

**MEMORIAL UNIVERSITY OF NEWFOUNDLAND**  
**Department of Sociology**  
**Sociology/Anthropology/Folklore 2230-Newfoundland Society &  
Culture**  
**Winter 2006**

**Course:** Sociology/Anthropology/Folklore 2230-Newfoundland Society & Culture  
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**Classroom:** A 1046  
**Class Schedule:** W 7:00-9:30 pm  
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**Telephone:** 737-3977 or 7443 (to leave message)  
**Office Hours:** T-Th 10:00 am-12:00 pm and T 8:00-10:00 pm (phone only) or by appointment  
**E-mail:** Via WebCT<sup>1</sup>  
**Course webpage:** [http://www.ucs.mun.ca/~lewis/SAF\\_2230.htm](http://www.ucs.mun.ca/~lewis/SAF_2230.htm)

**COURSE DESCRIPTION AND OBJECTIVES:** The sociology, anthropology, and folklore of the Island of Newfoundland. The emphasis in the course is on how sociologists, anthropologists, folklorists and other social scientists (recognized as such or not) attempt to explain the social and cultural character of 'contemporary' Newfoundland. As this course does not have any prerequisites, some time will be spent in explaining conceptual tools used in sociology, anthropology, and folklore.

**FORMAT:** The format of the course will be classroom lectures with your input encouraged. Specific readings will be assigned each week to enable participants to prepare for the classes. As you read each of the assigned materials think of what it is the writers are trying to say about Newfoundland, whether you are satisfied with how they do so, and what is the relevance of such to modern Newfoundland society. What this means is that all readings should be done critically. While you are expected to understand the readings, you are free to agree or disagree with them; formulating clear and comprehensible criticisms is central to sociology, anthropology, and folklore (along with the other social sciences).

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<sup>1</sup> If WebCT is impossible for you (and there is no good reason it should be) then you can email at [lewis@mun.ca](mailto:lewis@mun.ca), however, S/A/F 2230 oc must be in the subject line or e-mails will probably be treated as SPAM.

**REQUIRED TEXTS:** There are required two required texts for this course and a book of readings:

Pocius, G. L. (2000). *A place to belong: Community order and everyday space in Calvert, Newfoundland (2nd ed.)*. Montreal, PQ & Kingston, ON: McGill-Queens' University Press.

Palmer, C., & Sinclair, P. (1997). *When the fish are gone: Ecological disaster and fisheries in northwest Newfoundland*. Halifax, NS: Fenwood Publishing.

Lewis, R. (Ed.) (2005). *Anthropology/Folklore/Sociology 2230: Newfoundland society and culture, assigned readings*. St. John's, NF: Memorial University of Newfoundland. [Some older editions are also, but check carefully that the same readings are included].

A college level dictionary.

Additional readings are in the Collection of Readings for this course on sale at the bookstore. Note that the book of readings is substantially different from the one I used before the Fall of 2001 and from the one used in the other sections of this course. Make sure that the book of readings has my name on it. You should also have a good dictionary that you should use in the readings whenever you come across a term that you do not understand. If you are going on in sociology you might also consider getting:

Abercrombie, N., Hill, S., & Turner, B. S. (2000). *The Penguin dictionary of sociology* (4<sup>th</sup> ed.). London, U.K.: Penguin Books. [Other additions are also available.]

A number of excellent general and specialist dictionaries are now available on-line through the library at <http://www.library.mun.ca/internet/quick.php>.

For social science dictionaries go to the Specialized Subject Dictionaries section. You will find *The Penguin Dictionary of Sociology*, along with other useful sources, in the xreferplus database. If you are off-campus, you will need to do an off-campus login, for which you will need to have a library PIN.

The readings will be most useful to you if you do them before the class that covers the subject of the readings. Abercrombie, Hill & Turner (2000) and your college dictionary can be helpfully used in your reading. Your basic philosophy should be: "If I don't know what a word or phrase means, I'll find out what it means," by using your dictionary, Abercrombie, Hill, & Turner (2000), or by asking me.

**Questions/Contact Information:** You can contact me with any questions you have either via e-mail or by telephone during office hours. I may also be in my office at other times but I cannot guarantee that and I may not be able to talk then if I am in (I have other courses that I am teaching as well). I do not appreciate being contacted at home.

**WebCT:** While it is not necessary that you use WebCT in this course, using it will make the course go along more easily. You will find that all of the topics and readings for the classes can be found in the Calendar, grades will be posted there, email is easily sent to

me though the WebCT mail (and doesn't go through my SPAM filter so won't get lost that way if you forget to put SAF 2230 in the subject line), you can use the chat rooms, and questions or comments you have which you weren't able to bring up in class can be put in the the discussion areas. To get on to WebCT go to <http://webct.mun.ca:8900/> and enter your 9-digit student number and 6-digit PIN (from Student Web, or the first six digits of that PIN if it is more than six digits) to log in. There is lots of help available throughout WebCT (from the sign-in page there are guides, help, and FAQs and when you are in WebCT there is always context sensitive help in the upper right corner of the screen). And always feel free to contact me if you have any questions.

**RESOURCES:** You might find the following web sites helpful.

Centre for Newfoundland Studies

<http://www.library.mun.ca/qeii/cns/index.php>

Memorial QEII Library Internet Resources for Sociology:

<http://www.library.mun.ca/internet/subjects/sociology.php>

Religion, Society and Culture in Newfoundland and Labrador

<http://www.ucs.mun.ca/~hrollman/index.html>

Maritime History Archive, Memorial University

<http://www.mun.ca/mha/>

Mel Baker's Homepage

<http://www.ucs.mun.ca/~melbaker/>

The History of the Northern Cod Fishery

<http://www.stemnet.nf.ca/cod/home1.htm>

Newfoundland and Labrador Heritage Web: Home Page

<http://www.heritage.nf.ca/home.html>

**COURSE REQUIREMENTS AND EVALUATION:** Students are expected to keep up with the readings and lecture materials. Grading

<b>Option A</b>	<b>Date due:</b>	<b>Percent:</b>
1. Mid-term exam	February 15	35%
2. Final exam	TBA	65%
	<b>TOTAL</b>	<b>100%</b>
<b>Option B</b>		
1. Mid-term exam	February 15	20%
2. Research essay due:	March 29	40%
3. Final exam	TBA	40%
	<b>TOTAL</b>	<b>100%</b>

**CLASS GUIDELINES:** The lectures and readings are designed to complement each other. It will be difficult to pass the course depending on only one or the other. To make best use of the lectures you should try to have read the relevant items before the class.

## **The Primary Research Essay** **(due March 29)**

**Note:** If you are doing this primary research paper you must inform me, in writing or by email, by February 1 that you are doing so, what your topic will be, and what sources you will be using.

One grading option in this course is to do a primary research essay on some aspect of Newfoundland (i.e., generally the island portion of this province, there is a separate Labrador society and culture course) society and culture. As this will be worth 40% of the final grade of those choosing this option I need to make clear what I mean by a primary research essay and what I expect in it.

Up until 2001 the primary research essay in this course most often involved students doing interviews with relatives, friends, acquaintances, &c. about some aspect of their life. New rules about ethics in research make that more complicated in a course like this, where the research essay is optional and where there is not a section in the course devoted to research and research ethics. Therefore your primary research for this essay **MAY NOT** involve human subjects, i.e., you may not interview or observe people, without ethical approval. Without ethical approval your research for this may only make use of publicly available documents and sources, such as material from published sources (newspapers, books, web-sites, and anything meant for public distribution). Materials from public archives—which would include historical material such as census records, reports, and other government records—can also be used if that information is generally available to the public. If your research involves aboriginal peoples other ethical issues and principles come into play and you should contact me personally as early as possible in the term to discuss those issues.

If you wish to do research using human subjects, e.g., interviewing people, then you should talk to me about in the first week of classes.

By primary research I mean a paper based on primary sources or data, as opposed to secondary ones. What are primary sources or data? How do they differ from secondary sources or data? The difference between them is not sharp and depends ultimately on how the sources or data are used. In its most general sense primary sources or data are the direct reporting of the events being studied and not someone else's interpretation of those events. For example, a paper on schooling in the 1950s in Newfoundland based mainly on the published memoirs (autobiography) of someone who was in school in Bay-de-Somewhere, Newfoundland, in the 1950s who and described their personal experiences of school would be an example of a primary research essay because it is based on primary data. However, a paper using Frederick Rowe's (1976) *Education and culture in Newfoundland* as its main source would not be acceptable as a primary research paper because, in this case, Rowe (1976) is clearly a secondary source.

Things can be complicated however. If the topic of your paper was, for example, 'Liberal *views* on educational reform in the 1960s', then Rowe (1976) would be a primary source because Frederick Rowe was a member of the Liberal government at the time and his book would be a reasonable source for data on his views on educational reform. But note, however, if the subject were not 'Liberal views on educational reform' but instead just 'educational reform', then Rowe (1976) would be a secondary source (mostly; as the Minister of Education at the time there may be some primary information there too, e.g., Frederick Rowe's description of events he directly observed).

You can make use of secondary sources in your paper, in fact they can help you in framing a question. For example, if you wanted to do something on the fishery (but weren't sure what) you might want to read James Faris's (1972) book (part of the readings in this course) and try to find out whether what he described for Cat Harbour applied to the community you are interested. For example, Faris (1972, pp. 102-105) claims that in Cat Harbour "the status of skipper carries no real authority" (p. 104). You might want to look to see if that is true else where or even true for Cat Harbour. You could do so by using primary sources such as archival records.

To make sure that what you are doing is acceptable you must give me a fairly detailed description of what you are going to do and how you are going to do it (in particular **what your primary sources are going to be**) by February 1 (and you would be much better off if you did so earlier). Don't think that this paper can be done the night or weekend before it is due. The research will take some time and some work. You should plan on having the research done by or before March 8. It would be best began the research before the mid-term exam so that, if the research aspect of the topic looks too difficult, you can switch to option A instead.

As for all research papers, the sources you use, both published and unpublished, must be cited and placed in a bibliography. The citation style you adopt is up to you but it should follow some recognized style (I use APA) and be consistent. Everything in your paper must either be your words and ideas or be properly cited. If you have any doubts about what does and does not need to be cited contact me or the Writing Centre (room SN 2053, telephone 737-3168/7681, website <http://www.mun.ca/writingcentre/>). You can not present the words or ideas of others as your own. To do so constitutes plagiarism. What I am interested in is your research and you ideas, you do not get points for simply restating what someone else has written (even if properly cited).

Feel free to consult me at any time during the course about how your paper is going, I am willing to read and comment on your paper anytime up to one week before they are due. If you have any doubts about whether you are actually doing a piece of primary research ask me. Even well written papers that are not based mainly on primary sources will not get a good grade (and average to poor ones will get a failing grade).

I much prefer that the paper be typewritten using a word processor. Besides the printed copy, I want you to email a copy of your paper as an attachment in Word, WordPerfect, or as an RTF file (this is what I will most likely correct).

### **Bibliography**

Faris, J. C. (1972). *Cat Harbour: A Newfoundland fishing settlement*. St. John's, NF: Institute of Social and Economic Research.

Rowe, F. W. (1976). *Education and culture in Newfoundland*. Toronto, ON: McGrath-Hill Ryerson.

## **CLASS OUTLINE** (provisional)

**Note:** 'In Lewis (2005)' means in the book of readings, where pages are given, e.g., 'Anger (1988), in Lewis (2005), pp. vi, ix-xi.' under Week 2 below, that means that section of the readings covered by those four pages, as numbered in original form; where no pages are given, e.g., Kennedy (1997) also under Week 2, that means you should read the whole section by that author from the book of readings.

### **Week 1: January 11**

Topic: Outline and logic of the course.

Readings: None

### **Week 2: January 18**

Topic: Central and contested concepts.

Readings: 1. Pocius (2000), Prefaces, pp. xi-xxvi; Chapter 1.  
2. Faris, pp. 1-4 and p. 41, in Lewis (2005).  
3. Wadel (1969), in Lewis (2005), pp. i-viii.  
4. Palmer & Sinclair, pp. 7-8.  
5. Anger (1988), in Lewis (2005), pp. vi, ix-xi.  
6. Harvey (1890), in Lewis (2005), pp. iii-viii.  
7. Kennedy (1997), in Lewis (2005).

### **Week 3: January 25**

Topic: Newfoundland's first peoples: prehistories, histories and myths.

Readings: 1. Pastore (1998), in Lewis (2005).  
2. Anger (1988), in Lewis (2005), the remainder.  
3. Harvey (1890), in Lewis (2005), pp. 21-28.

### **Week 4: February 1**

Topic: European settlement: histories and myths.

Readings: 1. Pocius, Chapter 2, pp. 26-55.  
2. Faris (1972), in Lewis (2005), pp. 5-11.  
3. Harvey (1890), in Lewis (2005), pp. 66-73.

### **Week 5: February 8**

Topic: The birth of Newfoundland society: histories and myths.

Readings: 1. Faris (1972), in Lewis (2005), pp. 11-22.  
2. Ryan (1983), in Lewis (2005).

**Week 6: February 15**

Topic: Mid-term exam.

Readings: What ever you need to review.

**Mid-term break****Week 7: March 1**

Topic: A traditional society? Lenses.

Readings: 1. Wadel (1969), in Lewis (2005), pp. 1-25.  
 2. Faris (1972), in Lewis (2005), Chapters 3 and 4.  
 3. Palmer & Sinclair (1997), Chapter 1.

**Week 8: March 8**

Topic: Gender and the family fishery?

Readings: 1. Pocius, Chapters 3 and 4.  
 2. Porter (1995), in Lewis (2005).

**Week 9: March 15**

Topic: Origins of *traditional* society.

Readings: 1. Cashin, in Lewis (2005), pp. 1-23.  
 2. Pocius, Chapters 5 through 7.

**Week 10: March 22**

Topic: Another Newfoundland society?

Readings: 1. McCay (1996), in Lewis (2005).  
 2. Palmer & Sinclair (1997), Chapters 2 to end.

**Week 11: March 29**

Topic: Modernity versus tradition.

Readings: 1. Pocius, Conclusion.

**Week 12: April 5**

Topic: Consumption as culture, the politics of culture.

Readings: 1. Overton (1996), in Lewis (2005).