

MATTERS

Research

Twenty years in Ferryland

- Bridging cultures with literary translation
- Defining identity with language • Busting historical myths
- Launching a 21st century atlas

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Message from the Dean

Welcome to the third edition of *Research Matters: Arts Edition*, the result of an ongoing partnership between the Faculty of Arts and the Office of the Vice-President (Research) at Memorial University.

First launched in 2008 to showcase the diverse research undertaken in our faculty, this publication has proven to be an important vehicle in highlighting research in the social sciences and humanities here at Memorial.

As an active researcher myself, *Research Matters: Arts Edition* is important to me. It's an opportunity to showcase our faculty members and students. It's also an opportunity for the general public to learn about the diversity, importance and impact of the work that our researchers regularly undertake in communities around the province and around the world.

In this edition, we have chosen to focus on issues around identity—how Newfoundland English is alive and well in the 21st century, what role literary translation plays in bridging cultural divides, and the importance of understanding the truth behind powerful historical myths. You'll also find key Faculty of Arts labs and archives, read about future research stars, and discover revealing secrets about selected faculty.

And don't miss our new book excerpt and the Q&A featuring the 20th anniversary of the Ferryland archaeological dig.

After reading this publication, I guarantee you will have an entirely new perspective and understanding of Memorial University's Faculty of Arts!

Lisa Rankin
Interim Dean of Arts
Memorial University

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Archaeologists Barry Gaulton and Jim Tulk are pictured at Ferryland on the Avalon Peninsula's Southern Shore.

SPOTLIGHT QEII LIBRARY



If it wasn't for librarians like Diane Taylor-Harding, researcher Dr. Jean Snook might not have reached the lofty ranks of the world's top literary translators.

As one of the Queen Elizabeth II's 12 information services librarians, Ms. Taylor-Harding's prime role is to support study, teaching and research at Memorial. A librarian for more than 30 years, she loves interesting questions.

"I did my first online search in 1972," she laughs, indicating that libraries have always been on the cutting edge when it comes to using computers to manage large amounts of data. And a good thing, too, since Ms. Taylor-Harding and her library colleagues make research material available to people around the province and the wider world.

She makes a distinction between the digital and pre-digital world of research.

"When we were in a print world, you had to use what you had in your own library and so were limited. Today, there is so much stuff, you have to learn to stop, you must know when to say, 'I have enough.'"

Ms. Taylor-Harding calls the faculty/librarian relationship a symbiotic one and says that her position is one that allows her to constantly learn on the job.

"I have a science and engineering background myself, so when someone like Jean comes looking for biographical information on a German scholar, it's always a new discovery," she says, mentioning that Dr. Snook also advises her on the German language material in the reference collection.

Ms. Taylor-Harding says although librarians use a definite method (in locating materials) that others might find completely mysterious, she thinks most librarians feel like they have never completely answered the questions put to them.

"No matter what your topic is, we can always find something that will help but ultimately, librarians search and people find. Our job is never done!"

A CLOSE READER COMES CLEAN



By day Jean Snook is an accomplished professor of German in the Faculty of Arts. But in the rarefied world of literary translators, she's a rock star.

The recent winner of the Helen and Jurt Wolff Translation Prize, the top German-English translation award in the world, and the inaugural Austrian Cultural Forum Translation Prize (both for her remarkable translation of late Austrian writer

Gert Jonke's experimental novel *The Distant Sound*), Dr. Snook has been heralded for her ability to translate the untranslatable by renowned Swiss literary critic Roman Bucheli.

As Dr. Snook explains it, literary translation theory requires a unique hybrid of language skills and literary sensibility.

"Translation theory has never made anyone a better translator," she says, adding that for several years she has resisted teaching a course on translation theory specifically for this reason. "You take the text and do it—no one asks a football player to talk about the *theory* of football!"

Perhaps because, like writing itself, literary translation is an art—(and a bit of a mystery).

"The German goes up into an abstract mental space and comes down again in idiomatic English, which may be quite far removed from the original," explains Dr. Snook.



"Ultimately, it's what it sounds like in English," she continues, explaining that translation is not word-to-word. "Each German word can have 20 to 30 meanings, so two adjacent words can have 90 meanings and on it goes ..."

She obviously loves her work, and sounds positively gleeful when detailing how she cracked the code of the informal and formal "you" in German or how a dictionary enlightened her on the different spellings of "chutzpah" in Ashkenazi and Sephardic Yiddish.

Originally from a Toronto neighbourhood populated by a post-war wave of European immigrants, Dr. Snook discovered her affinity for translation while at university. "We had to translate medieval German into modern German—I finished the exercise in half of the time of my fellow students!" she laughs.

Dr. Snook was hired on a freelance basis by the RCMP to translate scientific documents while completing her PhD at the University of Waterloo. They wanted to hire

READER continued on page 4

her full time, but she resisted the temptation and finished her doctorate instead.

Literary translation is not for the faint of heart. When launching her career, Dr. Snook sent letters to publishers all over the world, pitching her translation services. No one was interested until a fellow translator at the Deutsches Literaturarchiv (a German literary archive) suggested his own editor at the University of Nebraska Press. They subsequently published her translation of Else Lasker-Schuler's novel *Concert* ("an exceptionally elegant translation," according to *The Women's Review of Books*) and Dr. Snook's career took off.

Among her recent accomplishments, a masterful English translation of Hans Eichner's *Kahn & Engelmann* was published to glowing reviews three days after the author's death in 2009. The translation was listed in the *Globe and Mail's* Top 100 List that year, in the Best Foreign Fiction Category.

However, it is Dr. Snook's translations of Jonke's work for Dalkey Archive Press that have garnered the most kudos. Known for their experimental technique, Jonke's novels have a reputation of being extremely difficult.

"Precision of language is where I'm coming from. It has to be exactly right and can't be ambiguous," says Dr. Snook. "You have to hit it right on or you haven't done it properly."

With that standard in mind, it helps for others to have your back. At a 2008 international workshop in Switzerland, Dr. Snook and 11

other top German-English, English-German translating professionals spent an entire morning on the first sentence of Jonke's *The Distant Sound*. She subsequently went on to change that version anyway.

For specialists such as Dr. Snook, meeting with other translators can be a sort of paradise. She likes to spend time at the Europäische Übersetzercollegium in Straelen, Germany.

"Translators come from all over the world to attend (I've met the most brilliant Russians and Bulgarians there) and we have the most amazing conversations—it's what I had longed for for years ... people who could discuss books with me all night. I've never had better discussions or analysis about literature than from translators," she says. "Plus they are always exchanging gossip about publishers!"

Long known as the closest readers, the work of literary translators is beginning to be recognized for the bridge between cultures that it is. Some of the most widely renowned writers in history remained unknown until a translator such as Dr. Snook helped to explain their genius to a wider world.

Awards and professional recognition aside, Dr. Snook's greatest satisfaction lies in simpler accomplishments.

"When I can give a German speaker the word they are looking for, I know I have arrived!"

CAUGHT IN CONVERSATION



Jean Briggs made her first acquaintance with Inuit cultures more than 45 years ago, when she decided to do fieldwork in the arctic for her PhD.

She recently spoke to CBC Radio *IDEAS* about the time she spent in the 1960s living as an adopted daughter with a small group of Inuit in the central Arctic (Nunavut). In the two-part interview *Never in Anger* (echoing the title of her groundbreaking 1970 book), Dr. Briggs explains that her Inuit family treated her as a child when she got angry, because they thought that anger was an infantile emotion, something never expressed by Inuit adults.

Her experience with the Inuit led Dr. Briggs to many more years of research on the intertwined topics of Inuit emotional vocabulary and the socialization of small children. The latter research is represented by Dr. Briggs' 1998 book, *Inuit Morality Play: The Emotional Education of a Three-Year-Old*; this book garnered two prestigious awards, the Boyer Prize from the Society for Psychoanalytic Anthropology, and the Victor Turner Prize from the Society for Humanistic Anthropology.

Dr. Briggs' research on Inuit emotional vocabulary grew into a much larger project, a dictionary of Utkuhiksalik (a dialect of Inuktitut related to Natsilik.) She recently received a SSHRC Public Outreach Dissemination Grant in the amount of \$78,000 to finalize her work on an online and hardcopy edition of this dictionary.

Dr. Briggs, now a professor *emeritus* in the Department of Anthropology, has an honorary doctorate from the University of Bergen in Norway, and is a member of the Royal Society of Canada.

The entire two-part CBC Radio *IDEAS* program can be accessed at <http://bit.ly/qRxTd2> and <http://bit.ly/p4fHsr>.

S marks the spot



As a Quebec anglo growing up after the Official Language Act came into effect in 1969, Gerard Van Herk remembers seeing street signs look one way one day and another the next. Little wonder he became a sociolinguist.

"Sociolinguistics is all about dealing with the real world. People might think about how they *should* talk and what's *wrong* with how they talk—but we're interested in *how* they talk," explains Dr. Van Herk.

"It's really about doing a social good—there are considerable social and political implications around language and it's nice to have the facts to back that up. As sociolinguists, we supply the raw material for those facts."

The general public might immediately assume linguistics is esoteric and elitist—terms like syntax and semantics and semiotics have a lot to answer for—but the fact is, nothing is more fundamental than the study of language. The knowledge of language is often unconscious—you can't ask someone how many nouns they know, or what part of their vocal cords they use to make a particular sound. But linguists do.



Since arriving at Memorial in 2006, Dr. Van Herk has spent much of his time focusing on Newfoundland English. His main research site is Petty Harbour, a small fishing village just outside of St. John's.

"Newfoundland English is constructed differently due to the province's unique history but it's also seen differently, by the media, by outsiders, and by Newfoundlanders themselves," he says.

He goes on to explain that although mainstream media coverage has tended to focus (incorrectly) on the perceived decline of Newfoundland English, Newfoundlanders' own emphasis on the uniqueness of their language can also be problematic.

"If you think of your dialect as unique, then you tend to see it as a kind of linguistic lemur —because it's not found elsewhere, its existence is precarious."

Dr. Van Herk says that his students are usually surprised to find a wealth of similarities between local language and varieties like African American English, Caribbean Creoles, or the English of the American south. He explains that Barbadians might say *give it to she*, southerners might say *I seen it or I want for to go*, and African Americans might say *he's steady complaining*; Newfoundlanders, depending on their region, might say all of these things.

Petty Harbour was chosen for the study both for its proximity to St. John's and its unique position as a traditional fishing village—essentially it encapsulates the rapid social and economic change occurring in Newfoundland and particularly on the northeast Avalon Peninsula.

"Language adapts to social change and the rules changes," says Dr. Van Herk, whose



Graduate students Evan Hazenberg and Suzanne Power pictured in the Memorial University Sociolinguistics Lab (MUSL).

SOCIOLINGUISTICS LAB

As Memorial's largest faculty, the Faculty of Arts has the biggest challenges on campus in terms of space for both faculty and students.

So when a department is able to carve out space for a lab where researchers can work together and share information, that's cause for celebration.

The Memorial University Sociolinguistics Lab (MUSL) opened in February 2010 and has proved to be a huge success with students like Suzanne Power.

"It makes such a difference to be surrounded by like-minded people who are studying similar things," says Ms. Power. Her research focuses on how the American army base in Placentia has influenced local speech, especially among women.

One of the language features Ms. Power is looking at is variable "ing" which refers to the difference between hunting and huntin—g-dropping. Her research shows that older women avoid g-dropping which could be attributed in part to the American influence in past generations. Younger women drop their g more than any other group which could indicate a resurgence of traditional features.

"Linguistics is a field that is related to all disciplines so there are a number of directions that your research can take," comments Ms. Power.

By working closely together in the lab, graduate students are also able to inform each other's research choices, according to Evan Hazenberg who is looking at language and gender.

"Engagement with gender tempers how you think about language," says Mr. Hazenberg, who has observed that the transsexual community has similar language discourses as speakers of Newfoundland English.

"It's all about being conscious of using language and how you want to present yourself," he says. Mr. Hazenberg is comparing transsexuals, members of the queer community and those non-active in the queer community to see how different genders vary in awareness of language use.

Both students cite the feeling of community at the lab and the huge benefits that result from regular contact with faculty members Drs. Gerard Van Herk and Paul de Decker

Dr. Van Herk agrees and says the best thing about the sociolinguistics lab is that "it enables us to do more work."

And linguists, perhaps more than any other scholars on campus, love their work.

"The choice to be a linguist is motivated by genuine interest and fostered by a supportive and cohesive department," says Ms. Power. "More people should consider it!"

team has interviewed more than 53 residents of Petty Harbour over the course of the study. What they have discovered is that Newfoundland English is alive and well, especially among young people.

By examining non-standard language variables and in particular the *s* marker attachment—using *s* in such a way as *I goes up to his cabin on the weekends*—Dr. Van Herk discovered what he calls the new *s* and the new, new *s*.

Rather than the social stigma associated with the use of the variable *s*—which was traditionally associated with rural areas and lower socio-economic status—Dr. Van Herk has found the main rule (that the variable *s* shows up more prominently in action verbs such as having, being, and doing) is completely reversed by younger generations.

“There are less worries about natural speech in online language”

The new *s* refers to the use of *s*-marking in what sociolinguists refer to as *mental stance* verbs: loves, wants, needs, thinks, hopes, forgets. This is particularly noticeable in the speech of young women, who have historically led changes in language. Dr. Van Herk explains that this variable is being used consciously by young people, as a way of asserting their identity or Newfoundland-ness.

He thinks technology might be part of the reason. “There are less worries about natural speech in online language,” he says. Essentially text messaging, blogging and discussion groups are all a way of building an online identity.

That question of identity building leads to the new, new *s* which was identified through graduate student Matthew Sheppard’s recordings of the drag community in St. John’s.

“Gender is highly implicated in what is going on here,” says Dr. Van Herk, citing the traditional phrase: “If you can’t get a man, get a townie.”

In traditional Newfoundland language, the super bay man is an icon of blue collar masculinity or what Dr. Van Herk’s students refer to as IAN (Idealized, Authentic, Newfoundland). The width of the gap between the urbanized drag community of St. John’s and IAN ultimately leads to the new, new *s*—an extension of the *s* marker beyond the ironic usage of young women. With the new, new *s* in phrases such as *I loves it*, not only the *I* but often the *it* are deleted resulting in such sentences as: *Taking pictures of me, too. Loves.*

The drag community is at once recreating a Newfoundland identity and maintaining associations with a hardworking rural culture.

These innovations, according to Dr. Van Herk, are at the very heart of contemporary sociolinguistic inquiry and as such, paint a much more interesting and encouraging picture than the simple media-driven story of a language’s decline.



Photo by Sheilagh O'Leary

Evelyn Osbourne researches the first family of Irish music and its connection to Newfoundland

ISER fellows

The Institute of Social and Economic Research (ISER) was established in 1961 by Memorial's Faculty of Arts. ISER fosters and undertakes research into the social and economic questions arising from the particular historic, geographic, and economic circumstances of Newfoundland and Labrador.

While maintaining its focus on Newfoundland and Labrador, ISER also supports comparative research and encourages interdisciplinary as well as disciplined-based research. In the 2010-2011 academic year, ISER distributed 18 grants and awards to support research projects—three of which are profiled below.

Since the early 1920s, Corner Brook's mill whistle has been a powerful symbol, once of economic prosperity but more recently of economic decline due to the reduced reliance on newsprint worldwide. **Janice Esther Tulk** has been wanting to pursue research on the Corner Brook mill whistle for several years, even making the effort to record its sound from different locations in the city on each visit to her hometown. Now, thanks to the ISER research grant, she will be able to devote considerable time to systematic research on the whistle, its role in the day-to-day life of the community and its cultural significance.

ISER continued on page 10

The generous support from ISER allowed me to expand my research from the Great Northern Peninsula of Newfoundland to the oil sands of Northern Alberta.

CRAIG PALMER

“The grant will allow me to share the results of this research with the community, preserving the mill whistle for future generations,” says Dr. Tulk, who plans to exhibit the results of her research as an interactive multi-media exhibit at the Corner Brook Museum and Archives.

It’s been said that Fort McMurray is the second largest Newfoundland city—even though it’s in Alberta. **Craig Palmer** used his ISER research grant to explore how migration between Newfoundland and Alberta has influenced individuals, families and communities, most specifically in the Christmas period of 2010, a time traditionally dedicated to family and ritual.

“The generous support from ISER allowed me to expand my research from the Great Northern Peninsula of Newfoundland to the oil sands of Northern Alberta to trace how this migration influences kinship relationships and Newfoundland identity,” says Dr. Palmer, who is an associate professor in the Department of Anthropology at the University of Missouri.

Evelyn Osbourne’s research examines the construction of Irishness in Newfoundland music. With the help of her ISER grant, the graduate student at the School of Music was able to continue her work on the McNulty family. The McNultys were an Irish-American musical group who became popular in Newfoundland via radio advertisements sponsored by St. John’s businessman J.M. Devine, owner of the Big 6 clothing store. Few recordings of the McNulty family still exist, but the grant allowed Osbourne to travel to New York to examine the Archives of Irish America (AIA) at New York University. She also sat in on interviews with New York Irish musicians who played with the McNultys in the 1950s, which gave her a sense of the McNultys’ importance not only in Newfoundland, but in New York and beyond.

“The musician connections between New York/Boston and Newfoundland have not been given much attention in the literature and I hope my work on the McNultys will be just the start of more research in this area,” says Ms. Osbourne.

ISER Books, Faculty of Arts Publications, has published nearly 100 titles since 1966. Visit www.arts.mun.ca/iserbooks/ to view new releases and a complete backlist.

DID YOU KNOW ...

Dr. Lisa Rankin (archaeology)

is a sharp shooter. Literally. She has to carry a gun during fieldwork in Labrador in case a polar bear might be wandering by.

Dr. Vit Bubenik (linguistics)

can read at least 10 different scripts (think alphabet)—including Hittite and Akkadian cuneiform, and Devanagari (used for Sanskrit). And he's fluent in 12 languages.

Dr. Jennifer Porter (religious studies)

does much of her fieldwork at Disney theme parks and logs a lot of screen time examining the treatment of religion in *Star Trek* and the spiritual dimension of the *Star Wars* saga.

Dr. Don Nichol (english)

can lay claim to discovering the earliest example of Murphy's Law. Arthur Murphy (1727-1805) was an actor, editor, playwright and journalist before he became a lawyer. His legal papers, which helped lay the foundation for modern copyright law, were incorrectly catalogued in Edinburgh University Library for more than a century.

Hans Rollmann (religious studies)

screens Monty Python's *Life of Brian* in his Jesus on Film class each semester.

Dr. Sphiwe Dube (women's studies)

originally from Soweto, South Africa, continues to cross boundaries from attending evangelical Christian men's meetings to watching films like *Toy Story* and attending hip-hop concerts, all in the name of analyzing gender and masculinity in contemporary Canada.

Dr. Ailsa Craig (sociology)

uses her skills as a Zumba practitioner (and a lot of shimmying, wiggling, stomping and sweating) in her community outreach project with LGBTQ (Lesbian, Gay, Bisexual, Transgendered, Queer) youth as a way of instilling camaraderie and fun into her workshops.



The records that brought maritime historian **Dr. Valerie Burton** to Newfoundland are now audio files. Take a listen at www.mun.ca/mha/mlc/seafarers/.

SPOTLIGHT MARITIME HISTORY ARCHIVE



The Maritime History Archive (MHA) is undisputedly one of the great treasures of Memorial University.

Open to students, staff, faculty and the general public, the archive houses 25,000 linear feet of documents including name files on more than 5,300 families who lived in Newfoundland in the years from 1600 to 1850, reproductions of 1,100 manuscripts pertaining to Newfoundland from 1547 to 1796, hundreds of photographs from the resettlement era in Newfoundland, and the crew agreements of British Empire vessels from 1863 to 1976.

It is home to what history professor Dr. Valerie Burton has called “the largest archive of working people that exists in the world.”

Dr. Burton’s More Than A List of Crew project www.mun.ca/mha/mlc/ is one example of the scope of the MHA’s holdings. And in addition to assisting faculty and students, the MHA offers services to the general public doing genealogical research.

“We’ve just started negotiations with Ancestry.ca to have some of our material added to their site—they have the world’s largest family history website, with millions of users annually,” says archivist Heather Wareham, who has been at the MHA since 1981. “This will give our collections much more exposure and will enhance the archive’s profile worldwide.”

In the academic year 2010-2011 alone, researchers visited from Great Britain, Germany, Norway, Ireland, Australia, New Zealand, the U.S. and all across Canada. Some stay in St. John’s for as long as six weeks to complete their research.

Among the more unique artifacts housed in the basement of the Henrietta Harvey building is a 1912 diary from James Ryan Limited (Bonavista). On April 15 of that year, Mr. Ryan’s daily diary entry begins, “The greatest marine tragedy that ever occurred in modern or ancient annals of the world took place at 2:20 a.m. in mid-Atlantic on the eastern part of the Bank of Newfoundland when the White Star Liner Titanic, after colliding with an iceberg about two hours previously, sank head foremost, into the bottom of the Atlantic, carrying with her a human freight of 1,652 souls.”

Ms. Wareham and her team are currently digitizing all of the crew agreements for 1881—more than 350 boxes. These scanned documents will be added to www.mun.ca/mha/ with a database containing the names of all of the crew in that year. This will tie in with the recent release of the British census for that year and will give researchers further opportunities to follow the career of their seafaring ancestors.

“My father passed away in June of last year and it would have meant the world to him to have gone to his rest with this information. We have never really ever been able to find any concrete evidence of my father’s ancestry and now we have pieced together a wonderful lifeline to the past. Thank you from the bottom of my heart ... I am very grateful.”

John Richardson, a recent family researcher in the Maritime History Archive
Australia, March 13, 2011

Myth buster

Sean Cadigan is a professional myth buster.



His award-winning book *Newfoundland & Labrador: A History*, published in 2009, is a case in point. In it, Dr. Cadigan doesn’t shrink from explaining exactly what happened in the 500-plus years since Europeans first colonized the island of Newfoundland.

“The study of history is about making decisions about how things happened and why,” says the history department head, who is also the first person to graduate from Memorial’s PhD history program in 1991.

In the book, which is arguably the definitive history of the province written to date, Dr. Cadigan pays particular attention to the ways the province’s history has been shaped by its unique environment.

Newfoundland might have been the best place on the planet to fish for cod, but he argues it’s never been a great place for the development of agriculture and an agrarian culture.

“Environmental factors definitely shaped the way society and economy developed here,” says Dr. Cadigan. “Historically we have always placed a heavy dependence on marine resources with land resources being less important. Much of the industrial development we associate with people of European descent has an agrarian root.”

Dr. Cadigan maintains that the economic diversification that was so related to colonial agriculture elsewhere (think southwestern Ontario) just never took root here and the fishery was not much of an alternative.

“You have to ask what sort of processing fish requires. There’s a lot of value-added, but it’s not

the kind of thing that triggers industrial diversification.” In these days of soaring oil revenues and provincial pride, it’s controversial for Dr. Cadigan to agree with the 1946 statement by Joseph Smallwood upon sending a delegation to Canada to discuss confederation: “We are not a nation.” He chose to open *Newfoundland and Labrador: A History* with that quote.

In reality, the historian maintains, Newfoundland always had very little control of the fishery and for years was dependent upon Britain and its relationships with the U.S. and Canada. Such dependencies make it very easy to propose that most of the province’s problems have been caused by outsiders.



“Political elites have constantly used this sort of *Paradise Lost* motif to mobilize others. It’s a way of suggesting that we’re all somehow in this together ... There’s a constant refrain of something being taken from us and a great need to blame Ottawa. It’s a much more complicated story than that.”

According to Dr. Cadigan, it’s about constructing identity.

He acknowledges that positioning the province as a martyr to Canada is appealing to many and has been great fodder for popular culture. Dr. Cadigan simply calls this posture historically inaccurate.

“Some of it is very entertaining and it can mobilize people a certain way—but there are competing narratives out there that should be acknowledged ... It’s pointless for us to call ourselves Newfoundlanders and say that Canada ruined our fishery—we’re Canadians as well.”

A historical materialist, Dr. Cadigan believes there are fundamental commonalities found in all societies.

“People need to produce and reproduce and this defines in a fundamental way how history develops. What I’m trying to do is to understand what this means in the context of Newfoundland and Labrador and communicate this to other people.”

As a historian, Dr. Cadigan doesn’t shy away from conflict—in fact he welcomes it. “I’m interested in how

“There’s a constant refrain of something being taken from us and a great need to blame Ottawa.”

ideas emerge from the conflict between them. Writing should always be a contingent process—and we have to remember that agreements and disagreements should offer new ideas.”

And there are some things he acknowledges he has no answer for—such as Newfoundlanders’ predilection for electing Messiah-like leaders.

“I don’t understand why it’s so strong in the political culture—why we rally around these leaders with strong personalities who are particularly good at expressing grievance at external sources—it’s all I ever remember here,” says Dr. Cadigan, who grew up in Mount Pearl, the son of an Irish Catholic father and an Anglican mother. “I’m a product of both worlds and don’t belong in either,” he says, pointing out that he probably has more in common with working people in suburbs elsewhere in Canada than with an inhabitant of outport Newfoundland.

Dr. Cadigan doesn’t see history in terms of heroes and villains, but does recognize certain missed opportunities. He highlights the failure of the Fisherman’s Protective Union to work with organized labour in the 1920s, a failure which exacerbated the already wide gulf between the northeast Avalon and the rest of the island. This divide continues to be felt as a result of offshore oil development, but Dr. Cadigan refuses to be led on what the future might hold for the province.

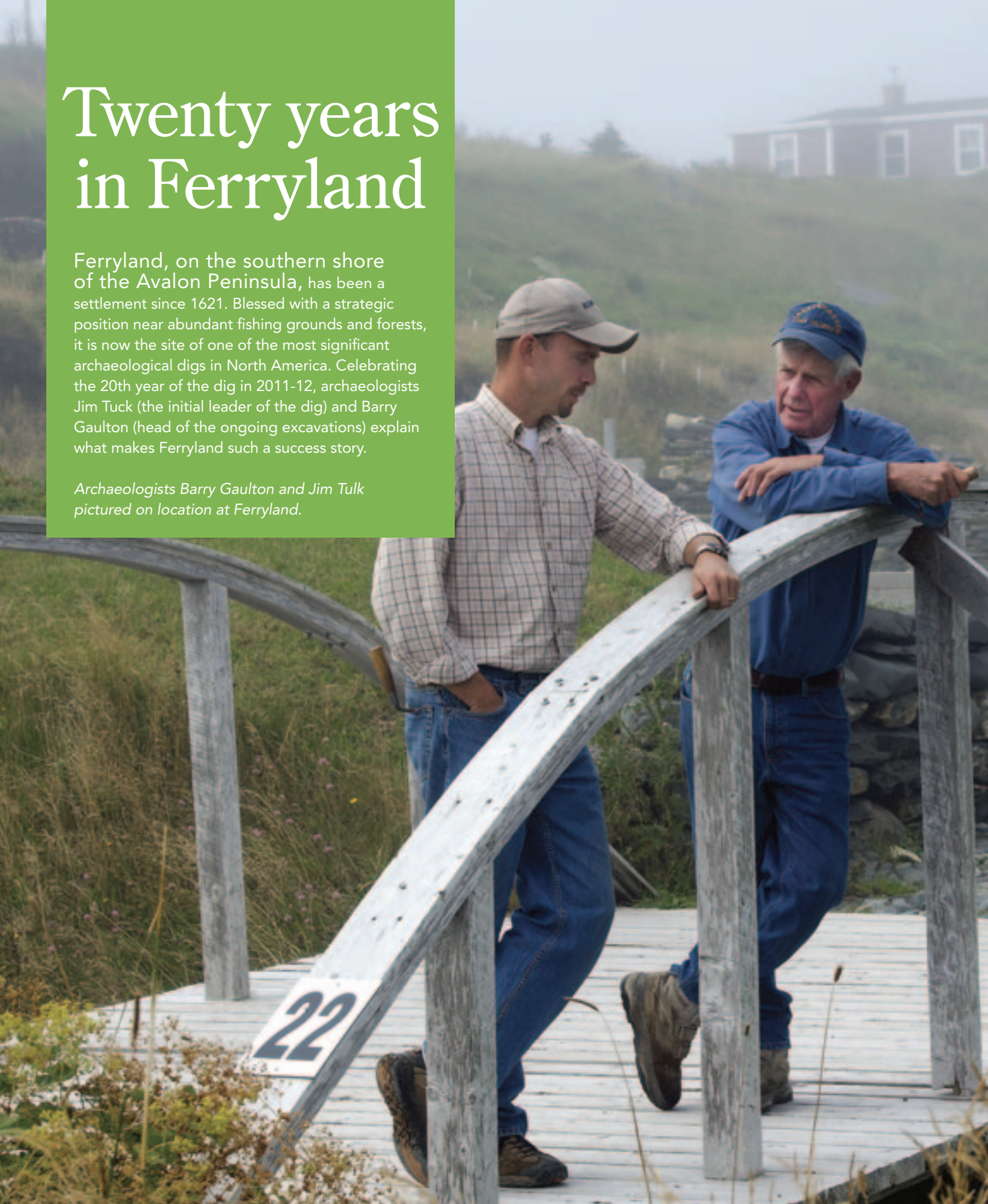
“Historians consider what happened—they’re not in the business of speculating what will happen,” he explains.

Dr. Sean Cadigan’s next book will look at the impact of war on Newfoundland. It’s tentatively titled *Death on Two Fronts* and will be published by Penguin Canada in 2013.

Twenty years in Ferryland

Ferryland, on the southern shore of the Avalon Peninsula, has been a settlement since 1621. Blessed with a strategic position near abundant fishing grounds and forests, it is now the site of one of the most significant archaeological digs in North America. Celebrating the 20th year of the dig in 2011-12, archaeologists Jim Tuck (the initial leader of the dig) and Barry Gaulton (head of the ongoing excavations) explain what makes Ferryland such a success story.

Archaeologists Barry Gaulton and Jim Tulk pictured on location at Ferryland.



Q) Dr. Tuck, can you tell us a bit about how you first got interested in Ferryland?

JIM TUCK: What first drew my attention to the place was an old history of Newfoundland by Hatton and Moses Harvey, the guy who discovered the first giant squid. They wrote about George Calvert's settlement and linked it with the Holy Grail. Some digging had been done in the 1930s by an entomologist from the Carnegie Institute in Pittsburgh (still remembered as the bug doctor) and in the 1950s by Russell Harper on behalf of the Historic Sites and Monuments Board of Canada, so there was little doubt that Lord Baltimore's settlement was somewhere in Ferryland, probably around The Pool, Ferryland's inner harbour.

After arriving at Memorial in 1968, I got together with Ferryland resident Arch Williams—it's been so long now I can't remember who called whom! Arch had a collection of artifacts—pipes, bottles and ceramics—from The Pool, some of which clearly dated from Lord Baltimore's time. I did a little digging in the fall of 1968 and found a slate drain and more of the same artifacts. In the mid-1980s Memorial made another excavation. This one revealed stone buildings and an almost unimaginable wealth of 17th-century artifacts. In fact, the site was so rich that we decided to shut down until proper funding, staff and facilities became available to deal with what was clearly an incredible archaeological site.

Q) You have both been involved in the dig since the beginning, Dr. Tuck as a faculty member, and Dr. Gaulton, you were initially involved as an undergraduate archaeology student. What is it like to see the Colony of Avalon being gradually uncovered over the years?

BARRY GAULTON: It's very exciting! After 20 years of excavations we are now getting a much better understanding of how the initial settlement was planned

and laid out, and how this changed during the Calvert (1621-1637) and Kirke (1638-1696) eras. Without this kind of long term commitment to the excavation and interpretation of the site, the story of Ferryland and its people would remain untold.

Q) Can you tell us a bit about Ferryland before Calvert? Have you found traces of aboriginal inhabitants?

JIM TUCK: Yes. Beothuk Indians were visiting Ferryland long before the arrival of the Calverts, maybe as many as 100 years before. We have found their hearths on the beach of a small cove on the south edge of The Pool. In them were stone knives and arrowpoints and flakes of chert discarded during their manufacture. Also burned food bone and some carbonized seeds that have been identified as grape seeds. Wild grapes never grew in Newfoundland, so they must have been brought here by the European fishermen—mostly Bretons—who fished there each summer during most of the 16th century. There is no record of fishermen meeting the Beothuks (in fact there is little written evidence of these first fishermen at all) but the grape seeds suggest that the two peoples must have been at Ferryland at the same time if raisins or wine could have been obtained by the Beothuks.

Q) Why was Ferryland such an attractive option for settlement?

JIM TUCK: It was a defensible location close to the fishing grounds. There were nearby resources of slate and timber, and Ferryland was already frequented by fishermen from the West Country of England for decades prior to 1621. The Pool is sheltered from all winds and is used as a port of refuge even today. Before a predicted storm The Pool is crowded with fishing boats of all types—longliners to skiffs.

FERRYLAND continued on page 16

Q) More than two million artifacts have been uncovered in the 20 years of excavations. Any ones in particular stand out in your mind?

BARRY GAULTON: A few of the most memorable artifacts include the set of gold seals owned by Sir David Kirke, the cache of seven silver coins, two finger rings hidden during the French attack in 1696 and the personalized bowls and plates once purchased by/given to Lady Sara Kirke. The memorable pieces are nice but it's the mundane pieces of broken ceramics, glass bottles and clay tobacco pipes which tell us most about the activities at Ferryland and the lives of its residents. The approximately 170,000 tobacco pipes, for example, tell us about trade and consumption patterns and sometimes about wealth and status as well.

Q) You have an onsite conservation laboratory at Ferryland. Take us through the process of conservation—for example, what sort of steps would a piece of pottery go through after being uncovered?

BARRY GAULTON: When an artifact is uncovered, its location and stratigraphic position is recorded and it's placed in a container for later transport to our conservation lab. In the lab, the day's finds are washed, dried, measured, described, numbered and finally entered into a database. Each object is then stored in our collections storage area so that it can be easily located for research purposes.

Some of the excavated objects such as organics, bone and metals require specialized treatments performed by conservators. We are very fortunate to have the assistance of Donna Teasdale, Memorial conservator, and Charlotte Newton, a conservator formerly with the Canadian Conservation Institute, now retired, to assist in our conservation needs. Many of these same artifacts have to be transported back to Memorial's conservation lab at Queen's College for further treatment and stabilization.

Q) How have the residents of the area helped in your work?

JIM TUCK: In a hundred ways. Many of the field and

laboratory workers over the years have been from the Southern Shore. A couple have been with the project from the start. Marilyn Willcott, for example, has worked in the lab since 1992 and has become as good as anybody I know in the identification of ceramics from all parts of the world made over the last 500 years. Neil Jordan has worked in the field since that first season and has made countless significant discoveries, not to mention having moved tons of earth. The entire field crew over the past 20 years has been composed largely of local people whose efforts have to be seen to be believed.

Aside from the obvious contribution of the Colony of Avalon Foundation, local residents have made any number of contributions to the dig. Landowners freely allowed us to dig up their gardens—they have picked up after us for 20 years! When something is left out—from trowels and shovels to pumps and wheelbarrows—residents of The Pool have housed them until our return the next day. Brinks or Wells Fargo could not have provided better security. When the fishery was open we never lacked for fresh fish and even today nobody goes without crab legs.

Residents of Ferryland have a real appreciation for the past and are an endless source of information about goings-on during the late 19th and 20th centuries. Finally, and best of all, these people have become our friends.

Q) What is the significance of the archaeology dig at Ferryland to the province of Newfoundland and Labrador from an economic perspective in terms of tourism, etc.?

BARRY GAULTON: It might be better to ask this question of somebody in the Department of Tourism, but we think that it has been very significant. Thousands of people visit the site each summer, perhaps as many as 20,000 in some clement summers. We don't know what today's figures might be but some years ago the Atlantic Canada Opportunities Agency (ACOA) did a survey that showed that for an annual expenditure of about \$400,000 there was a return of about \$12 million. The site is considered an anchor attraction for the Avalon Peninsula. Since the project began in 1992 several new businesses— B&Bs, restaurants and snack

bars (including the Lighthouse Picnics) and a very successful dinner theatre have opened in Ferryland. Other merchants have also noticed a significant increase in summer business.

Q) It's hard to believe, but apparently only 25 per cent of the colony has been excavated so far. Will the dig ever be finished?

JIM TUCK: That's a good question. A significant portion of the colony lies underneath the present road so, technically, we may never be able to finish excavations at Ferryland. Besides, there is enough digging at Ferryland for another lifetime or more.

Q) When did tourists and school groups first begin to visit the site?

BARRY GAULTON: As soon as we started in 1992. Jim had experience with tourists at the Basque whaling site at Red Bay, Labrador, so we expected visitors and made provisions from the start. We had tour guides and a small exhibit in our field laboratory which evolved into a larger exhibit at the old St. Joseph's school. When the Colony of Avalon Foundation purchased and renovated the school it began to assume its present form which is, we think, one of the best single theme interpretation centres in the province.

Q) How did the Colony of Avalon Foundation come into being and how does that organization assist you in your work?

JIM TUCK: The Colony of Avalon Foundation is an outgrowth of a committee set up by the Southern Avalon Tourism Association to look into ways that the dig could profit the region as well as assist the project to get up and running. We were lucky to have Lil Hawkins, from Cape Broyle, on that committee. When things really started to become exciting at the dig, when lots of tourists began to visit and when local residents began to notice promising economic possibilities, the committee determined to form a non-profit organization. That organization was to be known as the Colony of Avalon Foundation and, once again they were fortunate to have Lil Hawkins as executive director. The foundation is still

very much a community, or at least a Southern Shore operation and continues to be a successful one. It is the Colony of Avalon Foundation that now obtains and administers the funding from government—ACOA, Department of Tourism, Culture and Recreation and a number of other government departments.

Q) How many students over the years have worked on this dig?

JIM TUCK: Hundreds, from high school (and sometimes below) to university students and MA and PhD students. Many have gone on to become professional archaeologists—like Barry Gaulton—and most others on to some sort of post-secondary education in fields including everything from IT to nursing to engineering to positions in the oil industry.

Q) What drives you, Jim, to continue to visit and participate in this dig years after your retirement?

JIM TUCK: Lemme see, it's not the weather so it must be something else. Part of it is the archaeology, especially at Ferryland which is probably the most interesting site I have worked at in 50 years. Part of it is the people with whom I work there. They are my friends as well as co-workers. One of things I enjoy most about this place is that the people who live here have the best collective sense of humour of people anywhere I have lived, worked or visited.

Q) Any final thoughts on the project?

BARRY GAULTON: For the reasons outlined above—student training, community involvement at all levels, public education and the investigation and understanding of the past—the Ferryland project has been one of the most successful community archaeology projects undertaken by Memorial University since community archaeology began at Red Bay during the 1980s. The level of community support, not just Ferryland but the whole Southern Shore, its partnership with Memorial, ACOA, the provincial archaeology office and many other public institutions and private donors makes it likely that the project will continue to see the same success in future that it has enjoyed during the past two decades.

FACULTY OF ARTS RESEARCHERS who publish a book in any given year are honoured at our annual Author, Author celebration. *Research Matters: Arts Edition* will regularly feature an excerpt from one of these volumes in each future issue to highlight the diversity of scholarship across Memorial University's largest faculty.

IN ADDITION TO *BAKING AS BIOGRAPHY*, OUR FACULTY MEMBERS PUBLISHED THE FOLLOWING BOOKS IN 2009-2010:

In Long, Secret Rivers
DR. NEIL BISHOP, French and Spanish

Continuum Companion to Historical Linguistics
DR. VIT BUBENIK, linguistics

Newfoundland and Labrador English
DR. SANDRA CLARKE, linguistics

A Companion to Heidegger's Phenomenology of Religious Life
DR. SEAN MCGRATH, philosophy

How It Is
DR. MAGESSA O'REILLY, French and Spanish

Agencia femenina, agencia narrativa
DR. MYRIAM OSORIO, French and Spanish

Confucius and Confucianism: The Essentials
DR. LEE RAINEY, Religious Studies

Encyclopedia of Greek and Roman Mythology
DR. LUKE ROMAN, classics

Les Français à Terre-Neuve un lieu mythique, une culture fantôme
DR. RONALD ROMPKEY, English

The Distant Sound: Gert Jonke
trans. by DR. JEAN SNOOK, German and Russian

DRS. MARIO BLASER, DAVID CLOSE and MICHAEL SHUTE all have the distinction of publishing two books each in a single calendar year:

Storytelling Globalization from the Chaco and Beyond; and Indigenous Peoples and Autonomy: Insights for a Global Age
DR. MARIO BLASER, Archaeology Canada Research Chair in Aboriginal Studies

Nicaragua y el FSLN (1979-2009): Que queda de la revolucion?; and Latin American Politics: An Introduction
DR. DAVID CLOSE, political science

Loneragan's Discovery of Scientific Economics; and Loneragan's Early Economic Research: Texts and Commentary
DR. MICHAEL SHUTE, religious studies



Baking as Biography



Folklorist Diane Tye works across a number of genres (including foodways, custom and narrative), and regularly teaches courses in research methodology. In 2010 she published *Baking as Biography: A Life Story in Recipes*, which examines her mother's recipe collection as a form of autobiography.

Gingerbread, ginger snaps, and molasses cookies were common in our home and, like biscuits and oatcakes, were linked to the regional baking traditions my mother grew up with. Historically, Atlantic Canadian cooks had many uses for molasses. My grandmother's recipe collection contains lots of these recipes, including molasses squares, ginger cookies, hermit drop cookies, molasses taffy, and molasses drop cookies. Some, like instructions for her mother's mince meat and cakes were special holiday food that would have lent cachet and special meaning to other, more ordinary molasses-based foods.

The common add-ins of raisins or dates and the well-known combination of spices used when baking with molasses—cinnamon and ginger, and sometimes nutmeg or mace, which also have long histories—connected families like ours to what Rozin describes as shared "flavour principles" that "provide powerful and characteristic flavour profiles that are familiar and pleasing to those within the system" (2000, 135). So familiar was this combination of spices in both festive and everyday baking that some of my grandmother's recipes simply indicate "spices," leaving the exact combination and amount to individual discretion.

As I have argued elsewhere (Tye, 2008) molasses provides, perhaps more than any other food, a culinary entry-point to cultural dynamics in Atlantic Canada. Important to the early economy of the Atlantic region,

molasses formed part of a trade exchange between the North American colonies and the West Indies that dates back to the 17th century. Settlers traded lumber, salt fish, and salt beer for sugar, molasses and rum. Records show that this trade was important to the prosperity of the Fortress of Louisbourg, and Simeon Perkin's diary entries from the 1770s indicate an exchange of products, including molasses from the West Indies, for lumber and other goods in Liverpool, Nova Scotia (Innis, 1948). Molasses was essential to the survival of some groups of settlers, including a band of Black Loyalists who arrived in Birchtown, Nova Scotia, in 1783. The new residents found themselves without the land they had been promised and facing a winter without adequate food or shelter. Their provisions of "meal and molasses" saw them through. Nova Scotia historian A.A. MacKenzie provides another example from 1816: "In Halifax then poor Newfoundlanders were arriving, many of them half-frozen and sick. To keep them alive the government had to supply cornmeal, molasses, spruce beer, coffee, tea, beef and rice" (2003, 3).

Throughout the 19th and early 20th century, molasses was eaten daily by most Atlantic Canadians. In 1947, just prior to Newfoundland joining Canada in 1949, 8,000 to 10,000 puncheons (or 560,000 to 700,000 gallons) were imported annually from Barbados (Anonymous 1948, 45). According to the entry for bread in the *Dictionary of Newfoundland English* (1999) a winter's supply for a family in outport Newfoundland "would be possibly 20 or 30 barrels of flour, so many bags of bread (hard tack), a puncheon of molasses, tea, sugar, beans etc."

In the early days, residents incorporated molasses into nearly every meal. Gingerbread with cream, or hot steamed brown bread made from cornmeal and molasses, was served as breakfast (Robertson 1991, 151); bread or buns sweetened with molasses, known as lassybread or lassie buns, might serve as lunch, while baked beans and molasses constituted Saturday night supper in most parts of the Maritime provinces. Molasses on bread and biscuits accompanied each meal, and if there was no other food, it could be the meal, which was sometimes referred to as "a poor man's meal" (Weale 1992, 24). It was also used as a sweetener for tea. Molasses was the feature of some

regional specialties, including the Acadian dishes poutine rappée, a mixture of raw grated potato, cooked potato and salt pork formed into a ball, simmered, and served with molasses or brown sugar, and rappi pie, a stewed chicken potato dish, also served with molasses. As my grandmother's recipe collection indicates, molasses was also an ingredient in a wide variety of cookies, from thin ginger snaps to large plump molasses cookies (known in Cape Breton during my parents' time there as "Fat Archies" or "Moose Hunters"). It flavoured cakes and dessert: gingerbread, raisin, date and other fruitcakes, mincemeat pie and tarts and molasses pudding. Finally, molasses was the basis of many home remedies aimed at curing a wide range of ailments, including sore throat, earache, colds and coughs, bronchitis, croup, flu diphtheria, and constipation. It was used as a blood purifier, to treat cuts and minor skin ailments, to rid worms, cure digestive ailments, and to serve as a spring tonic. In the last few decades molasses has taken on symbolic meanings. It has become synonymous with Atlantic Canadian identity, as reflected in its presence in popular culture forms from fridge magnets representing molasses cartons to songs such as Dick Nolan's "Newfoundland Good Times," which signals molasses on doughboys and molasses in tea as markers of Newfoundland identity. Meanwhile, manufacturers capitalize on nostalgic consumers; the Canadian grocery store label President's Choice introduced a molasses cookie under the brand name "Lassy Mogs" in 2004.

During my mother's lifetime, the public regional nostalgia for molasses products had not yet taken hold. Its meaning were still being constructed for individuals or families within domestic settings. Although my mother did not have as many recipes as my grandmother that called for molasses in combination with the spices mentioned above, this ingredient figured in her instructions for mincemeat, for some cakes, and more often, for cookies. Whereas my grandmother seemed to be on the lookout for the perfect oatcake, my mother searched for the perfect soft molasses cookie.

Excerpt from Baking as Biography: A Life Story in Recipes by Diane Tye reprinted with permission from McGill Queen's University Press.

Spreading the Word

Online and interdisciplinary

Newfoundland and Labrador is nothing if not unique. No news there. But when a researcher launches a project that combines the uniqueness of this place and its language, people sit up and take notice.

In conjunction with colleagues affiliated with Memorial's English Language Research Centre, Dr. Sandra Clarke recently received a \$161,000 Public Outreach Dissemination grant from SSHRC to help complete the *Dialect Atlas of Newfoundland and Labrador English*.

"It will transform our online atlas into a genuinely interactive web 2.0 format, to which residents of the province can contribute," says Dr. Clarke, who is using data originally assembled between 1974 and 1982 by Dr. Harold Paddock for the project.

Using state-of-the-art digital technologies, the online atlas will depict the regional spread of local pronunciation and grammar and show the complexities of word use in Newfoundland.

As an example, Dr. Clarke points out the 30-plus terms used throughout the province for fried bread dough or touts and says it is by no means unusual.

"Thirty years ago of course we didn't have the technology to do what we can now," notes Dr. Clarke. "But we have a duty to preserve such valuable materials and this [outreach grant] is a perfect fit!"

Using audio files as illustrations of pronunciation (which in some cases represent speakers born as early as 1870), the current atlas should be online, with the help of C&C Webworks and DELTS (Distance Education, Learning and Teaching Support), by the end of 2011. DELTS are transforming the atlas into a media-rich environment that will encompass gaming and various other interactive components.

"This is both academically meaningful and publically accessible," says Dr. Clarke, who envisions heritage groups, students, and dialect researchers all taking advantage of the technology, along with the general public. "It will enable people from the present day to enlarge on what we have already done." And it takes decades-old data well into the digital age.



RESEARCHERS TO WATCH

THE 16 DEPARTMENTS OF THE FACULTY OF ARTS at Memorial University are home to a varied group of people. Some are academic stars and some toil for years on labours of love. And some are just embarking on academic careers. Here we showcase three researchers to watch.



SUSAN PIERCEY
political science



A RECENT GRADUATE of Memorial's master's program in political science, Susan Piercey's MA thesis examines the nature of political representation in the House of Commons, and in particular, the impact that representing women's interests has on women's political careers in the legislature.

Building on previous research, she analyzes the impact of committee membership on the opportunities offered to male and female members of Parliament. Ms. Piercey found that the more career success female legislators experienced in the House of Commons, the less likely they were to have been involved in activities linked to the Status of Women or aimed to further women's interests. This disconnect is important, because women tend to focus their legislative activities more heavily on issues

related to women's interests than men do. Since those who perform these activities are less likely to be promoted, we continue to see men holding positions of power and prestige in Parliament, while women hold less prestigious positions.

Upon completion of her thesis, Ms. Piercey took a position with Eastern Health where she was able to apply her statistical analysis skills obtained during her MA degree in political science, assisting the organization with quantitative data analysis. In September 2011 she also began to work for the Association for New Canadians on a project that seeks to understand attitudes towards immigration and diversity amongst high school students in the province of Newfoundland and Labrador.

Ms. Piercey's commitment to issues of gender equity and justice extends beyond the classroom: while working and debating whether to further her graduate education with a doctoral degree, she also volunteers her time with the Newfoundland and Labrador Sexual Assault Crisis and Prevention Centre.

"My master's of arts thesis in political science not only equipped me with extensive political knowledge, but I was also able to develop my statistical analysis skills. In this way, I have found that I am also employable in fields that are not directly related to politics and policy," says Ms. Piercey. "I am glad I decided to continue my education and obtain my MA degree."




SARA JOHANSSON

linguistics

ACCORDING TO HER thesis supervisor, Dr. Julie Brittain, MA candidate Sara Johansson is already a research star.

Ms. Johansson acted as a guest speaker at a workshop at the University of British Columbia earlier this year on the syntax of relative clauses and she spent five weeks during the summer of 2011 in Colorado at the Linguistic Society of America Summer Institute, for which she won a fellowship. She did her BA at the University of Calgary, working on Blackfoot, an endangered Algonquian language, and came to Memorial to pursue Algonquian language linguistics. Ms. Johansson's thesis is on how children learn to speak Cree as a first language. In addition to her skills as a theoretical linguist, Ms. Johansson puts her language skills into practice by speaking fluent Mandarin and Swedish.

The Swedish she learned at home from her mother and in weekly language and culture classes. The Mandarin came about because, while at the University of Calgary, she wanted the challenge of learning a tonal language (a language in which a change in the pitch and intonation of a syllable changes the meaning of a word). For example, in Mandarin *ma* can mean mother, sesame, horse, or scold, depending on pronunciation.)

"The characters were cool too," she adds.

Ms. Johansson came to Memorial for her master's because of the linguistics department's focus on Aboriginal languages and community support.

"I'm interested in language revitalization and making my work relevant to endangered language speech communities," says Ms. Johansson who hopes to focus on the Sami language between her master's and PhD. She remains connected with the Blackfoot community through her fieldwork with the Siksika Nation in Alberta.



ASHLEY LARACY

sociology



IT'S A FACT that Newfoundland and Labrador has the most video lottery terminal (VLT) sites per person in Canada. And although it's also a fact that the province collects substantial revenue from these machines that benefits the people of Newfoundland and Labrador, there is also a significant negative impact for at-risk or problem gamblers.

Not every student takes on a controversial subject like VLTs in their master's thesis. But Ms. Laracy wanted to make a contribution to a better understanding of VLT play and how the province can more effectively address its consequences.

Originally from Cupids, Ms. Laracy became interested in gambling as an academic subject after taking an undergraduate course about the sociology of gambling. That interest was further solidified by her part-time work as a bartender while an undergraduate student, which brought her into regular contact with VLT players.

"Interacting with VLT players and listening to the discourse around VLT playing was of significant

interest to me," says Ms. Laracy, who was struck by the interest many showed in the project. "Once I explained that I was doing research on VLT players in St. John's, the response was always, 'Wow! Your research is very important to this province.'"

As part of a SSHRC-funded project, Ms. Laracy gained access to a local Gamblers Anonymous group as a way of including subjects directly in the research process. She acknowledges that there are issues around the medicalization of VLT gambling and her paper investigates why VLT addicts are understood differently from other addicts from a societal perspective.

"I was interested in exploring how VLT players see themselves, including how they respond to any deviant identity that results, as well as how they cope with the label of compulsive gambler," says Ms. Laracy, who makes several recommendations in the conclusion of her thesis as to what further research can be beneficial.

RESEARCHERS

A big thank you to our researchers for their vision and determination as they search for answers to a myriad of questions. Thanks as well for their immense patience and assistance with regards to this project.

The Faculty of Arts researchers whose work is profiled in this publication are:

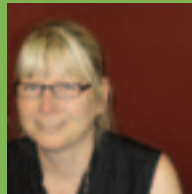
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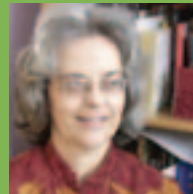
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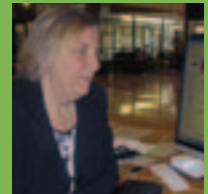
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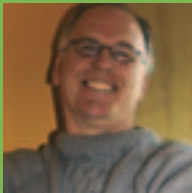
Dr. Lisa Rankin



Dr. Jean Snook



Diane Taylor Harding



Dr. Gerard Van Herk



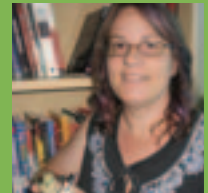
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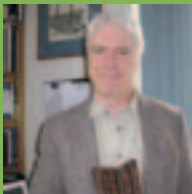
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Dr. Vit Bubenik



Dr. Jennifer Porter



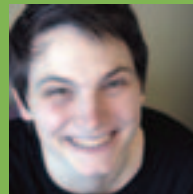
Dr. Don Nichol



Dr. Hans Rollmann



Dr. Sipiwe Dube



Dr. Ailsa Craig



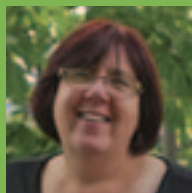
Dr. Sandra Clarke



Dr. Valerie Burton



Dr. Sean Cadigan



Dr. Diane Tye



Suzanne Power



Evan Hazenberg

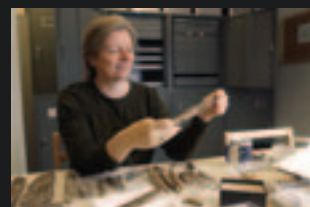
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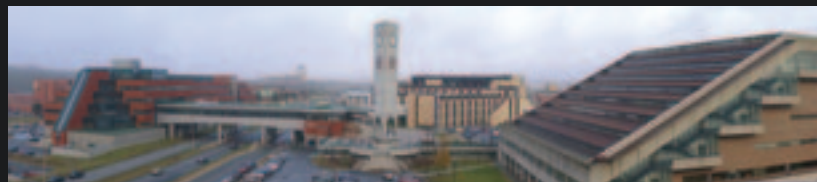
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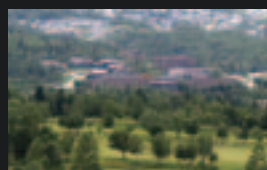
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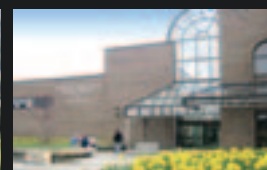
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