

# Institutional Ethnography

Newsletter of the International Sociological Association Working Group 06

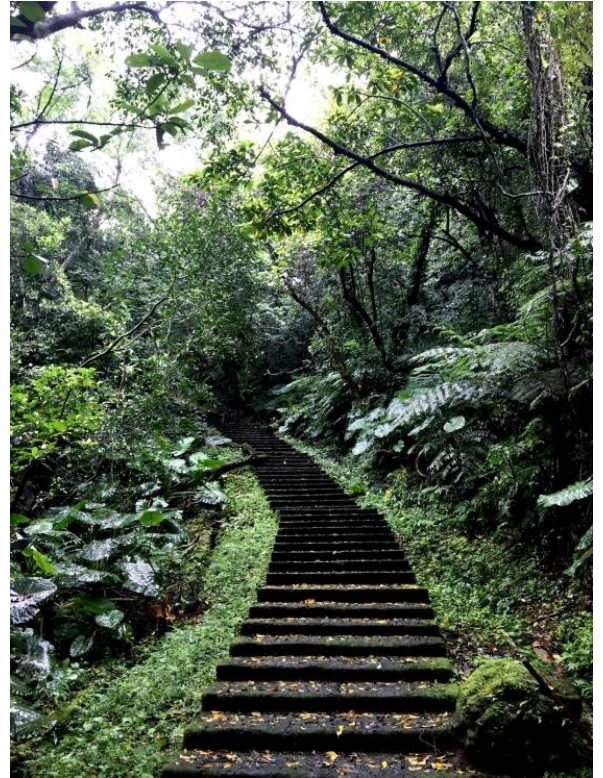
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## From the Co-Presidents

### Liza McCoy

I have just returned from Taiwan, where I had the wonderful opportunity to meet members of the Taiwanese IE community, both experienced researchers and graduate students who are discovering how to use IE in ways that are relevant to the historical and contemporary circumstances in Taiwan. This took place at a two-day workshop in Taipei held in early June. Frank Wang, my host and the organizer of the event, has written an account of the workshop, which you can read on p. 12 of this newsletter. I greatly enjoyed hearing about people's research interests and how they are taking up IE. And, through conversations over meals and walks with Frank, Anna Tang, Mo'o Yaisikana, and other colleagues, I had a chance to learn about Taiwanese history, current political trends, indigenous issues, and local plant life. A shout-out of thanks to Mo'o, recent MSW graduate and soon-to-be PhD student at UC Berkeley, who served as a supportive guide – even showing me how to identify vegetarian fast-food options at the convenience store. My deep thanks go also to Pei-ru Liao, whose close knowledge of Smith's work (she translated Smith's 2005 book into Chinese) and impressive skills at simultaneous translation made my comments accessible to everyone at the workshop.



The ISA World Conference is just about to begin in Melbourne. As Lauren Eastwood and Adriana Suárez, our program coordinators, write on page 4, holding the conference in Australia makes possible a strong showing of researchers from Asia and Oceania. For those of you who will be at the conference, what a great opportunity to learn about the IE work being done in those regions.

### Frank Wang

Liza's visit to Taiwan demonstrates how we, as IEers, can support each other transnationally. As an IEer, we often feel isolated and struggle for survival. But that does not have to be so. When Dorothy was one of the few female faculty members, she tried to find other female faculty to share their experiences. As a community, we are always looking for excuses to gather together and celebrate. Having a friend coming from afar is the best excuse to throw a party! Let's have more parties around the international IE community. Thank you, Liza, for making this party possible! For those who are coming to Melbourne, I look forward to seeing you soon! For those who cannot be there in person, my best wishes go to you and your beloved ones!

The photo below shows wildflowers I collected for the workshop. Each discussion group had one bunch of flowers with them, representing Dorothy Smith's presence with us. Wildflowers also represent the people who are the center of IE work.



## From the Newsletter Editor

### Rebecca Lund, WG06 Vice President

Thank you to everyone who agreed to do interviews with me and to everyone who sent in material. We extend warm encouragement to all WG06 members to share information about your new publications, career milestones, and IE activities in your regions. Consider writing a short piece about your research in progress, or some other topic, or volunteering to take part in a "Getting to Know Our Members" interview. Also, if you or any of your students would like to introduce their recently-completed dissertation, please get in touch! The next newsletter will come out in Autumn 2023. This is your newsletter, and your contributions make it a vibrant and useful vehicle of communication in the international IE network.

The “Getting to Know Our Members” interview in this issue features Colin Hastings, Assistant Professor of Sociology at Waterloo University. He is doing exciting work on HIV criminalization and health surveillance and will soon publish a book in Eric Mykhalovskiy’s IE series at University of Toronto Press. In this issue I am also interviewing Majken Jul Sørensen, PI of a Nordic interdisciplinary research network exploring the potential of bringing together IE and Everyday Resistance Studies in exploring vulnerable groups meeting with the Nordic welfare state.

This issue also contains an update on the World Congress of Sociology from the WG06 program coordinators.

In addition, we feature information about publications and events.

See you virtually in Melbourne!



## ISA XX World Congress of Sociology: Update from the program coordinators

This year’s ISA Conference is taking place in Melbourne, Australia! This place comprises the traditional lands of over 250 First Nations groups. The Country where this Congress will take place is called **Narrm**, the home of the **Kulin Nation Wurundjeri Woi Wurrung**.

The two previous ISA events took place in the Americas: Canada in 2018, and Brazil in 2020 (albeit amidst the global pandemic). Having an ISA World Congress in Australia is a great opportunity for people from the Australasian region to participate, and we have already seen how this factor has boosted the participation of IEers from China, Taiwan, New Zealand and Australia, who would otherwise have found their participation in ISA to be more difficult.

The organising committee for the Working Group on Institutional Ethnography has benefitted from the internal ‘working knowledges’ of Rebecca Lund and Liza McCoy who have been key in guiding our work and supporting our encounters with the ISA system. As several session organisers will not be able to fly to Melbourne and attend in-person, we also had to request help from those who will be physically present in Australia, and many have kindly volunteered to chair several sessions. We would like to acknowledge people’s generosity from across WG06 in helping us secure in-person chairs for most of our sessions. Special thanks to Chen, Sarah, Sophie, Debra, Frank, Liz, Lauren, and Pei-ru.

To see our varied and exciting **list of 12 Institutional Ethnography sessions**, please click [here](#). We will have more than 30 people presenting their work whose geographical representativeness is remarkable. People will be presenting from Canada, Denmark, the Netherlands, Belgium, Norway, Australia, New Zealand, China, Taiwan, the United Kingdom and the United States. We will also learn from people working in Senegal, Colombia, India, and Fiji where they have been using IE to inform their research in innovative ways.

Sessions will cover a range of areas: from education to social environmental intersections, healthcare, and socio-legal studies. An important addition to this year's Conference are sessions discussing reflexivity, the politics of IE, representation and justice. We also have a joint session between WG06 (Institutional Ethnography) and WG08 (Society and Emotions) called 'Understanding the Sociological Interplay of Emotions'. We will also feature panel discussions about the future of Institutional Ethnography and more broadly, the legacy of Dorothy Smith, a year after her passing.

We would like to encourage everyone to attend the 'Business Meeting' or (preferably) 'Community meeting'! These are important opportunities for people to meet, get involved, and ensure that our Working Group continues to be a welcoming place to share our work, get feedback from the IE community, engage in collaboration and develop ideas on how to move forward.

There are also plans to organize an informal community gathering during the conference. More information will be sent out about this in due course.

Unfortunately, several sessions do not comply with the 80% in-person requirement set by ISA, which means these will be held in a hybrid format, which comes with time zone issues. Despite this, we hope the experience is still one that we can all enjoy, whether from home or in Melbourne, and we will try to make it as inclusive and participatory as we can.

Thanks in advance to everyone who has made the organisation of the programme possible, either by gracefully sharing their knowledge on the internal workings of ISA, by organising interesting sessions, or by volunteering to chair sessions whose organisers will not be able to attend.

More than ever, organising this programme has been a truly communal endeavour which would not have been possible without everyone's efforts.

Looking forward to seeing you all soon, and to keep our IE community thriving around the world.

Adriana Suárez Delucchi  
Lauren Eastwood



## ***Getting to Know You:*** **Colin Hastings**

Interviewed over e-mail by Rebecca Lund

Colin Hastings has just finished his first year as Assistant Professor in the Department of Sociology and Legal Studies at the University of Waterloo. He has been involved as Division Chair for the SSSP IE Division.



RL: *Tell us about your research interests.*

CH: I'm interested in understanding how forms of public health and criminal law governance intersect and overlap with each other. I also study how knowledge about these hybrid health/crime issues circulates on digital mass media platforms.

A lot of my work has focused on the issue of HIV criminalization in Canada. I'm currently working on projects that examine the social organization of public health surveillance technologies and how they come to bear on people living with HIV.

At Waterloo I'm lucky to get to teach classes about public health surveillance and the law, the sociology of health, and media and crime.

RL: *How did you learn about IE and what attracted you to IE?*

CH: I was very fortunate to get to take a course on IE during my PhD at York University with Eric Mykhalovskiy. I was especially drawn to a lineage of IE research that's connected to HIV activist movements, particularly the work of George Smith. I wanted to do this kind of sociology that can contribute to activist movements by trying to figure out how the social world is put together, with a view to changing it.

RL: *How have you been able to use IE in social/political activism connected to your research interests?*

CH: A lot of my IE research has studied the production of news media stories about HIV criminalization. For a long time, activists have known that news stories about HIV criminalization are highly stigmatizing accounts that disproportionately cover and negatively portray people living with HIV

from BIPOC communities, especially those who have come to Canada as migrants or refugees. We've known less about how these problematic news stories are actually produced in the first place.

My IE of news production was about going into newsrooms to try and understand how reporters' everyday work routines are coordinated with the work others were doing within and beyond the newsroom. The hope was that illuminating the broad coordinated work activities (including those of news reporters, editors, police communications departments, and others) that produce news reports about HIV criminalization would equip us with a clearer understanding of how to intervene in the production of problematic, stigmatizing news stories and to mobilize counter discourses. Some of the findings from this project have helped to inform how HIV organizations I work with respond when a problematic news story about HIV criminalization circulates in the mainstream press.

RL: *Tell us about your upcoming book in Eric's IE series :)*

CH: It's (for now?) called *Newswork and Policing Beyond the Police: The Social Organization of Crime Stories about HIV Criminalization*. At its core the book is an IE of how news stories about HIV criminalization are produced, and I'm hoping it offers space for readers to reflect on other pressing social issues as well. This includes things like the market economics and commercialization of digital news, the ways that police communications departments control information and manage the image of police, the ongoing mission creep of police forces, and the challenges of keeping pace with the frantic pace of online news.

I'm also hoping the book can add to important discussions we've been having as institutional ethnographers lately. Here I'm referring to questions about the role of theory in IE, the ways we can blend IE with other sociologies, and how to mobilize IE for activist projects.

RL: *I know that you are playing an active role in SSSP: could you tell us about the work you are doing there and what you are hoping to achieve?*

I was so fortunate to connect with really supportive mentors in the IE Division of SSSP when I was a grad student, so I'm hoping to continue to help cultivate an encouraging space for folks to share IE work. My term as Division Chair is just about complete so I'll be handing off the role this summer, but I'm looking forward to contributing in other ways in the coming years.

RL: *Are you planning to attend ISA in Melbourne this year?*

Unfortunately, I won't be able to make it to Melbourne in person but I'm excited to be there virtually!



## Interview with Majken Jul Sørensen: Everyday Resistance in the Welfare state and Institutional Ethnography

Interviewed over email by Rebecca Lund



RL: You are currently the PI of an explorative research network called "**Everyday Resistances in the Nordic Welfare State - Exploring the methodological potential of Institutional Ethnography**", funded by The Joint Committee for Nordic research councils in the Humanities and Social Sciences. What is the purpose of the network? What are you hoping to achieve?

MJS: The purpose of the workshops is to explore how everyday resistances in the Nordic welfare state can be investigated using institutional ethnography as a method of inquiry. When we talk about "everyday resistances" we mean the ways people do resistance work to challenge domination in un-organised and hidden ways that usually go unnoticed and unrecorded under the radar. Since the concept "everyday resistance" was first introduced by James Scott, the studies applying everyday resistance have usually been conducted in the Global South or among minority groups. So in our context, it means trying to understand the subtle and discreet ways the people who are most "vulnerable" or "disadvantaged" are resisting injustices, power abuse or acquire resources in the Nordic welfare state context. IE studies are usually very good at identifying the ruling relations, but we think they can become better at also documenting resistance to this ruling. To me, this resistance is key to living up to the IE promise of being "for the people" and not about them. In the network, our aim is to identify innovative theoretical, methodological and empirical approaches to study how the Nordic welfare state operates and can be improved from the standpoint of its service users. When we take a point of departure in the everyday experiences and resistances of some of the most marginalised people in Nordic societies, we hope to be able to problematize taken for granted assumptions of "benign" power in the welfare providing context.

RL: What makes IE particularly interesting for exploring everyday resistances in Nordic welfare states?

MJS: I have been interested in everyday resistance for many years, but it is a concept which has mainly been used in contexts which are very different from the Nordic societies. Thus, I had been wondering for a while how one could go about it methodologically, when I by coincidence came across the Nordic IE network. As soon as I heard about IE, it seemed like the perfect approach for



what I was interested in. Then I invited myself to the next network meeting, and asked the organisers if they would give me a little time to tell about everyday resistance and my interests. As it turned out, both you, Rebecca, and Ann Christin Nilsen were among the organisers of the meeting and positive towards cooperation. We ended up writing a book chapter together which was titled 'Resisting the ruling relations: Discovering everyday resistance with Institutional Ethnography', now published in the book *Institutional Ethnography in the Nordic Region* (2019) which the two of you edited for Routledge. In this chapter, we started to explore some of the questions which are important when investigating everyday resistance from an IE perspective. The same questions are central in the network discussions.

RL: *Are there any difficulties in bringing together Resistance Studies and IE?*

MJS: We have identified some potential theoretical tensions, since resistance studies and IE have somewhat diverging theoretical roots and methodological purpose. Much, but not all, resistance studies' research is inspired by Foucault, while IE has Marxist materialist origins. This means we sometimes have different understandings of central concepts like power, language, intention, collectivity and texts. However, I don't think there is any point in exaggerating the differences. In general the attitude among the network members is generally quite pragmatic, since the whole point of bringing these two traditions together is that we think there is a huge potential. We are of course aware of IE's scepticism towards starting from theoretical constructs, but personally I don't think resistance is more of a theoretical construct than power or ruling. And since IE starts from the premise that there are ruling relations to be uncovered with IE, it also logically follows that there will be resistance to this ruling. To me it is legitimate to humbly approach the field with the question "what might this resistance look like, and how does it work?"

RL: *Are there any other dilemmas you have identified?*

MJS: A major dilemma that we also identified in the book chapter referred to earlier and frequently return to in the workshops is that research on everyday resistances will inevitably reveal resistance work that was intended to be hidden and secret. While our goal is to give voice to those who are seldom heard with the intention of improving their situation, this exposure is not unproblematic. There is a risk that the knowledge gained from studies of everyday resistances can be used to silence those who are resisting, reducing the space they have managed to carve out for themselves. These risks will always have to be weighed against the potential benefits that follow from an increased awareness of oppositional talk and activities. However, I think there is a huge potential in making people aware that they are not alone in their resistance work.

RL: *Who is involved in organising the workshops? Who are the network members? How is the work organized?*

MJS: The organizing group is an interdisciplinary cross-Nordic group, consisting of four people: Myself, and I'm a sociologist with a background in resistance studies, working at Høgskolen i Østfold, Norway. Then we have Marjo Kuronen, who is Professor of Social Work from the University of Jyväskylä, Finland, with a background in studying vulnerable user groups and a long-time interest in IE. Our third

member of the organising group is Satu Heikkinen, associate professor of Sociology at Karlstad University, Sweden. Our fourth member is yourself, Rebecca Lund from Gender Studies at the University of Oslo in Norway, who is an expert in IE. In addition, we are getting very valuable help from the Grants and Innovation office at Karlstad University.

The members of the network are 16 invited participants at different career stages, from PhD student to Full Professor. Participants are from 10 universities across four Nordic countries. Together they represent a number of different approaches to the theme and different academic disciplines. Some have experience with different kinds of "user groups" or people in vulnerable life-situations, others are experts on IE or resistance studies. At the outset, none of us were familiar with all of the three "pillars" that our network stands on. In addition to the workshops we have three working groups who meet in-between. I think the working groups have been a real success because they keep conversations going between the workshops. The working groups lead their own discussions and take the work in directions I could never have imagined, but they also get tasks to prepare presentations and discussions for the coming workshops. This means we avoid repeating the same conversations again and again and instead can deepen our discussion and move forward. One working group is exploring forms of configurations of power and resistance among persons in vulnerable life situations or situations of dependence. Its aim is to deepen our understanding of situations of different "user groups" in relation to the power structures of the welfare state and their possibilities and ways of practicing everyday resistance. The second working group is looking at the theoretical tensions I mentioned above, and another is looking at the question: How do individual, everyday resistance and more organised forms of collective resistance reinforce and influence each other, and what role can researchers play in this? We have also had a guest speaker, Naomi Nichols from Canada, who gave a talk called "Institutional Ethnography -- Research as, for, and about resistance" where she spoke about her own experiences with using IE to create change.

RL: *You have so far held two workshops, in addition to working group activities, and will be having two more workshops during 2023. How has the work been going so far in your opinion?*

MJS: I'm delighted to see how everyone engages eagerly in discussions with an open mind, no matter if they are well established professors or new PhD students. It really creates a good atmosphere when a professor can say, "I have not thought this through carefully, so now I'm just thinking aloud. Maybe we could think about it like this..." rather than having all the answers.

A conversation I was really excited about is one we had about language at our latest workshop, because how we label and talk about resistance work is closely related to ethics. Everyday language is badly equipped to talk about resistances from the perspective of those who resist in subtle and discreet ways, and not even the people who engage in everyday resistance work have a developed language to talk about their activities from their own perspective. The vocabulary of everyday resistance usually reflects the perspective of those in positions of power, and resistance workers might be called "thieves" "ungrateful", "lazy, or "cheaters". From the perspective of those who engage in these acts, we might as well talk about a poor person "liberating food", a disabled person "reclaiming dignity", an overworked and underpaid employee "liberating time" or a client who "negotiates terms". The reason I'm so excited about this is because a more developed language for speaking about

resistance might be one factor in uniting in a collective struggle, and it can potentially be a contribution we can make as researchers.

RL: *What are the next steps for the network?*

MJS: Now that we are approaching the end of our two years funding, the really crucial step is to take this further and not let it end with good discussions. We are talking about how some of us could guest edit a special issue on the theme in two different academic journals. We are also talking about if some of us should apply for funding together, and how to continue and expand the network.



## WG06 Mentorship Seminars

The WG06 Mentorship Seminar continues to meet on the third Wednesday every month from 9 to 10:30 am Mountain Standard Time. Recent guests have been Liza McCoy, Eric Mykhalovskiy, Frank Ridzi, and Susan Turner. **Our next scheduled seminar is July 19<sup>th</sup>** where Hasmik Tovmasyan will discuss her innovative PhD IE research exploring the social organization of contemporary experiences of the Armenian genocide. On **August 16<sup>th</sup>** we are discussing Chapter 4 in Smith's "Everyday World as Problematic" where she introduces the "small hero". Then **September 20<sup>th</sup>** will focus on group members' progress, challenges and questions.

Janet Rankin, Adriana Suárez Delucchi, and Suzanne Vaughan facilitate the seminars. If you would like to participate in these or future seminars, please contact Janet Rankin [[jmrankin@ucalgary.edu.ca](mailto:jmrankin@ucalgary.edu.ca)] with a short introductory statement about you and your research. We will send out a zoom link to you.

## Regional News

### Coming together to jump! IE Workshop in Taiwan

Frank Wang

In memory of Dorothy E. Smith, the IE community in Taiwan held an IE workshop 'Confronting power in everyday life' on June 3<sup>rd</sup> and 4<sup>th</sup>, the day we lost Dorothy last year. There were 47 participants, 10 IE scholars, and Liza McCoy from Canada in the two-day workshop. All 47 participants presented their IE projects with feedback from two IE scholars. Among the 47 participants, 5 of them were doctoral students, 32 master students, and 7 front-line practitioners.

The IE community in Taiwan has been thriving by IE scholars' visits: Dorothy Smith in 2005 and later again with Marj DeVault and Marie Campbell in 2012. Their visits stimulated interests and conversation among Taiwanese scholars. Over the past twenty years, three IE books have been translated and one edited book based on Taiwanese IEers has been published. We decided that it is time for us to learn IE by sharing our own IE projects, just as Dorothy encouraged us to 'jump' by trying new ways of doing IE in her preface for the edited book of Taiwanese IE work. Dorothy loves people to learn, so we think coming together to learn is the best way to celebrate her legacy.



The workshop started with Elizabeth Cameron and Liza McCoy's wonderful documentary 'Dorothy Smith: Discovering a Sociology for People' with Chinese subtitles, which brought the audience into Dorothy's life, providing the context for how IE becomes her unique way of inquiry. The documentary was important for those who did not have the opportunity to know Dorothy in person.

Liza McCoy was the keynote speaker for the workshop. She offered two lectures, one for each day. This first lecture, coming from Liza's own experiences of supervising IE research, 'Finding your way in IE research', covered how IE students drift away from IE in their IE journey. Doing IE is quite different from knowing IE from reading. The second lecture, 'Doing discovery with Institutional Ethnography', dealt with data collection and data analysis. Liza demonstrated how IE differs from other approaches

of data analysis by contrasting via examples. This offered participants who were doing IE a very clear map to reflect on their IE practices.



Participants and IE scholars were divided into four groups. Each group was composed of 11-12 participants. Each group had four sessions in two days. Each participant was required to submit a draft that IE scholars could read before the workshop. Each participant had a fifteen-minute presentation with a ten-minute feedback from an IE scholar. In the form of small group discussion, the workshop was filled with vivid discussion. The topics of presentation covered a great variety, such as textual practices of indigenous elderly care, family ideological codes in child protection service for indigenous people, regulating teaching English in general education, curating for labor rights, supportive employment for people with disability, and accommodation for immigrant workers.

The workshop ended with a roundtable discussion. All IE scholars shared their reflection on the two-day sessions and raised questions for further discussion with Liza. At the end, Liza told me, 'I think Dorothy would be very pleased about the workshop because you have an IE community here to support and work with each other.' Yes, I do believe Dorothy was with us for these two wonderful days.



## USA/North America



On May 10<sup>th</sup> and 11<sup>th</sup>, 2023, the Research for Social Change Lab (RSCL) and the Interdisciplinary Social Research PhD (IDSR) Program hosted the **Dorothy Smith Open School and Anti-Conference** at Trent University in Peterborough, Ontario, Canada. The Open School and Anti-Conference was a celebration of Dorothy Smith's scholarship, including her contributions to studies in the social organization of knowledge, political activist ethnography, and her development of institutional ethnography (IE). It also served as a two-day pause of the neoliberal university's productivity machine.

During our pause, we had leisurely picnics under flowering spring trees, read and discussed Smith's work, listened to research talks, and spent an entire day focused on supporting the learning of graduate and undergraduate students from across North America whose projects are informed by

Smith's scholarship. Each student had 30 minutes to tell us about their work and then receive constructive question and feedback from the group.



This most recent event was modeled on the two free anti-conferences Naomi Nichols organized and hosted with her graduate students when she was a professor at McGill University. In addition to the Canadian graduate students who attended each year, the first anti-conference (in 2016) included Alison Griffith and Dorothy Smith as keynote presenters, as well as Janne Breimo and several graduate students from the Nordic IE Network – some of whom have gone on to become well-known institutional ethnographers in their field. The second, in 2018, included Dorothy Smith, Marjorie DeVault, and Lauren Eastwood (as

keynote presenters), as well as a visiting professor from Hong Kong, Hayes Tang, who also gave a talk.

The 2023 Open School was special because many of the students who had attended the original anti-conferences at McGill returned as professors and postdoctoral fellows to give invited talks about their current work on digital literacy, youth work, the political economy of the third sector, homelessness, HIV-criminalization, data-driven journalism, lived experience and anarchism (<https://www.socialchangelab.ca/news-and-updates/rad-talks>). For recordings of these talks (coming soon!), please check the RSCL website <https://www.socialchangelab.ca/>



## Publications, Dissertations and Other Important news

### New PhD Dissertation

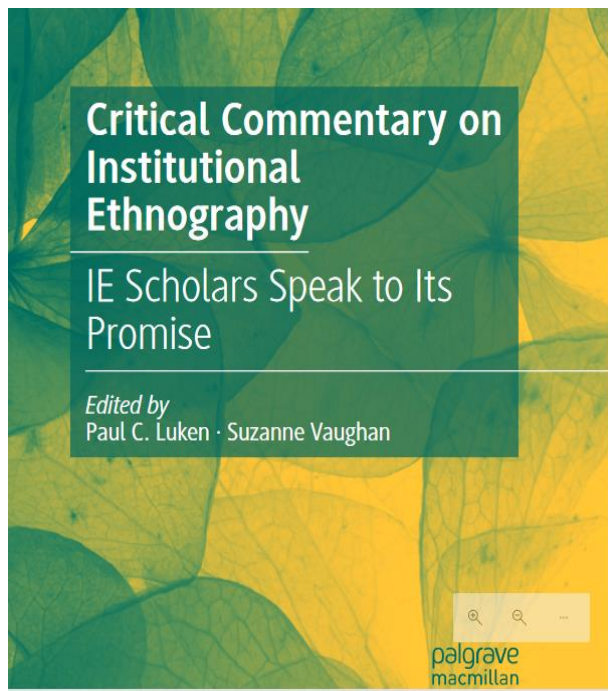
Josephine Jahreie (March 2023) *Constructing the school-ready child – A study of ECEC teachers experiences of preparing Children for School*. Oslo Metropolitan University, Centre for the Study of Professions, Oslo, Norway.

## New Monograph



Ann Christin Nilsen and Janne Breimo have recently published a book about IE in Norwegian. The book gives an introduction to IE as a research orientation and has master and PhD students as its primary audience. <https://www.universitetsforlaget.no/institusjonell-etnografi>

## Forthcoming Book edited by Paul Luken and Suzanne Vaughan



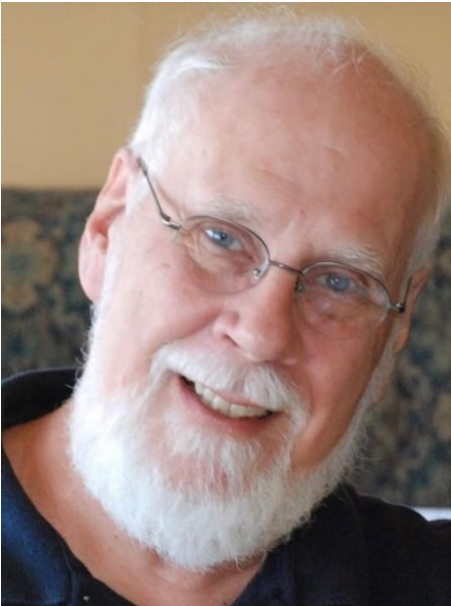
We are excited to announce the publication of our edited volume of essays, *Critical Commentary on Institutional Ethnography: IE Scholars Speak to Its Future* in July, 2023 (expected). The book is a tribute to Dorothy E. Smith and her collaborators and their faith in carrying the work of institutional ethnography forward. We gather top scholars from across disciplines, generations, and countries in this book to provide constructive commentary on the theory, methods, and practices of institutional ethnography. Contributors explore themes of relevance to institutional ethnographers: how institutional ethnographers can take an expanded view of social institutions, how they might explore the dynamics of ruling relations over time and context, what results from understanding experience as dialogue (including internal or in-skull dialogue), the significance of “standpoint,” and the opportunities for institutional ethnographers to move beyond texts as they discover and describe social

relations. Although the essays overlap in important ways, we have organized the critical commentary around several topics fundamental to the ontological assumptions of IE: standpoint and experience (Brenda Solomon, Marie Campbell, Frank Ridzi), around institutions (Colin Hastings and Eric Mykhalovskiy, Nancy Naples and Ashley Robinson), around ruling relations and history (Marj DeVault, Ann Christin E. Nilsen, Rebecca Lund, and May-Linda Magnussen, Suzanne Vaughan), around settler ruling relations (Sophie Hickey, Magdalena Ugarte), and finally a new exploration into relations beyond text into the internet (Tanya Osborne). What we see at the starting point of each essay is a fundamental understanding of Smith's little hero diagram, first laid out in her book, *The Everyday World as Problematic: A Feminist Sociology* (p.171).

## In Memoriam

### Peter R. Grahame

(March 13, 1946 – April 16, 2023)



The IE community has lost our friend and colleague, Peter Grahame, who died in April of this year, at his home in Cape Cod, Massachusetts, after a long illness.

Peter did his undergraduate studies in English at the University of Hartford, in the US; then, having moved to Canada, he did an MA at Concordia University in Montreal followed by a PhD at OISE/University of Toronto in 1981. It was in Toronto that he met his life partner and co-researcher, Kamini Maraj Grahame.

Along his educational journey Peter had the opportunity to study not only with Dorothy Smith at OISE, but also with Paulo Freire and Michel Foucault at summer seminars. After completing a postdoctoral fellowship at OISE, Peter went on to teach sociology at several universities in Canada and the US. His most recent appointment was at Pennsylvania State University, where he taught at the Schuylkill and Harrisburg campuses until his retirement in 2020.

Peter's contributions to the IE literature span decades, and include his articles "Ethnography, institutions, and the problematic of the everyday world" (*Human Studies*, 1998) and "Points of departure: Insiders, outsiders, and social relations in Caribbean field research" (*Human Studies*, 2009; co-authored with Kamini Maraj Grahame). He pursued an extensive research program exploring everyday practices of ecotourism, as exemplified in a recent article, "Looking at whales: Narration and the organization of visual experience" (*Journal of Contemporary Ethnography*, 2018), in which he draws insights from IE and techniques of ethnomethodology into conversation with visual sociology.

Beyond his academic pursuits, Peter was an avid gardener and musician (he played jazz guitar). An adventurous traveler and skilled photographer, he enjoyed exploring the flora, fauna, and public spaces he visited with his family. At sociology conferences, he would invite lucky IE colleagues on outings to jazz clubs and nature settings.

Peter was greatly appreciated for his intellectual breadth, his ability to succinctly convey complex ideas, his sociological enthusiasm, his wit, and his perceptive kindness. He leaves his wife, Kamini, his daughters, Alyssa and Elora, their partners, and his grandson, Liam.





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[mccoy@ucalgary.ca](mailto:mccoy@ucalgary.ca)

### Co-President

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Taiwan [tywangster@gmail.com](mailto:tywangster@gmail.com)

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[lanysha@edlinguist.com](mailto:lanysha@edlinguist.com)

Kjeld Høgsbro, Aalborg University, Denmark,  
[kjeldh@socsci.aau.dk](mailto:kjeldh@socsci.aau.dk)

Adriana Suárez-Delucchi, Bristol University, UK  
[adriana.suarez@bristol.ac.uk](mailto:adriana.suarez@bristol.ac.uk)

Morena Tartari, University of Antwerp, Belgium  
[Morena.Tartari@uantwerpen.be](mailto:Morena.Tartari@uantwerpen.be)

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Rebecca Lund, Centre for Gender Research,  
University of Oslo, Norway  
[rebecca.lund@stk.uio.no](mailto:rebecca.lund@stk.uio.no)

Liza McCoy, University of Calgary, Canada  
[mccoy@ucalgary.ca](mailto:mccoy@ucalgary.ca)