions about the trans community and trans participants underrepresented in mainstream research.

Questions on the ethics of engaging in research on marginalized communities are not new. A well-known Canadian example is Dr. Richard Ward, professor of medical genetics, who took 883 vials of blood between 1982 and 1985 originally for a study which received a \$330,000 grant from Canada Health. The goal then was identifying a genetic marker for arthritis in the Nuu-chah-nulth in Ahousaht, British Columbia, where there was a high presence of the disease, and working towards a cure (David Wiwchar in *Ha-shilthsa*, Canada's oldest surviving First Nations newspaper, 2004). This is what the participants were told and why they consented to their blood being used. Participants also understood that they would hear results within a year. However, after finding nothing, Ward took a position in the U.S. where the government gave him another \$172,000 to continue studying the blood, and once again he found nothing. After taking a position in England, Ward started using the blood for his own anthropological research and loaning it to other academics for unrelated studies. He became one of

the top researchers in his field, while the Nuu-chah-nulth continued to suffer from the disease and heard nothing from Ward or from the study to which they had contributed.

For many Indigenous communities, DNA and blood has spiritual importance, and the people of Ahousaht felt used and disrespected. Not only was their trust broken, but their contributions and labor were used for the benefits of Ward and his academic career instead of the benefit of the community from which the data was extracted. Ethics boards and protocols have been put in place in order to prevent something like this from happening again in terms of transparency and consent, but in order for research to avoid being extractive it must be collaborative. Community involvement in the entire research process is increasingly becoming not only recommended for ethical research, but a requirement. Strategies for participant inclusion have been developed by various researchers, such as the "involvement matrix" (Smits et al., *Research Involvement and Engagement*, 2020).

In an article for *Nature Medicine*, Ayden Scheim (2019), a transgender Assistant Professor of epidemiology and biostatistics at Drexel University in Pennsylvania, discussed how committees of trans people from the subgroups they were studying, such as Indigenous trans people or sex workers, were integral for developing survey questions, and as a white transgender person who transitioned many years ago, his personal experience was not always relevant. "It's not just about community engagement, but it's about the [transgender] community having control over the research process and over major decision-making" (Scheim as quoted in Santora, *Nature Medicine*, 2021). Jackson and Moorley (*Journal of Advanced Nursing*, 2022), discuss the importance of qualified community-member participation particularly in the peer-review process by journal editorial teams in order to continue the inclusion work done by the research team, as information dissemination is a part of the research process. "Qualified" community members include academics and scientists, but also activists and advocates.

Scheim et al. (*The Lancet*, 2019) describe the experience of attending an International AIDS Society conference. They attended a panel titled Perspectives of Transgender Women on HIV Prevention and Care where there were four cisgender panelists, one of

whom misgendered a colleague; and one transgender Spanish-speaking panelist who was not given proper translation services. They argued that the exclusion of trans researchers and contributors at the conference renders them invisible in the work on their own lives, and many of the issues that arose could have been avoided by consulting trans experts. Also cisgender researchers, especially those receiving funding for their work, have the ethical responsibility to actively work for the inclusion of transgender researchers, including refusing to speak at conferences where trans people are not appropriately represented.

The need for community inclusion, particularly in survey design processes and in the dissemination of information, became very apparent to me when I was hired by my supervisor Dr. Ailsa Craig as a research assistant, and began facilitating youth advisory groups for the 2024 Canadian Trans Youth Health Survey. The purpose of these groups is to give the creators of the survey (the Stigma and Resilience Among Vulnerable Youth Centre in British Columbia) feedback directly from transgender youth on how the questions are worded, and any pressing topics relating to the health of transgender youth that might have been excluded before the survey launches. As well as if the results of the survey line up with their own experiences, who should see the data, the best way to spread information, the best way to recruit trans youth to take the survey, etc. As I sat in a room with what were essentially my peers, I quickly realized how different all of our experiences were with the healthcare system, in school, and even in relation to our own gender identities. People that were only a few years younger than me described experiences in school that

were so far removed from my own. It gave me hope. It shows how much progress we've made in such a short period of time, but also exposes new struggles and needs that are not being appropriately addressed. These groups were nationwide, and each province had the opportunity to share with the organization what issues they believe are most relevant for their province, as each place has its own sociocultural factors and unique needs. Most importantly, the youth were monetarily compensated for their work and time, and are going to have an influence on what will come out of the research and how it can be most beneficial to their community. **A link to learn more about the Canadian Trans Youth Health Survey: <https://www.saravyc.ubc.ca/ctyhs2019/>**

Not only does meaningful community collaboration contribute to more ethical research, it yields better research. Studies and results with more accurate data that addresses real issues facing the communities we are studying, that actually benefits those providing us with data. Also, the onus is not simply on transgender researchers to do this work. Transgender researchers should not be used as tokens meant to give the illusion of inclusion, but actively given the space for contribution and acknowledgment for their work. Cisgender researchers doing studies on transgender people have the ethical responsibility to address their position of power in academia that allows them to receive grants and opportunities, and use that power to ensure transgender researchers are treated equitably and properly represented in the field, as queer theory as we know it was built on the experiences and work of queer academics and community members.

## What Sociologists Offer Marine Research: Blue Justice

By **Felix Morrow**

While Memorial University sociologists do not need to be reminded of the social importance of marine environments, sociology as a discipline does. Recently, there has been a series of calls for a variety of oceanic-focused sociological research ranging from narrowly defined to broadly defined environmental topics. At the root of these calls is the observation that marine environments are full of social, and eco-social, relations ranging from interlinked environmental and social decline to labour conflicts,

social movements, cultural activities, and governance by social institutions.

In light of these calls, at the 2024 annual meeting of the Canadian Sociological Association, I gave a presentation on the theoretical frameworks that sociologists can draw upon to engage in the proposed oceanic research agendas. In this article, I draw on the lessons I have learned doing and reading fisheries research to provide a more general argument of what sociology can potentially bring to the table by stepping beyond the terrestrial.

Over the course of my academic career, I have been involved in research on illegal fishing, specifically of sea cucumbers, and the political economy of overfishing and fishery collapse. Growing up in Victoria, BC, I have always been a short walk away from the coast, grown accustomed to killer whale sightings off the bow of BC ferries, and been active in the local environmental movement. I remember taking photos of great blue herons and Oyster catchers at the beach. And, at the same time, I recall provincial states of emergency where smoke from mainland forest fires crossed the Strait of Georgia and smothered Victoria. Across these experiences I have developed a strong connection to the environments and non-human life around me while witnessing moments where it all seems in peril.



Harvesting Sea Cucumbers. Photograph by Jorge A. Lopez-Rocha.

Beyond this personal appreciation for the oceans, my Master's Thesis will be focused on the social movements that engage international fisheries governance bodies. Through these projects I have been exposed to literature across social scientific disciplines that speak to marine social issues. From these experiences, I aim to highlight how sociologists are well positioned to substantively incorporate critical perspectives that center equity and justice – a conversation that Patricia Widener started in a 2018 article in the journal *Environmental Sociology*, "Coastal People Dispute Offshore Oil Exploration: Towards a Study of Embedded Seascapes, Submersible Knowledge, Sacrifice, and Marine Justice." Specifically, I will be focusing on the emergent concept of "blue justice" and how it applies to militarized state responses to illegal fishing.

The concept of blue justice was coined in 2018 at the Third World Small-Scale Fisheries Congress, an event organized by the global research partnership, Too Big to Ignore, which is based at Memorial University and led by the geography professor Ratana Chuenpagdee. Blue justice entails a direct challenge to "blue economy" frameworks that emphasize the interests of industry, governments, and financial institutions in the sustainable development of maritime resources. Blue justice activists and scholars aim to recenter the people that live and work in marine environments as a central consideration in academic and policy conversations. For researchers, this entails explicitly asking equity and justice questions when researching marine topics.

A blue justice lens extends to a wide range of sociological fields, including examinations of economic and political inequities, which cultures and knowledges are given primacy over others, and rejecting the all-too-common assumption that a rising tide lifts all boats in a system built on inequality. It is critical to recognize the inherent conflicts within the social organization of marine spaces and resources and actively consider how they can be documented by sociologists. In the realm of blue justice the expertise of sociologists in documenting and problematizing power relations makes our perspectives important when we incorporate human relations within, and with, marine environments.

I was exposed to the prevalent role state violence assumes in wildlife enforcement through my involvement in research on illegal sea cucumber fishing, specifically in Australia and India. In 1977, maritime borders were expanded to give states full sovereignty to regulate economic activities (e.g., fishing, extraction, etc.) over 12 nautical miles from the continental shelf, and exclusive rights for an additional 188 nautical miles. Notable for sociologists, Philip E. Steinburg highlights in his book *The Social Construction of the Ocean* how such changes to the legal and political structuring of ocean-space have been consistently (re)organized around the interests of dominant state actors.

Based on a case study of illicit sea cucumber fisheries in Indian waters, Muralidharan and Rai highlight the Indian government's closure of livelihood-sustaining artisan sea cucumber fishing, thereby criminalizing fishers who continue to fish (*Political Geography*, vol. 80). While overfishing was an issue, the principle reason behind the decline of the sea cucumber fishery was trawlers fishing for shrimp. The militarization of Indian waters was premised on concerns relating to

the movement of smugglers, combatants, and refugees resulting from the 1983 Sri Lankan civil war. Militarization gave rise to a “green war” or “war by conservation” in which the Indian Navy became central in preventing illegal movement in Indian waters and targeting illegal fishers. Critically, the term green wars describes a rhetorical shift in which the language of conservation is transformed into the language of securitization.

In Australia, fishers on “blue boats,” typically from surrounding countries and carrying impoverished people, are intercepted by the Australian Navy. Their catch is confiscated and a portion of their vessels burned with the fishers placed on the remaining vessels and removed from Australian waters. Following such interventions the Australian Navy promotes photos of burning boats to the media and frames their actions as a defense of Australia as a nation – thereby engaging in the rhetoric of securitization instead of conservation.

In these examples, a kind of double victimization occurs where people’s social conditions push them into economic activities that then put them at greater risk of state violence. More broadly, the concept of green wars is important for sociologists interested in environmental topics because it obliges us to grapple with social inequality as we continue through an era of ecological decline. In such cases, sociologists have the opportunity to think about the application of state violence in conservation efforts as a broad social phenomena that is interlinked with other social injustices. As Widener notes, this will require us to adopt a blue justice lens in sociological research relating to a broader range of marine topics than those discussed in this article.



A heron photographed by Felix Morrow

*Felix Morrow is a graduate student in the Memorial University Department of Sociology.*

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## James Thomas Ernest Baker (1974-2024)

By **Stephen Harold Riggins, Victor Satzewich, Chris Martin, Dean Lundrigan, and Debbie Brown**

Dr. James Thomas Ernest Baker, age 49, of Paradise, NL, passed away on June 13, 2024 in St. John’s. He taught in the departments of sociology and political science at Memorial University, having completed BA, MA and PhD degrees at MUN. Born in 1974 in Carbonear, Jamie is remembered for his passion for politics, Newfoundland and Labrador history, and student rights. His research about ethnicity, immigrants and refugees, as well as young people, was a testament to his commitment to social justice.

The highlight of his academic career was being awarded a two-year Banting Postdoctoral Fellowship. Banting postdocs are awarded annually in the social sciences to only two dozen recent PhDs and they are very lucrative. Jamie received \$140,000. He chose to spend those years at McMaster University, where he was supervised by Victor Satzewich, an internationally-recognized authority on the Ukrainian diaspora.

After completing a BA degree as a double major in political science and history in 2001, he was awarded a MA in political science in 2006. As a graduate student, he was actively involved in student life



through the Graduate Student Union. This included being elected VP Academic and serving on several important university committees. In 2003, he was elected to serve as vice-chair of the Senate Committee on Course Evaluations. He was also quite involved in residence life at Memorial, serving as the last President of the Burton's Pond Student Association and the first President of the Cabot Court Student Association.

He published two articles, based on ideas in his MA thesis, in prestigious academic journals (*National Identities* and *Studies in Ethnicity and Nationalism*). Few MA students are able to achieve this. The topic was Newfoundland identity. "As Loved our Fathers: The Strength of Patriotism among young Newfoundlanders" is about the difference between patriotism and nationalism and the difference between a real and a potential ethnic group. It required sensitivity when the public feels they have a stake in these debates. The other article is "A Newfoundland Ethnicity?." It is indeed strange that Newfoundlanders might constitute an ethnic group when no sociology textbook, to my knowledge, describes them in these terms. The MUN department in its nearly 70-year history has never been successful in retaining come-from-away faculty with long-term interests in race and ethnicity. It is not a surprise that a Newfoundlander successfully raised the issues of what might be learned about ethnic identity in a region which remains dormant in terms of nationalism. Jamie had thought deeply about these topics.

Unlike many professors who do not trust the media, Jamie was not afraid to talk to journalists: CBC news, NTV news, *The Independent*, and *The Telegram*. A reporter for *The New York Times* (June 2, 2017) even contacted him to hear his insights into the meaning of the term "Newfie." Jamie argued that the term was not always derogatory. The meaning was context dependent because the degree of status attached to the word depended on speaker and audience.

He applied to study for a PhD in sociology in 2007, about a year after he began working at the Association for New Canadians (ANC). He did not want to leave Newfoundland and turned to sociology because Memorial did not then offer a PhD degree in political science. His academic experience as a PhD student was fundamentally shaped by his employment at the ANC. His activity in the bureaucratic apparatus of multiculturalism gave him an unusual background for a Newfoundlander his generation. At the ANC he held the office of Researcher and Assistant Program Development

Officer and was a key person writing the grant proposals which were essential to the survival of the ANC. His switch in majors eventually paid off, although it delayed his career by one year.

His PhD dissertation completed in 2014, and which I supervised, was titled "Defending the Indefensible? The Use of Argumentation, Legitimation, and Othering in Debates in the Canadian House of Commons 2010-2022." The method, which he first learned from my courses, was the kind of critical discourse analysis practiced by socio-linguists such as Teun van Dijk and Norman Fairclough. I will let Jamie explain the politics. "While the Conservative government contends that Bill C-11: The Balanced Refugee Reform Act and Bill C-31: Protecting Canada's Immigration System Act are aimed at refugee reform and designed to target 'criminal middlemen,' I argue that their approach is actually aimed at restricting refugee asylum, despite the fact that it is an internationally recognized treaty right.... While contemporary Canadian political ideologies differ significantly, opposition parties nonetheless unintentionally reproduce the Conservative worldview regarding asylum seekers. The Conservative defense is not only fallacious, untenable, and prejudicial but designed to portray asylum seekers as criminals, fraudsters, and security threats."

Looking at his publication record in the attached bibliography, a number of things need to be considered. Teaching at MUN and working for the ANC meant that for a significant part of the year – many years – he held down two full-time jobs. He suffered from the disease of obesity which limited his mobility and shortened his life. I remember hearing him say several years ago that he did not expect to live to be old. His dissertation was completed during one of the worst periods since the 1970s for young academics to obtain tenure-stream teaching positions. He applied for permanent employment at universities from St. John's to Winnipeg. Like many former students of his generation with PhD degrees in hand, his inability to land a tenure-stream position was difficult to accept, but he apparently did not dwell on the problem. Towards the end of his life he made sacrifices to help his mother whose health was declining rather than putting his career first.

**Victor Satzewich:** I feel privileged to have been able to both work with Jamie on his Banting Post-doctoral Fellowship at McMaster University and to get to know him on an interpersonal level. We talked regularly after he returned to Newfoundland and was devastated to learn of his passing earlier this year.

Jamie's post-doctoral work involved a comparison of the experiences of refugee youth in Hamilton and St. John's, with a particular focus on the routine, everyday slights, or microaggressions they experienced in the two cities. His project was not only theoretically and empirically interesting insofar as the two cities have very different immigration histories and community dynamics, but was also very timely given the widespread interest in Canada in irregular border crossers and the various challenges associated with broader refugee resettlement and integration. One of the things that impressed me the most about Jamie and his approach to his research was how he hit the ground running once he found out he was awarded the Banting. He already had strong community connections in St. John's via his work with the Association for New Canadians, and he immediately began to cultivate relationships with the key gatekeepers in the settlement sector in Hamilton. Shortly after he arrived in Hamilton, we met with members of the Immigrant Services team at the YMCA of Hamilton, Burlington and Brantford. It did not take long for James to bring the Youth Engagement workers on board with his research project to help him identify participants to interview for the project. I think he impressed everyone at the table with his sensitive approach to how he wanted to collect data and interview refugee youth.

While at McMaster, Jamie taught courses dealing with Social Problems where he was particularly interested in encouraging students to connect abstract theoretical and conceptual issues to real world concerns and issues, and to their expressions in popular culture. Jamie took a thoughtful and deliberate approach to how he organized his courses, assignments, and interactions with students. He had high expectations of his students, and was not afraid to explain to students how they could improve on their writing and analysis skills. Jamie was an incredibly kind and conscientious citizen when it came to his work and his colleagues. Always generous with his time, he had his eye on enhancing the collective good of the organization he was part of. To me, this was clearly most evident in his commitment to his work with the Association of New Canadians.

I loved both our in-person and long-distance chats over the phone. With similar senses of humour, we found many opportunities to laugh at the same absurdities about life in general, the immigration system and the academic world. It so happened that our mothers were ill at the same time and so we also shared many moments of grief, despair and worry. But even in those difficult moments, Jamie always found a way to offer comfort and a kind shoulder to

lean on. I miss my dear friend and colleague immensely.

**Chris Martin and April Lee:** We are all going to miss our dear friend Jamie very much. Friends for nearly fifteen years! Jamie gave me one of my first academic jobs doing research through the Association for New Canadians, brought me along on conferences, and helped me to write early publications. He showed the way through completing a PhD by determination, resiliency, and not taking crap from anybody. He worked hard and was proud of his accomplishments. He was funny and kind but saucy and totally sarcastic! He was also thoughtful and never missed a call on big occasions over the years, a reliable friend and someone you felt would always be there.

In the early years we would all get together and play board games on weekends, something which I know he always looked forward to. He was very competitive. During the pandemic, our little group of Ontarians and Newfoundlanders would play Jackbox Games late into the night, relishing in who could say the most outlandish or ridiculous responses to the questions. Jamie was particularly good at being silly when it came to these games! These are times I know we all treasured.

I feel very lucky that Jamie was there for me throughout my own academic journey. In some ways, we were both a bit of the same fish out of water in that world and it made all the difference to have such a big and strong personality to help me through. Love you Jamie.

**Dean Lundrigan:** Jamie and I were friends for over ten years, meeting through our mutual friend Chris. We quickly became good friends, playing weekly board games and bonding over our "Leafs-Habs" rivalry. Jamie never forgot an important date and was often the first to congratulate you on a major milestone. He was a true beacon of honesty and sincerity, never shying away from the truth, even when it was hard to hear. His candid nature was a gift, reminding us of the value of authenticity in our lives.

I will miss his infectious laugh and larger than life personality. I will especially miss our coffee chats on the rock, where laughter and deep conversations flowed freely. Rest in peace, dear friend. You will be deeply missed.

**Debbie Brown:** Jamie was my supervisor for two years at the Association for New Canadians. We shared the rush of getting the proposal completed, the submit button clicked, the reports finished, and the joy of

seeing the project in full swing. We also shared laughter over animal photos and 80's rock quotes. His quips and funny email responses sometimes made me laugh out loud in my office. Since leaving the ANC, Jamie and I have been working on a music project which celebrates immigrant musicians who have found home in Newfoundland and Labrador. It is a project that not only creates awareness of the many sounds that weave together to make up the diverse musical tapestry of the province, but also fosters a sense of belonging. Creating a sense of community has always been important to Jamie and me and it was great to stay connected through this passion.

Jamie, I didn't get the opportunity to play the songs for you. That leaves a heaviness in my chest. When this album is finished, this music will be lifted up so that its vibration meets with the vibration of your energy in the trees and rivers and evening breezes. I hope I will see that for a moment the stars are a little brighter and know you are content. Shanti. Peace, peace, peace, Jamie.

*If you are interested in hearing the album ("Global Music: Volume 1"), check it out on streaming platforms like Spotify.*

*Thanks to Caul's Funeral Home, St. John's, which provided some of the information appearing in this article.*

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## For Vince Walsh

By Linda Cohen

My husband Tim and I were travelling during the celebration of Vince's life and couldn't make it home in time, but we spent hours on the road reminiscing. Tim has so many stories going back to their teen years, including a trip to Toronto to look for work. As the oldest, Vince took charge and found an apartment and employers who hired on the spot. He knew what it meant to be a "migrant worker."

My memories "only" go back 40 or so years, to our early twenties. Vince was one of the few M.A. graduate students in my MUN cohort, he in anthropology and I in sociology. Our departments worked closely together at that time and we took many of the same courses. A favourite was Louis Chiamonte's "photography as fieldwork" course: our projects were hilarious! Documenting how we made wine and beer were favourite topics. We also

worked together one summer. We were both hired as fieldworkers to go to Lark Harbour (NL) and take notes on return migration for a Nova Scotian professor. Being very young and too eager to get a job like this, neither of us asked any questions about transportation, pay, or accommodations. We found out too late that none would be provided up front, so we hitchhiked from St. John's. With no money "until the grant came in" and nowhere to stay, we arrived in Lark Harbour late one evening as a pair of townie streets.



Vincent Walsh

Vince was a consummate anthropologist, very good at breaking the ice. He managed to convince our last ride into Lark Harbour that we were harmless enough, if a little loopy. That guy brought us to a family who would let us sleep on their basement floor on the promise of rent to come. Week after week we waited and called the Nova Scotian professor. Our hosts very generously fed and housed us, largely because Vince was so engaging. They loved him and he enjoyed the work. He even helped dig out their septic tank (a barrel) when the added load on their plumbing threatened our stay.

I'll remember Vince for his great conversation and his sparring with intellectuals in and beyond the university – particularly writers / philosophers John Horwood, Frank Barry and David Benson. Vince was a Marxist in the early days, even after becoming a businessman running the Ship Inn. He laughed at the irony of it. However, he was adamant about not imposing his theoretical interpretations on participants in his research on inner city housing and grassroots politics in St. John's and Manchester, England. He always let them speak for themselves and vigorously upheld this position in successfully defending his Ph.D. dissertation ("The Social Life of Hulme: Politics and Protest in an Inner City Housing Estate," 1994, University of Manchester, supervisor: Professor Tim Ingold).

Vince was a respected colleague in the Department of Anthropology at MUN. An active consultant and filmmaker in the Visual Anthropology Unit at Memorial University, Vince had more than a dozen films and papers on local issues and the arts to his credit. In addition to his many years as an online instructor at MUN, he taught sociology and anthropology courses in universities and colleges in Manchester (England), Cape Breton (Nova Scotia), Wolfville (Nova Scotia), Prince George (B.C.), Brandon (Manitoba) and Grand Falls (Newfoundland). He was a good friend to many and whenever we met, professors Tanner, Inglis, Chiaramonte, Nemeč, Clarke, Leyton, Kennedy and others would inevitably ask how Vince was making out after he moved to Grand Falls. He continued to teach online for the Department of Anthropology until 2022, encouraging students to write and think critically about their worlds. Students loved his stories and illustrative examples.

Finally, Vince was a dad. Everyone in our family has great memories of times and outings with him, Katie, and Morgaine. He taught me (and many others) how to fish for trout! Even after he moved away, Vince sent in something every year for our communal Christmas Eve potluck table: moose or salmon or berries.

I miss Vince for all these reasons and more. He was a true brother in spirit. RIP, Dr. Vincent Stephen Walsh, September 7, 1955 – June 12, 2024