



Commit Sociology

The Newsletter of the Department of Sociology

Spring 2019

Congratulations to the Class of 2019

ABOUT “COMMIT SOCIOLOGY”

The former Prime Minister of Canada, Stephen Harper, popularized the term “Commit Sociology” in April 2013, in response to the Liberal Party’s, Justin Trudeau, comment in parliament who argued for a need to look at the underlying causes of the Boston Marathon bombings. Harper countered, “I think, though, this is not a time to commit sociology.” A year later, when groups were advocating for a national inquiry into the missing and murdered Aboriginal women, Harper responded by saying that these are “crimes;” they are not “sociological phenomena.”

Then, in October 2014, the Gian Ghomeshi story broke and students and faculty could not stop talking about the case specifically and sexual assault more generally. The need for a cross-campus

dialogue was apparent and in the halls of the third floor BAC, the idea of a “Commit Sociology at Acadia University” occurred. The thinking was to have a discussion open to all members of the Acadia community.

Honours students each year are tasked to take the lead on Committing Sociology at Acadia University either by organizing a Commit Sociology or writing for this newsletter.

The articles in this newsletter are largely written by the Honours Sociology class of 2019. Most are about or relevant to their thesis research. We also include highlights from this past academic year of students and faculty.



The honours class of 2019: (l-r) *Samantha Teichman, Jenna Purkis, Christine Moreau, Katie Winters, Remy Bradley, Nick Lowe, Imriel Bissette, Caroline O'Connor, Naomi MacDonald-Francis*

In Sociology at Acadia University we are committed to Public Sociology and transformative practices. We engage our students as concerned citizens in critical debates on matters that shape our lives individually and collectively. For change to occur, the root causes of “sociological phenomena” must be understood and addressed.

Who's Saving The World...

by Caroline O'Connor

This past 2018/2019 academic school year I completed my Honours thesis *The Last Straw*, with the Sociology department here at Acadia. I combined my passion for sociology and love for the natural environment to research what influences Acadia University students' receptivity to the movement to ban single-use plastic straws. The purpose of my research is to help provide insight into what influences young people in Canada to practice behaviours that benefit the natural environment in what is considered to be the most environmentally conscious generation.

To do so, I took a quantitative approach by distributing an online survey to the entire student population at Acadia University. The survey asked questions concerning demographics, as well as behaviours and attitudes regarding the natural environment generally and the movement to ban single-use straws more specifically. In total, I received 433 complete responses. Approximately 76% of respondents identified as female and 22% as male, the remaining 2% did not identify with one or the other. Initially, I wondered if it was just a coincidence that more females responded to the survey than males, or maybe there are just that many more females than males at Acadia? But then it did not seem so coincidental. One of the most prominent themes I found while analyzing my survey's data was gender.

In my survey, there was a section that asked students how much they agreed with a series of statements. It was found that for statements prioritizing the natural environment females were more likely to agree with the statement than males. For instance, one statement read: "The natural environment should be humanity's primary concern." 83.5% of females agreed with this statement when only 67% of males agreed. On the other hand, when asked how much the participants agreed that: "the economy should be humanity's primary concern." Almost twice the amount of males agreed with this statement compared to females.

Concerning the movement to ban single-use plastic straws more specifically, when participants were asked if: "Canada should ban single-use plastic straws" nearly 70% of female respondents agreed with this statement



Caroline O'Connor in class

whereas only about half of the males did. This theme continued in the behavioural section of the survey when respondents were asked to identify how frequently they carry out certain behaviours. For tasks that benefit the natural environment females were more likely than males to always or frequently carry out the behavior, whereas males were more likely than females to always or frequently carry out behaviours that prioritize the economy.

But are my findings really that surprising? Not according to ecofeminists. Ecofeminist theorists suggest that society is driven by a capitalist economic system, which is patriarchal. In a capitalist society, men oppress women and the want to produce maximum quantities for financial profit oppresses the natural environment. Because women are oppressed they are more likely to relate to the natural environment and want to push back against current capitalistic ways. Thus, as we begin to see the damage unsustainable consumption and production has on Earth we also see who is currently most likely to make actions that will

help save the fatal fate it has been headed towards. Who's saving the world? Girls!

Rethinking Suicide through Sociology

by Jenna Purkis

My own sociological work on suicide this year began with my Honours thesis supervised by Sarah Rudrum, entitled *“Our Narratives are Radical”*: *Rethinking Suicide Care Through Lived Experience*. My research centres on seven interview transcripts from “Live Through This,” a project founded by Dese’Rae Stage that features the portraits and true stories of suicide attempt survivors told in their own words. The survivors reflected upon the dominant medicalized response to suicidality with ambivalence, recounting many profoundly negative experiences that generated a negative perception of medicalized interventions while simultaneously regarding them as useful to some degree. While these medicalized interventions respond to suicidality as the product of an individual’s pathological body and mind, the survivors overwhelmingly constructed suicidality as a means of seeking relief from what seem like impossible circumstances.

The survivors spoke to a need for genuine connection, empathy, and a willingness to hold space for suffering as key elements of a helpful response to suicidal distress, indicating the necessity of rethinking suicide care beyond what is offered by the clinical expertise of the medical model. It was with the findings of my research close to heart that in my capacity as coordinator of the Acadia Mental Health Initiative (AMHI) I worked collaboratively with community partners and several of my peers in Sociology to enact community-based initiatives, addressing suicide in our local context. This work began with a screening of *The S Word* documentary at the Al Whittle on February 28th organized by the Eastern Kings Community Health Board, notably including board member and MA Sociology student Katie Campeau, in partnership with AMHI. In some ways an extension of Live Through This, *The S Word* follows Dese’Rae Stage across the United States as she documents first-hand experiences of suicide attempt survivorship, centring the voices of those with lived experience that are so

often missing from the conversation. A panel discussion following the documentary screening featured four individuals from our local community with lived experience with suicide, including Sociology’s Kiara Sexton and Thomas Morgan, who reflected upon the themes of the movie and related the conversation on suicide to our own community.

Encouraged by the enthusiastic community response to *The S Word*, AMHI and Sociology student organizers Katie, Thomas and Kiara partnered with local Community Health Boards and Injury Free Nova Scotia to host a community summit on March 31st entitled “Engaging Suicide and Building Resilience.” The event consisted of two keynotes by Wolfville counsellor Andrew Potter Cogan and local commitment changemaker Asha Croggon, two workshops hosted by Andrew and Kiara, and an open



Jenna Purkis (far right) wearing her scrubs for her honours presentation

space discussion. Whereas most initiatives pertaining to suicide are led by clinicians and medical experts and focus on “preventing” suicide and “treating” suicidal behaviours, our efforts instead focused on engaging suicidal experiences through a non-medicalized, community-based response. We sought to build capacity within our community to engage difficult conversations around suicide, hold space for suffering and appreciate the potential to transform pain and emotional “piercings” (Asha’s words) into purpose and meaning. Though still dominated by psychiatry and psychology, our work indicates that efforts to address suicide are well served by employing a sociological perspective.

Sociology needs more WIT: Women in Theory

by *Christine Moreau*

I feel like most of us in Sociology have heard the story. Young girl proclaims: “I’m not good at math!” and we, as sociologists, position this narrative as a representation of the ways patriarchal systems flow men into math and science and women into care roles. Women in STEM continue to face long standing prejudice and challenges as they navigate academia and employment sectors. So, when we hear a young girl say something akin to: “I’m not good at math” or “I just don’t like science”, we flock to our feminist battle stations to rework the harmful and impactful cultural scripts which may have led her to that conclusion. As we should.

I’d like to borrow from this example, however, to explore a statement I’ve heard countless of my female classmates use this year to hopefully encourage us to unpack these ones as well: “I’m not good at theory.” Consider this article my small attempt at a metaphorical feminist battle station to attack the underlying patriarchal implications of women being discouraged from exploring theory.

To begin with, it is obvious that the historical landscape of sociological and philosophical theory consists of mainly of academic, socialite type men. Not a huge draw for the women and overall , not particularly

approachable. Since Enlightenment is still the theoretical ground for the work we produce and critique today, we have to sift through a fairly large pool of French and German men saying things without a single regard for a perspective outside the one of their own social position. In that way, Jean-Jacques Rousseau’s *The Social Contract* is about as relatable to women of our time as the opera he wrote, *Le Devin du Village* (not very).



Christine Moreau, Convocation 2019

As feminists, we are not unaware of the importance of understanding the flaws of an original train of thought and critiquing, challenging, and recreating to further our To begin with, it is obvious that the historical landscape of sociological and philosophical theory consists of mainly of academic, socialite type men. Not a huge draw for the women and overall, not particularly approachable. Since Enlightenment is still the theoretical ground for the work we produce and

critique today, we have to sift through a theoretical dialogues. This process is what built our feminism up from the limiting (but still extremely important) second-wave essentialist woman narrative.

The theoretical building from the Enlightenment has included revolutionary female theorists such as philosopher and Marxist Rosa Luxemburg and existential and feminist scholar Simone de Beauvoir. I can concede that yes, the land of historical theory is populated quite heavily by men, but we can make a new history moving forward! In order to encourage a new historical rise of female theorists (some of which have already risen such as key post-structural and affect theorists Judith Butler and Sara Ahmed) we need to examine the types of systemic issues that are keeping women from entering these arenas. One which I have observed in my classes this year is the hesitancy of my female classmates to make claims. This hesitancy exposes itself in a myriad of ways, but the most noticeable is perhaps, verbally. “I don’t know, but”, or finishing an answer with “but that’s just my opinion.” These are not qualifiers you hear from many male students, who are less afraid to make claims about the readings or class discussions. The true beauty of theory is that it is just that, theory. Which means that these ideas, discussions, and dialogue help shape the framework of what we’re doing and talking about, you don’t need to know or worry that what you are saying has some sort of legitimacy, it all contributes.

As students we need to empower each other to engage. And we need to empower our gal pals to engage in these theoretical discussions even more strongly. Even if theory is not your area of expertise, you bring an important and critical element of experience that can serve to shape theory or interpret it in new ways. As Émile Durkheim states: “[t]o explain is to attach things to each other and to establish relations between them.” Theory is how we interpret and understand our every day and everything from the analyzing of qualitative interviewing to the compiling and critiquing of statistical data to the dialogue explored in class settings is theory. If you are engaged in sociology, you are engaged in theory, even if you’re not as familiar with the traditional sense of the term So, no more “I’m not good at theory”, ladies. Your very interpretation your personal social positioning engages you in theory, the way you analyze your work, the way you discuss class,

race, gender, sex, health and more are all engaged in theory. Congratulations, you’re a theorist, guuuuurll! I hope you feel empowered to speak up and stay curious.

If you’re interested in delving into the more textual critical and contemporary theory, I will always be happy to have someone to discuss reading recommendations or engaged responses with... Send me a message!

Émile Durkheim, *The Elementary Forms of the Religious Life*, trans. J.W. Swain (London: Allen & Unwin, 1964 [1912]), 237.

Low-Wage Jobs, Low-Wage Workers and Poverty

by Remy Bradley

My honours thesis explores what Acadia University students think about low-wage jobs, low-wage workers, and poverty. I was interested in knowing more about how students view low-wage jobs and workers as many students have experience working at such jobs. Additionally, university students are likely to pursue post-secondary education to get better paying jobs.

I view low-wage jobs and poverty as social problems that need to be fixed. In order to fix these problems, the public has to be involved to create change or to pressure the government or other organisations to address the social problems that accompany low-wages. Therefore, I was interested in knowing how much the student population cares about low-wage work, low-wage workers, and poverty.

I also chose this topic for my thesis because it would allow me to connect concepts I learned in courses to empirical research thereby putting to use all the skills I learned over the four years. My method of research was quantitative (survey) because it provides an opportunity to find out what a large number of people think about certain topics.

A key finding from my research was that most of the participants in my study reported having experience with low-wage jobs and having been looked down upon

when employed in a low-wage job. Although low-wage jobs were useful while in university, the majority of participants did not think their low-wage job would meet their financial needs after graduation. Participants were asked how much money they would like to earn after graduation; most said they would like to earn more money five years after graduation than one year after graduation. However, There were significant gender differences in earning expectations, with women expecting to earn much less than men. For example, one year after graduation, 83% of women expected to earn as much as \$59,999 per year, whereas only 65% of men expected to earn this amount. The remaining 35% of men expected to earn \$60,000 per year or more. Another gender difference that I found was that women were significantly more likely to want a higher minimum wage. The average minimum wage desired by women was \$14.85 per hour in Nova Scotia compared to \$13.31 for men.

Interestingly, participants believed that low-wage jobs were only acceptable for a certain type of worker. Participants found it acceptable for younger people (high school students, university students, or high school graduates in their 20s) to work low-wage jobs. However, it was not acceptable for people in mid-adulthood, especially those with children, to work low-wage jobs. Participants also reported that it would be more acceptable for a 60 year old to work a low-wage job.

The final section of my quantitative results asked participants about their views on poverty. I found that the majority of participants (86%) think that more should be done to help people living in poverty. There are significant gender differences as 70% of women strongly agree that more should be done to help people living in poverty, while on 37% men strongly agree that more should be done to help people living in poverty. Participants were asked one long open-ended question; this provided the respondents an opportunity to share an experience where they witnessed a low-wage worker being mistreated.

Several themes emerged from the qualitative data, including low-wage workers being mistreated because they were thought to be less intelligent, low-wage workers being viewed as always wrong because of the belief that the customer is always right, and low-

wageworkers being viewed as disposable because they are believed to be doing easy jobs. Participants also wrote about their experiences with sexual harassment,



Remy Bradley, Convocation 2019

racial and ethnic discrimination of low-wage workers, and low-wage workers being mistreated during telephone interactions or in the drive-thru.

In summary, I found that the majority of student participants work or worked low-wage jobs and have been mistreated in them, as shown through the quantitative and qualitative data. I also found that participants think it is more acceptable for younger people and older people to work low-wage jobs, but not people in mid-adulthood, especially those with children. Finally, I found that the majority of participants believe that more should be done to help people living in poverty. However, there are significant gender differences that show that women are more likely to agree that more should be done to help people living in poverty compared to men.

Why I Chose Grounded Theory for my Research with a Minority Group

by *Imriel Bissnette*

If you were at the Honours presentations this year, you have heard my brief explanation of grounded theory. Grounded theory emerged from Barney Glaser and Anselm Strauss's insight that theory should be generated in ways that originate with data; if theory comes before data, the data may be manipulated to "fit" existing theory. A theory-first approach can create tunnel vision or promote the overlooking of empirical data that seems to contradict the theory. Grounded theory, then, is a methodology that requires the researcher to use empirical data as the basis for theorizing.

I chose grounded theory to make certain that I could center the voices of participants. For years, members of the queer and trans community were marginalized by the science and research that claimed to be studying them objectively. We see this in the initial reaction to and naming of HIV (Gay Related Immunodeficiency Disease), which stigmatized gay men. In that case, research was slow to catch up to the speed of the epidemic.

I wanted to be careful not to reproduce stigma or exploit the group of people on whom my study focused. There has certainly been contention in certain more privileged members of the community (namely, cis gay white men) allowing other members of the community to continue to be oppressed while their own position is elevated. I didn't want to replicate this position as a researcher even though, as a member of the queer and trans community, I was on relatively even ground with the people I was interviewing.

In working with marginalized and oppressed communities, it's important that we center the voices of community members. Research practices such as ignoring a piece of data that is important to community members or taking "something for nothing" are extremely problematic. The lack of exchange has become a major problem in some communities, including Indigenous communities. An example of a responses to this problem is the Sante' Mawio'mi's 1999 creation of a Mi'kmaw Ethics Committee. All

research about Mi'kmaq people must be approved by this board, with end results drawn from the research are also subject to approval for accuracy and cultural sensitivity. Queer and trans people are different from Indigenous groups. My research had participants from Canada as well as Europe. An explanation that may have been obvious to myself as a member of this community in North America may not have been the one assumed by someone in Europe. A grounded theory approach helped me to make sure that I respected and understood the specific cultural viewpoints of participants, rather than centering my own personal or disciplinary beliefs.

I believe that grounded theory is the most useful of methodologies for information gathering within marginalized communities. In my Honours study, I was not able to reach data saturation (enough interviews that the data becomes consistently repeated by participants). Nevertheless, the grounded theory approaches that I was able to draw upon helped me to gain an accurate understanding of my research question, while fully respecting participants.



Imriel Bissnette (left) after their Honours presentation

Generation X: What I Learned from my Thesis

by Naomi MacDonald-Francis

I would like to offer some advice about the future that I have learned through interviews with women of Generation X about their retirement plans. This year I conducted my Honours thesis research on the retirement plan of Generation X (1965-1980) women and discovered that many are having a difficult time saving sufficient funds that would sustain them throughout their retirement years. The literature surrounding this area identified three key historical elements that are responsible for the challenges impacting Generation X's retirement goals, which include: the de-industrialization movement, the deregulation of the banking industry, and the 2008 recession.

These events are partially responsible for an increase in debt load among Canadians, the shutting down and/or downsizing of the industrial industry, company cuts to employee benefits and pension plans, and a large number of secure, full-time positions being replaced with part-time, less secure, contract employees. The reduction in secure employment opportunities have also created a competitive job market, which has led to a rise in educational requirements. The literature also established that women are more likely than men to work in precarious positions, continue to be paid less (\$0.87 for every dollar earned by men) and women still remain the primary caregivers for children and aging family members. The women in my study also identified three key issues that impact their ability to adequately prepare for retirement, which include: having a heavy debt load, maintaining day to day expenses associated with raising a family, and unanticipated events such as job loss, workplace injury, illness, and separation/divorce.

As I reflect on my undergraduate experiences and think about what the future may hold, I am reminded of the stories shared by these women. The women expressed an interest in wishing they knew more about how and when to prepare for retirement. It is important to start thinking and preparing for retirement as soon as possible. While my focus was on Generation X, the reality is the above issues are negatively impacting all

members of the workforce, which include Generation Y (Millennials) and Generation Z. Jobs are becoming predominately precarious in nature and students often leave university with high debt loads – a combination that makes thinking about retirement something in the far distant future.



Naomi MacDonald-Francis with Nick Lowe,
Convocation 2019

Many of you have an advantage over Generation X and that is time. You have time to prepare and time to save. Take advantage of this time. I cannot stress this enough. It may not seem like it, but this time will go fast. The best advice I can offer you is start investing money into a retirement plan now. Do not wait. If you do not know what investment services are available, educate yourself. Ask questions. This is one of the most important investments you will ever make. What you save now will help determine the course of your retirement. Do you want to retire early? Would you like to travel? Maybe, you would like to spend your winters in Florida or live in a mortgage free home. But the steps

you need to take in order to fulfill these goals and dreams need to start now. Even if it is only \$25 a month, over time this money will eventually add up.

Finally, I would like to congratulate all of the students

graduating from Acadia this spring. You have worked hard, the sleepless nights spent studying and/or writing that last minute paper have finally paid off.

Congratulations to you all!



WHAT'S NEW IN OUR COURSES?

After two years of consultation, preparation, and research, Dr. Claudine Bonner and Dr. James J. Brittain were excited to offer a new course entitled – “**Power Games: A Critical Analysis of Sport**”- (SOCI 3503). The course was collectively designed and taught to offer sociology students, but not exclusive to Sociology, the capacity to holistically interrogate sport through frames of class, gender, racialization, and sexuality. This process enabled Drs. Bonner and Brittain to creatively approach the subject and take it beyond any immediate court, field, rink, or singular expression and practice.

Whether related to the socialization of collective action and team work, a medium of entertainment, or matters surrounding cheating, competition, and power, sport is a window through which much can be learnt. The ‘field’ of sport can be understood as a contributing factor to the very operation of how society ‘plays-out’. Opting to delve into the cultural and political-economic undercurrents of sport, Power Games deconstructed how a singular subject, which can/may appear socially simplistic, in fact, holds sociological importance. Through diligent collegial interaction and preparation, Drs. Bonner and Brittain exposed how sport is both a by-product of and deep influence within the fabric of contemporary society.

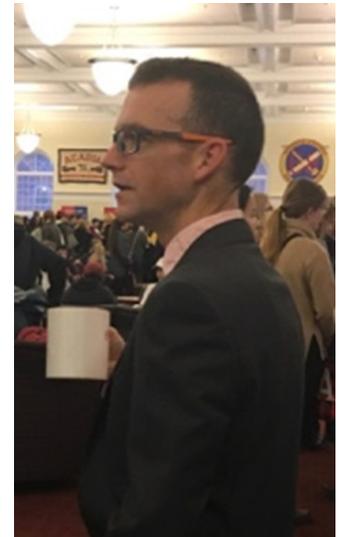
Sociology demonstrates how one can take a social issue, aspect of culture, or current event, and see how there is far more behind what may appear to be commonplace in the thick of everyday life. This was one of the purposes of Power Games, as the course sought to both build and enhance each student’s ability to convert long-held structural assumptions through an examination of a social institution (to which many are accustomed yet seldom consider from a critical perspective). To do this, the course utilized a multi-faceted relationship of collective exchange, lectures, and open discussion. So, too, did it employ a research component that saw students attend two varsity games where they were tasked with teasing-out the sociological issues – both overt and latent – during the event. Through detailed reports, students richly analyzed the demographics of each event by underscoring the dense impact that themes such as class, ethnicity, and gender held in terms of participation and spectacle. Dr. Brittain is elated to offer Power Games this coming Fall on Wednesday mornings in Room 424 of the Beveridge Arts Centre.

Alongside Power Games, Drs. Bonner and Brittain enthusiastically continued their co-teaching experiment through SOCI 4413 Class , Gender and Racialization; our Department’s capstone course for all Sociology Majors. We were excited to support this interactive pedagogical journey of critical analysis and collective exploration.

Society does not function by the reality of an individual but rather through a shared condition. While a Professor can act as guide throughout any course, it is the students who will facilitate its forward movement. In turn, the course saw an unorthodox milieu that pivoted from a formality of lectures, which our upper-level students have been accustomed to. Drs. Bonner and Brittain, therefore, opted to empower each of our fourth year majors to personally “unpack” the curriculum subject(s) through frames of indivisibility/intersectionality via prepared participation. This unique pedagogical style opted to not simply rely on academic text but empower students through creative mediums that can be used for learning via ethnomusicology, film, literature, and even stand-up comedy as modalities of knowledge. What better way, in their final year of study, to link education with aspects of the ‘real world’ alongside critical scholastic inquiry that each of our students have developed while at Acadia.



Dr. Claudine Bonner



Dr. James Brittain

LOTS TO CELEBRATE. CONGRATULATIONS TO...



Kayla Tremblay McCarney for successfully defending her MA thesis. Kayla will be starting her PhD in Sociology at McGill in September.



Katie Winters received one of the best undergraduate presentations at the Acadia University Student Conference. Katie has been accepted to the M.Ed Program at OISE in Toronto.

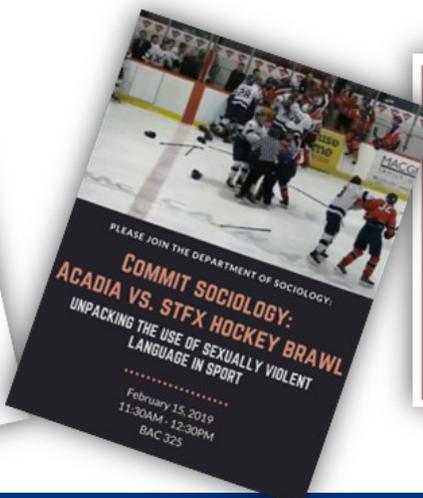
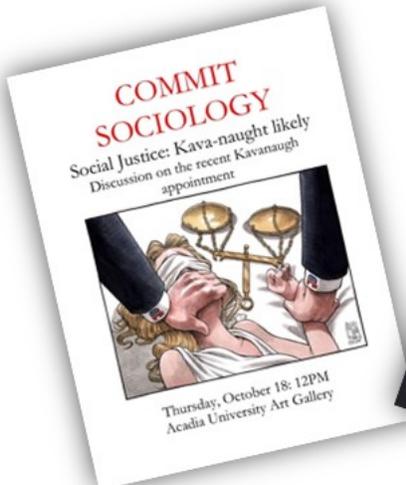


Christine Moreau is the first recipient of the Dr. Zelda Abramson Award. Christine will be starting an MA, Sociology at Carleton University in September.



Samantha Teichman is the recipient of the student of the year award and the Golden "A" award. Sam will be starting an MA, Sociology at York University in September.

COMMIT SOCIOLOGY 2018-19



THE FACULTY IN PRINT 2018-19

Zelda Abramson

Books

Abramson Zelda and John Lynch. 2019. *The Montreal Shtetl Making Home After the Holocaust*. Toronto: Between The Lines Press.

Research Grants

Acadia University Research Fund (25.55), 2018-19. (\$2300.00)

Conferences & Presentations

Jewish Book Council, May 22-24, New York, New York
Toronto, ON. May 5, 2019.

Montréal, QC. April 29, 2019.

Canada Museum of Immigration at Pier 21. Pier 21
Reads. April 16, 2019.

Theatre St. Thomas, Fredericton, NB. February 27,
2019.

Lunenburg, NS. February 21, 2019.

Wolfville, NS. February 7, 2019.

Claudine Bonner

Refereed Publications

Bonner, C. & Bernard, W. (2018). "Labouring for Change: Narratives of African-Nova Scotian Women, 1919 – 1990." In Reid-Maroney, N. (Guest Editor). *Women in the Promised Land: New Essays in African Canadian History*. African Diaspora Cultural Series. Ottawa: Wilfrid Laurier University Press.

Conferences & Presentations

Bonner, C. (2019). *The Black Community of Whitney Pier*. Course Name: Viola Desmond's Canada - HIS 2704, Cape Breton University, Sydney, NS.

(May 2018). *Lessons in Archival Research – A Paucity of Data Tells its own Tale*. Paper presented at the bi-annual conference of the Black Canadian Studies Association, Regina, SK.

Research Grants

Acadia University Research Fund (25.55), 2018-19 (\$3000).

Rebecca Casey

Books

Vosko, Leah F. et al. (forthcoming). *Closing the Employment Standards Enforcement Gap: Improving Protections for People in Precarious Jobs*. Toronto: University of Toronto Press. (multi-authored book, equal authorship)

Refereed Publications

Tiwari, A., Andrews K., Casey, R., Liu, A., Tonmyr, L., & Gonzalez, A. (Accepted). "Associations among childhood maltreatment, mental health and police contact in adulthood: Findings from a population-based study". *Journal of Interpersonal Violence*.

Vosko, L. F., Tucker, E. & Casey, R. (2019). "Enforcing Employment Standards for Migrant Agricultural Workers in Ontario: Exposing Underexplored Layers of Vulnerability." *International Journal of Labour Law and Industrial Relations*, 35(2), 227-254.

Vosko, L. F., Grundy, J., Casey, R., & Noack, A. M. (forthcoming) "A Tattered Quilt: Exemptions and Special Rules under Ontario's Employment Standards Act.

Tucker, E., Vosko, L. F., Casey, R., Thomas, M., Grundy, G., & Noack, A. M. (2019). "Carrying Little Sticks: Is there a 'Deterrence Gap' in Employment Standards Enforcement in Ontario, Canada?" *International Journal of Comparative Labour Law*, 35(1), 1-30.

England-Mason, G., Casey, R., Ferro, M., Macmillan, H., Tonmyr, L. & Gonzalez, A. (2018). "Child maltreatment and adult multimorbidity: Results from the Canadian Community Health Survey". *Canadian Journal of Public Health*, 109(4), 561-572.

Casey, R., Tucker, E., Vosko, L. F., & Noack, A. M. (2018). Using Tickets in Employment Standards Inspections: Deterrence as Effective Enforcement in Ontario, Canada? *Economic and Labour Relations Review*, 29(2), 228-249.

Grants

Harrison McCain Foundation – Emerging Scholar (\$14,677).
Canadian Centre For Policy Alternatives-Nova Scotia
CCPA NS (\$5,000).

Lesley Frank (Sabbatical Leave)**Books**

Frank L. (In Press). *Empty Breasts, Empty Bottles: An exploration of infant food insecurity in Canada*. Vancouver, BC: UBC Press.

Refereed Journal Articles

Frank, L. August 2018. “Hungry for an education”: Prevalence and outcomes of food insecurity among students at a primarily undergraduate university in rural Nova Scotia.” *Canadian Journal of Higher Education*, 48(2): 109-129.

Visiting Appointment

Visiting Associate Professor, Faculty of Land and Food Systems, University of British Columbia, (October 1-31, 2018).

Technical Reports

Saulnier, C., and L. Frank (January 30, 2019). “Unappreciated and underpaid”: Early Childhood Educators in Nova Scotia. Canadian Centre for Policy Alternatives-NS.

Public Speaking Engagements Related to Research Activity

April 23, 2019. Infant food insecurity in Canada: The breastfeeding paradox, politics of infant food charity, and second-hand baby food environments. Ideas – Acadia, The Port Bistro, Port Williams, Nova Scotia.

December 4, 2018. Guest Speaker. Child and Family Poverty in Nova Scotia. NDP Kings North AGM. Canning, NS.

November 20, 2018. Food Security as a Social Determinant of Health. KINE4593-Social Determinants of Health. Acadia University.

William, P., L. Frank. October 26, 2018. Exploring the value of ‘the hand you are Dealt’ Broad Game as a transformative Pedagogical Tool on Food insecurity. Eighth International Conference on Food Studies: Digital Food Cultures. Vancouver, British Columbia.

October 10, 2018. Infant food insecurity in Canada: The breastfeeding paradox, politics of infant food charity, and second-hand baby food environments. University of British Columbia, Victoria, British Columbia.

Research Question. FNH 398 – Research Methods in Human Nutrition. University of British Columbia, Victoria, British Columbia.

May 15, 2019. Guest Speaker on Family and Child Poverty in West Hants at the Avonview Highschool In-service - Poverty: Understanding the struggle. Windsor, NS.

May 8, 2018. Infant Food Insecurity in Canada: The breastfeeding paradox and foraging for infant formula. Grand Rounds, Royal College, The IWK Health Centre, Cineplex Theatre, Halifax, NS.

Blog Post

Frank, L. June 18, 2018. What Should Nova Scotian Expect from the Federal Poverty Reduction Strategy? <http://behindthenumbers.ca/2018/06/18/what-should-nova-scotians-expect-from-the-federal-poverty-reduction-strategy/>

Conference Presentations

May 26, 2018. Invited Panelist. Diversity in Food Studies. Canadian Association of Food Studies Pre-Conference for Graduate Students and Early Career Researchers. Regina, SK.

Sarah Rudrum**Refereed Publications**

Hankivsky, Olena, Daniel Grace, Gemma Hunting, Melissa Giesbrecht, Alicia Fridkin, Sarah Rudrum, Olivier Ferlatte, & Natalie Clark. (2019). An Intersectionality-Based Policy Analysis Framework: Critical Reflections on a Methodology for Advancing

Equity. The Palgrave Handbook of Intersectionality in Public Policy. Ed. Olena Hankivsky and Julia Jordan-Zachery. (pp. 133-166). Springer: Cham, Switzerland.

Non Peer-reviewed Publications

Rudrum, Sarah & Lesley Frank. (2018). Model Sites for Rural Midwifery in Nova Scotia: Built to Fail? Guest blog post. Behind the Numbers (Canadian Centre for Policy Alternatives). <http://behindthenumbers.ca/2018/01/19/model-sites-rural-midwifery-nova-scotia-built-fail/>

Rudrum, Sarah. (2018). Review of the book African Medical Pluralism, ed. William C.

Olsen and Carolyn Sargent. *Sociology of Health and Illness*. 40(6):1105-1106.

----- (2015). Landmark decision in Uganda in case of maternal death is cause for celebration. Guest blog post.

Reproductive Health Matters. <http://www.rhmjournal.org.uk/2015/05/landmark-decision-in-uganda-maternity-care-case-is-a-cause-for-celebration/>

Conferences

(2018). "Institutional Ethnography Texts Organizing Maternity Care in Northern Uganda: From Global Goals to Local Practices and Back Again". International Sociological Association. Toronto, ON. ✓

(2018). "Health Rumours and Global-Local Knowledge: Science, Nonsense and Resistance". ISA. Toronto, ON.

Research Awards

Harrison McCain (\$15,000).



Sociology Alumni

Front (l-r): *Elise Snow-Kropla, MA ('17), Hannah Hutchinson, BAH ('17), Christine Moreau, BAH ('19) Paloma Anderson, BA ('18)*

Back (l-r): *Kayla Tremblay McCarney, MA ('19), Jessica Bundy, MA ('17)*

Once and Current Faculty

Front (l-r): *Sarah Rudrum, Barb Moore, Lesley Frank, Zelda Abramson, Becky Casey*

Back (l-r): *Claudine Bonner, Jim Sacouman, James Brittain, Ann Marie Power, Tony Thomson, Michelle Coleman*



FACULTY RETIREMENTS

Barb Moore ~ We are marking Barb Moore's retirement from Acadia University and thirteen and a half years of service. But this number does not begin to paint an accurate picture of her teaching or her contributions to Acadia. Barb worked first as an administrative assistant in the Department of Sociology beginning in the late 1980s. While she helped students navigate through the programme, she was drawn to the content of the courses and began an MA in sociology, part-time. Barb researched the new family code in Cuba, which became her thesis. Then, with her degree behind her, she began teaching part-time, offering an increasingly wide array of courses at Acadia and commuting to Saint Mary's and the Mount to teach there as well. It was only in 1999 that she received her first CLT position. Over the next seven years she worked in part-time and CLT positions, teaching regular terms, summer, spring, and distance courses. Those cumulative thirteen and a half years at Acadia were hard come by. Not until 2013 did Barb succeed in converting her years of experience into a permanent, 9-month position. She retires now as an assistant professor.



Barb began her work at Acadia as a firm believer in social justice, which shaped her teaching and her sociologically-inspired activism. She was an original Board member of Chrysalis House and a tireless worker on behalf of many other social justice causes. Her experience as a casual labourer informed her commitment to the principle of unionization. Barb was unequivocally committed to building a campus that is fair and equitable for all people, be they students, administrators, service workers and faculty. And she would be the first to right a wrong.

She was pivotal in the origins of the Women's and Gender Studies Program here at Acadia and taught the core courses many times over in Sociology. Barb was always willing to do what was needed and worked tirelessly on behalf of the university and especially our students. As a go-to teacher, she leaves an amazing number of course-sized holes in our department. In retirement Barb will just have more time to devote to the numerous other causes she champions. We are deeply grateful to all that she has done.

Zelda Abramson was appointed Assistant Professor of Sociology in 2006 after many years working professionally as a social worker and consultant. She made an immediate impact on the Department of Sociology, teaching courses in Health and Healthcare, Social problems, Sociology of Women and Aging, Women's and Gender Studies, and together with colleagues created a very innovative and engaging curriculum in research design and data analysis. In addition, she has supervised dozens of Honours and Masters' Students. Her impact on students is reflected in a new award created in her honour by former students.



Zelda's research has been widespread and dedicated to issues of social justice issues. Among her many publications is her recent book, co-authored with John Lynch, titled *The Montreal Shtetl: Making Home After the Holocaust*, which documents the experiences and stories of Jewish refugees to Montreal after World War Two and how these stories inform our understanding of contemporary refugee and immigration policies. Zelda has always been a very active and engaged member of the Acadia community, having served on the University Review Committee, the Presidential Search Committee, and several positions in the Faculty Association among many other contributions. Most recently she has served as Head of the Sociology Department where she will be sorely missed. She is passionate and outspoken, but also caring and kind. She has been a mentor for many junior (and senior) colleagues and a tireless advocate for equity and fairness.



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