Edited by Jean-Philippe Warren et al.

REFLECTIONS: SOCIOLOGY AND ANTHROPOLOGY AT CONCORDIA

A Commemorative Volume with Essays
by
Pieter J. de Vries, Gerald Dewey,
Roberta Hamilton, and John D. Jackson

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Quatrième de couverture

Since the early 1960s, one of the most striking aspects of the Department of Sociology and Anthropology (1964-2004) at Concordia University has been the speed of change. Who knew that the massive computer churning out computer cards not so long ago would be replaced by small laptops ? That the Hall Building would pale into insignificance beside the state of the art Engineering and Science buildings ? That some of our former students would morph into our faculty ? That most of our faculty would have research grants ? That from a nearly all-male faculty in the mid-60s, the majority today would be women ? That an English-dominated Department would turn out to be increasingly bi-lingual (and in fact multi-lingual) ? That our students would be publishing books ? That more and more international students would select our Department in which to study ?

On our 40th Anniversary, then, we have much to celebrate, and much to be proud of. We take this occasion to salute our predecessors who founded and helped to build this Department : staff, faculty, students, and administrators.

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PREFACE

FORTY AND FLYING

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Those were the days !

Those were the days when professors, fitting the description of a 1968 student, often "smoked like a defunct locomotive, spilling their "cinders" over their suit, and when finished, used to grind the Gaulloises into the floor."

Those were the days when you might be hired by a midnight phone call from future colleagues offering you a job at Sir George or Loyola if you were crazy enough to accept it.

Those were the days when student and faculty activism held strong, and when sit-ins, strikes, and protests were a natural dimension of university life.

Those were the days when what was to become the Concordia University Department of Sociology and Anthropology was created.

Background

In 1918 the Loyola School of Sociology and Social Service was located in the facilities of Bourget Academy on Mountain Street. Despite its name it was essentially a school of social work. The prehistory of the Department really started at Sir George Williams with Harold Potter, a sociologist, whose background was with the YMCA (Young Men's Christian Association) on Drummond Street. Potter hired Kurt Jonassohn in 1961, whom he knew from the Y, and who completed an MA degree at McGill University before heading off to Chicago. They hired Hubert Guindon in 1962, a Franco-Ontarian, also finishing up at Chicago, and they then hired John Jackson, with a YMCA background, who had just finished his PhD at Michigan State University on French-English relations in a small Ontario town.

The Department of Sociology at Sir George was founded in 1963 and the following year it received the Department of Sociology and Anthropology

designation – but formal degree programs in Sociology were not offered at Loyola College before 1966. Both Departments nourished an activist culture, had deep roots in the Montreal community, and showed a commitment to a bi-cultural reality. Through all the changes over the decades, this trinity has persisted.

As the stories told by Gerald Dewey, Pieter de Vries, Roberta Hamilton, and John Jackson make clear, the 1960s and 1970s were turbulent decades. Many students were demanding increased roles in government and the democratization of the university. The Quiet Revolution had already begun in Québec. The Civil Rights movement, Women's Movement, and the Black Power movement were engaging gender and racial inequality in the United States. And independence movements were sweeping Africa and the Caribbean. But in Montréal, at Loyola and Sir George this activism mainly came from four sources : a) the social gospel tradition of the YMCA at Sir George and the Jesuit grounding of education at Loyola ; b) the popularity of sociology in an era of belief in social reform ; c) the influence of the "Chicago School" with its emphasis on field work ; and increasingly d) Marxism (later replaced by the three world label 'Marxism-Leninism-Maoism').

Whatever the influences, at the heart of student activism on campus were students in sociology, according to this 1967 report :

The sudden, almost unbelievable rise of ardent student activism on this campus is not, we believe, accidental. [...]

Those of you who know the people who have been most intimately involved in the activist cause already are aware that these people have, very abruptly, undergone a very obvious and remarkable change in personality.

Frank Brayton was last year entirely apolitical. This year, he is of the political persuasion so far left that it exceeds the political spectrum by several degrees.

Max Ross last year sat unobtrusively as an N.D.P. member of Model Parliament. Early this year he was instrumental in the formation of COMFRU [Committee for a Free University], the ultra-activist organization, that initiated the Bookstore Strike and participated in the McGill sit-ins.

Why ?

Brayton and Ross, as well as Ray Lazanick, Anna Marie Hill, and other members of the COMFRU hierarchy all major or honour in Sociology." ¹

Then came the Sir George "riots" of 1969, which put Sir George Williams University on the international map. This was a loss of innocence. The destruction of the university computer in the brand new Hall Building also symbolized, as Jackson argues, the end of the old style education system and

¹ "Hoax Revealed ? Beware : These Men May Be the Perpetrators of a Terrible Hoax", *The Georgian*, December 5, 1967, p. 5.

the beginning of mass university education : the factory production system of truths and beliefs. In the old days, Department meetings were held in the university cafeteria on the seventh floor of the Henry Hall Building and in the old seminar room of the Loyola Campus, around a table in a haze of cigarette smoke. Professors, it was said, knew every student by name. After 1968, new rules were put in place to deal with student grievances which began to distance professors and students. And the university kept expanding.

In 1974 the merger of Sir George Williams University and Loyola College took place. The two traditions could hardly have been more different. The populist, working class, Chicago school, Protestant, YMCA tradition of Sir George and the Catholic, Jesuit run, private school tradition of Ignatius Loyola. The iconic founders were Sir George, an English Victorian gentleman, and St. Ignatius, a visionary Spanish 16th century mystic and missionary. The two Departments merged reasonably well, with meetings alternating from one campus to the other, Chairs alternating, and faculty often teaching in both places.

The merger was a turning point in the ideology of the Department. Until then both Loyola and Sir George had both been teaching departments. Publications were not expected and grants were virtually non-existent. But in the 1970s and 1980s, with the establishment of both federal and provincial granting agencies and increased graduate training in Canadian universities, the pendulum began to swing to emphasize the need for faculty, in addition to teaching, to conduct research, apply for funding and publish the results of their research.

Today : 40 years later

From the beginning faculty members have shown impressive dynamism. In the sixties, as Jackson recalls, Kurt Jonassohn was assisting his colleagues in the development of the Summer School. This was a great initiative as many distinguished foreign scholars were invited to teach here in the summer and enjoy Montréal, which they did. But this was only one of hundreds of ongoing projects put forth by faculty over the years. We by no means venture to draw a complete list : research on theory, genocides, nationalism, feminism, social problems, media, democracy, justice, immigration, globalization, identities, youth, gender, modernity and postmodernity, senses, industrialization, citizenship, and so many more topics have been explored on many different regions of the globe around the five continents. At the same time new faculty were being hired and the Anthropology side of the Department – which really started in 1967 with the hiring of Norman Klein as the first full time Anthropologist – was being strengthened and expanded with new hires.

Today, the Department continues to build on this tradition and to flourish. Enrollments continue to climb. We now have well over 1,500 program students at the undergraduate level. We are graduating about 20 MA students every year, many of whom have in turn gone on to publish books and articles from

their theses. We now have 26 full time faculty (among which is a Canada Research Chair and a Concordia Research Chair) and about the same number of part-time faculty, plus 6 Limited Term Appointment and 1 Extended Term Appointment.

This numerical expansion has been matched by enormous productivity and creativity at all levels. The undergraduate students, under the leadership of LTA Louise Gauthier, in 2001 launched a series entitled "Stories from Montreal" of the best ethnographic essays produced in the Fieldwork course. Two volumes have been published with two more in process. The graduate students now run an international conference every year, with participants from across Québec, Ontario, and the Maritimes as well as New York State.

The faculty have published 36 books since 1999, and scores of articles and chapters in books. This is an amazing creation and distribution of knowledge. The Department also runs a number of research centres. Many of our faculty are editors or on the boards of a large number of organizations, journals or societies. This, of course, is an extraordinarily wide range of interests and skills available to our students.

Who Knew ?

In the end, one of the most striking aspects of the 40 year old Department is the speed of change. Who knew that the massive computer churning out computer cards not so long ago would be replaced by small laptops which almost everyone has ? And that some 40 or 50 computers would be available for student use in the Department ? Who knew that smoking would be banned ? That the Annexe on Bishop, a favorite haunt on Fridays, and serving only two pint bottles of beer, to the horror of visiting Americans, would become a Brazilian restaurant ? That the practice of fraternizing with students in pubs at the end of term would decline so drastically ? That the new Hall Building would pale into insignificance beside the even newer state of the art Engineering and Science buildings which have just gone up downtown and at Loyola ? That some of our former students would morph into our faculty ? That almost all of our faculty would have research grants ? That from a nearly all-male faculty in the mid-60s, the majority today would be women ? That an English-dominated Department would turn out to be increasingly bi-lingual (and in fact multi-lingual) ? That our students would be publishing books of their own work which have been used as texts both at different universities ? That more and more international students would select our Department in which to study ?

A striking aspect of our Department is the extraordinarily high levels of student satisfaction with the teaching in the Department. Every five years all departments in Québec are evaluated by the Ministry of Education, and the University (not the Department) surveys students according to the ministry demands. The survey conducted in 2004 on a random sample of students found that at the undergraduate level, 90% of the students found the courses well

taught, 93% thought that the courses fairly reflected gender and ethnic diversity, 97% reported that all views are treated with equal respect and 94% agreed that overall the quality of instruction is high. It does not get much better than that – except that graduate students reported even higher levels of satisfaction !

Now we have moved into totally renovated new quarters in the Hall Building. Previously scattered over four buildings on two campuses, we are now together on one floor for the first time since the merger and, cyclically, in the same building in which the Department was housed 40 years ago. *Plus ça change... !*

On our 40th Anniversary, then, we have much to celebrate, and much to be proud of. We take this occasion to salute our predecessors who founded and helped to build this Department : staff, faculty, students, and administrators.

Anouk Bélanger
Sally Cole
Christine Jourdan
Joseph Smucker
Anthony Synnott
Jean-Philippe Warren

CHAPTER 1

A BRIEF HISTORY OF THE LOYOLA DEPARTMENT OF SOCIOLOGY

Gerald Dewey

Background

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Loyola College of Montréal was opened in 1896 and formally incorporated by an act of the Québec legislature on February 2, 1899. But it was not certified as a degree granting institution. Rather, by official decree, Laval University conferred its Bachelor of Arts degree on Loyola graduates. When the University of Montréal was established in 1920, it replaced Laval in conferring degrees on Loyola graduates. Eventually, Loyola added a Faculty of Science in 1943, a Faculty of Commerce in 1948, admitted women students in 1959, and developed an Evening Division Program in 1964. Assured of autonomy in formulating its curriculum and conducting examinations to meet formal degree requirements, Loyola College remained intact as such until its merger with Sir George Williams to form Concordia University in 1974.

Despite its relatively long history, however, Loyola College did not establish formal degree programs in Sociology until 1966. In effect, then, the Loyola Department of Sociology existed for a brief period covering less than a single decade prior to the birth of Concordia University in 1974. Here I'll attempt to tease out a few elements that mark the origin and growth of sociology at Loyola from inception to merger. What follows, I hasten to add, is by no means the full and detailed history of Loyola Sociology so much as a number of fragmentary recollections about it – some grounded in fact, others more or less anecdotal drawn from a variety of sources. From these rough fragments, I trust, the story of the Department of Sociology at Loyola College may begin to emerge.

Early Years 1964-1968

During the wild 1960s as university enrolments grew rapidly in North America, the Jesuit administration of Loyola College shared the vision of an independent Loyola University of Montréal holding fully separate status along with the other French and English universities in Québec. To attain this status,

however, it would be necessary to bring the College's academic structures up to speed. Among the improvements contemplated at the time were fully operational Departments of Psychology and Sociology to round out the Faculty of Arts. Several random sociology courses had been offered from time to time over the years, frequently by non-sociologists usually on a part time basis, but never integrated into properly designed major and honours programs in the discipline. Careful thought, obviously, had to be given to the selection of the right person to begin the task.

John Kane, a noted Catholic scholar who was about to begin a leave of absence from the University of Notre Dame, received an invitation from Loyola to present a series of lectures in sociology for the 1965/66 and 1966/67 academic years. Kane apparently found the offer sufficiently attractive and moved to Montréal. Later he persuaded Joseph Tascone, whom he knew from an earlier meeting at Gannon College in Erie, Pennsylvania to join him at Loyola for the 1966/67 academic year. This, then, marks the beginning of the Department of Sociology at Loyola.

It is important to emphasize at this juncture that Tascone was directly involved in the nascent Department from the outset. He would remain at Loyola (and then Concordia) until his retirement many years later. Consequently, his personal observations ¹ about John Kane may afford an illuminating commentary on the early formative years of the Department of Sociology :

As I remember those years, I was teaching at Gannon College. ... and had invited John Kane to give a talk to our Majors. Of course, we wined and dined him (he loved it) and after a few drinks, he began to talk about his plans for the next year. He told me about being invited by Father Cyril O'Keefe – the Vice President of Loyola to come to Montreal and start a Department of Sociology. Father Patrick Malone, the President had a vision for Loyola – detachment from the University of Montreal to be followed by full University status for the College – a Loyola University of Montreal inspired perhaps by the Loyolas of Chicago, Baltimore, New Orleans and Los Angeles. Toward that objective, he decided Loyola needed, among others, at least, a Department of Sociology and a Department of Psychology. John was in the process of arranging or had already arranged for a leave of absence from Notre Dame to be able to accept O'Keefe's offer.

Tascone's recollections, moreover, provide an interesting view of Kane's presence at Loyola and his impact on the college.

Father O'Keefe thought John was a great man who almost walked on water. The next year, when I was there, O'Keefe gave John just about everything he asked for. I guess that included me. Anyway, John moved to Montreal in time for the 1965/66 year and taught two or three courses. I

¹ All the recollections attributed to Joseph Tascone are contained in email dated July 2, 2005 sent to me in response to questions I put to him earlier in private conversations.

learned later that anything he taught attracted huge enrolments. John was not thinking of a Major or Honours in Sociology – he was not much into theory, methods, or the like. But he loved teaching big classes, was good at it and invested all his time and energy in introducing sociology to the campus. By the time I came on the scene in 1966/67, he was a very well known and popular member of faculty. His sense of humour, his wit and storytelling skills and his endearing personality plus his colorful eccentricities made him almost "beloved" by his students and colleagues. I vaguely recall hearing that some non-sociologists had taught a few courses the previous year (1964/65) with little success so the contrast with John's lectures was quite dramatic. As far as I was concerned, he had done everything that was asked of him and then some.

After Kane's return to Notre Dame in 1967, Tascone became the acting chairperson of the new Department of Sociology. If Kane had laid a firm foundation for a new Department, Tascone's project was to carry on with the task of building upon that foundation. It was a challenge he set about meeting with evident enthusiasm. Here he recalls those early years.

By the time I arrived, students were hungry for more sociology courses. In those days, courses at Loyola were 'full' or 'half' courses – roughly equivalent to our 3 credit and 6 credit courses. I don't remember specifically what courses I taught that first year or the second year but I do remember teaching two hastily scheduled courses in Theory (full course) and Methods & Statistics (full course) probably in 1967/68 because students had begun to declare themselves as Majors. After John went back to Notre Dame, the 1967/68 Academic year was on hold for a few months until I was officially named Chairman of the Department of Sociology. I think O'Keefe had his doubts about me but Father Malone and Father Gerald MacQuigan (Dean of Arts) did not seem to share that assessment. (At the time the Department consisted of just three faculty members.) Once I was officially appointed as Chairman for 5 years, I went into action with the almost blank check given me by Malone and MacQuigan to build a program, hire faculty, promote sociology and create a niche for the Department without ruffling too many feathers. It was a lot of fun for me at times but also somewhat daunting. We put into place a set of half and full course electives in areas like the Family, Social Stratification, Urban Sociology, Collective Behavior and the like around the core areas of Introductory, Theory, Methods, and Statistics and then set out to recruit faculty members to implement the program.

Those who came to know him over the years will not be surprised at his élan in taking up the challenge of building the new Department.

I cancelled all my classes for a week (we could do that in those days!) and hit the road and airways – to Toronto, interviewed several candidates and hired Laureen Snider on the spot. Then to Notre Dame to visit John Kane and interview Jim Norris (subsequently hired) and others and then on to Kalamazoo for the interview with you (G. Dewey). When I got back, I immediately went to Dean MacQuigan who cut through the red tape and sent out contracts immediately. Later, we also hired Dick Remy, a former classmate

of mine at SUNY Buffalo and Tom MacPhail, a Canadian who was completing his doctorate at Purdue University. So we went from one professor (John Kane) in 1965/66 to two in 1966/67 (Kane and I); and then to seven full time faculty plus several part-time instructors in 1968/69.

By the end of the 1968/69 academic year the Sociology Department at Loyola began to take on the look of what it was to be in the years leading to the merger with Sir George Williams University. The faculty grew, enrolments increased, and a curriculum took shape. Before this the Sociology Department, as seen by the larger Loyola community, had been pretty much a reflection of Kane's personal verve and style ; but now it was becoming a more complex project under the watchful tutelage of Tascone. I recall that he had come to be seen, not unkindly, as the *pater familias* of the very new Department of Sociology. Indeed, he was clearly protective of his colleagues and students because he understood that it would take some time to locate themselves in the Loyola situation.

One thing that especially helped this along, oddly enough, was the relocation of the Department's offices in the Centennial Building just east of the campus at the corner of Sherbrooke and Coronation in Montréal West. This was a partially converted apartment building under lease to Loyola. The west wing of Centennial housed several other departments as well – Philosophy, Political Science, History, and Classics – all older and well established in the College. I think it helped immeasurably for our new uncertain Department to share a home with such auspicious neighbors. Now the Department of Sociology could profit from exposure to truly gifted faculty members of the academic community. And participation in various ongoing intra-college colloquia or simply the daily contact with fine scholars in these other disciplines contributed much to the fledgling Department.

Then, too, there was the physical layout of the Centennial Building. As a refurbished apartment complex, each floor comprised the equivalent of 4 small flats or units, each well lit through large windows and each having its own 'full' bathroom with tub, sink and toilette. Where else could one find a locale in academia that included 4 separate full bathrooms on a single level, for example, with space for private offices and seminar rooms, and yet enjoy contacts with gifted colleagues. Speak about utopia. So what if the building's aging floors had begun to sag and slant a bit, that the noisy plumbing was something short of modern, (evidenced by bursting pipes in the Montréal winter) or that the heating system operated less than perfectly. This was home and we loved it. (After we moved to the new Vanier Library Annex several years later, a far more ideal location, I think some of us still missed the old quarters in Centennial – as reflected by some of the 'souvenirs' we collected : worktables, a chalk board, a drawer of files, even a sink, etc.). In short, this marked our real beginning.

Last Years 1969-1974

Prior to the start of the 1968/69 academic year Joe Tascone was appointed chairperson of the Department of Sociology for a full term of 5 years.

Time enough, one might have thought, for things to settle in a bit for the new Department of Sociology. Except, of course, that those were years of turmoil and growing agitation in the social and cultural life of the country. First, there were the political conditions in Québec that would profoundly affect the official status of Loyola College. The old Jesuit hope for a fully autonomous Loyola University in Montréal was finally dashed when a Royal Commission in 1969 recommended that Loyola College and Sir George Williams University should be merged into one university. There probably had been little chance for Loyola to be granted a university charter in the first place, but the matter had finally been put to rest. Loyola now had to squarely face the facts. Preparations for the merger would have to be considered by both institutions.

As well, the dramatic events occurring in the late 1960s and early 1970s surely had a disquieting effect on universities in Canada. The anti-war movement, a spreading drug culture, the movement for women's rights, and radical student protests against racism and colonialism certainly resonated with academics and students in colleges and universities throughout North America. Then, too, there was the notorious FLQ crisis in Québec during this time. Of course, neither Loyola College nor Sir George Williams would remain unaffected by such issues.

More than once during the 1969/70 academic year police were summoned to evacuate buildings on the Loyola campus forcibly occupied by students or to disband organized public protests against College policies or practices. On another occasion, I recall, the police bomb squad arrived on campus to empty classroom buildings and investigate bomb threats. These were overwhelming disruptions of the normal routines of academic life. To steal a phrase, it was the best and worst of times. (I remember the remark of a troubled Philosophy professor at one raucous demonstration who wondered aloud whether to shout "De profundis" or "Deo Gratias".)

Ironically, perhaps the very inexperience and youth of the Department of Sociology and its somewhat self-indulgent preoccupation with finding its own voice in the college ethos at the time muted the impact of these powerful events to some extent. At any rate, we somehow managed to survive these tempestuous times relatively unscathed. And so in the ensuing years the new Department of Sociology at Loyola continued to grow and develop. Tascone recalled, however, certain growing pains on the faculty level.

Some (faculty members) came and stayed and made major contributions to the Department. Others stuck around for a few years, contributed and moved on for one reason or another. Still others were mixed but left of their own accord after a few years. But there were the ... problem cases. And, of course pounding on the door for full-time appointments were certain others. Over all, some really interesting people 'good and 'bad' passed through the Department during those years.

By my count 26 different faculty members actually worked in the Department of Sociology between 1969 and 1974.

This still seems remarkable for a Department scarcely six years old. Some turnover can be attributed to the growing use of part time or temporary instructors appointed to offer courses at a pre-university level in conjunction with the new collegial (CEGEP) programs instituted by the Québec government at the time. But that was a temporary arrangement until such time that these programs could be transferred permanently to new CEGEP institutions.

In other instances, however, an increasing number of limited term and part-time instructors were needed from year to year in order to meet the growing demands generated by higher student enrolments. Then, too, those were years of rapid expansion in higher education in Canada in which young highly mobile professors found themselves in a sellers market. Of course, high faculty turnover produced problems of instability from one year to the next. Even departments with stable corps of tenured faculty members found this situation troublesome. But we faced especially challenging problems as a new department with relatively limited resources to draw upon. Still, despite some rough patches encountered along the way the Department emerged with a tested and confident faculty whose growing sense of collegiality served it well through the events which lay ahead.

For in the next few years changes occurred at senior levels of the administration of Loyola College which generated considerable stress in the Department of Sociology. In the early 1970s the Jesuit presence at Loyola was substantially altered. Father O'Keefe (Vice President) and Father MacQuigan (Dean of Arts), so important in supporting the Sociology Department, were about to retire. Even more critically, Father Malone's once powerful role in the Loyola administration was significantly diminished when the project, never really his preference, to merge Sir George Williams and Loyola reached fruition.

As noted, these senior Jesuit , administrators had been instrumental in the formation and development of the Department of Sociology and their absence would be sorely missed. At the same time Rev. Russell Breen, a member of the Montréal archdiocesan clergy, had joined the Loyola Department of Theology and subsequently served as Dean of Arts at the college. Absent an historical link to the Department, Father Breen's appearance did not augur well for

sociology – particularly, it seemed to many of us, now that the merger process was well under way.

Nevertheless, the 1970-1974 period entailed progressive changes in the Loyola Department of Sociology. Not only did student enrolments continue to grow in our major and honours programs but this expansion brought us many very good students. The number of our graduates who entered graduate degree programs in Canadian and American universities increased substantially. And new faculty members were recruited, as well, whose research and scholarly activities brought greater stature and recognition to the Department. Susan Hoecker-Drysdale, Herbert Horwich, Stephen Hlophe, Julio Tresierra, Kazuo Kusano, Efie Gavaki, Guy LeCavalier, and Brian Petrie joined the Department in the years leading up to the merger. Now, then, given this infusion of new scholars to join veterans of the late-1960s cohort, the Loyola Department of Sociology was better prepared to face the challenges that lay ahead.

Post-Merger : One Department, Separate Campuses

In the slightly less than 10 years of its existence (1965-1974), the Loyola Department had but two chairpersons – John Kane (1964-1966) and Joe Tascone (1967-1975). Susan Hoecker-Drysdale and I had logged time as Acting Chairpersons or Vice-Chairpersons occasionally for limited periods but for all practical purposes Tascone had been the one person most deeply involved in the administration of the Department from the outset. However, the collegial nature of life in the Department under his direction was such that nearly all faculty members had been involved in all the college activities throughout these years. It was true, nevertheless, that the critical issue that faced the Department in 1974/75 concerned the impending expiration of Tascone's second (3 year) term as chairperson.

Under protocols of the merger process each campus would maintain its own programs in the immediate post-merger period. The formation of single unified departments would take place gradually in order to avoid serious fractures of the body-academic. Now, then, a consensus of opinion in the Loyola Department of Sociology supported the renewal of the present chairperson's appointment for a third term. Dean Russell Breen, however, opposed the renewal on the ostensible grounds that College regulations prohibited service for more than two terms. He was adamant on this point. His position was quite obviously non-negotiable and besides that, he alleged, it had the (unspecified) support of certain members of the Department. Other members of the Department, however, found Breen's argument specious. An impasse had been reached.

At this juncture, Breen convened a special meeting of the Department of Sociology on the Loyola campus in order to present Hubert Guindon, from Sir George Williams University, as a candidate for the soon-to-be vacant position of chairperson at Loyola. But it had never been made entirely clear whether

Professor Guindon had been nominated for the position or by whom. Or, if he had been duly nominated, why the nomination process had not been open to public scrutiny. On the other hand, one could have reasonably inferred that the Guindon nomination constituted a preemptive move by the Dean to quash further discussion of Tascone's reappointment. Nor was it entirely clear to some present at the meeting whether Professor Guindon actually sought the appointment. In other words, legitimate questions were raised about the entire affair. Dean Breen sought to brief the case that the so-called "Guindon Option" could have a salutary effect on the unification of campus departments and contribute to the esprit de corps of the new Concordia University. Whatever the merit of the proposal, it did little to assuage the suspicions of a majority of the Department. Shortly thereafter the Guindon Option faded away.

Subsequently, when Tascone's term expired later in the 1975/76 term, Breen named an assistant dean, Bill Aiken, administrator of the Department of Sociology until a permanent chairperson could be found. In the interim, one or two external candidates were brought in to meet members of the Department, I recall, but nothing further happened on that score. A search committee for a new chairperson was eventually convened and in due course nominated me for the position. I accepted with considerable misgivings.

The appointment was made effective for the 1976/77 academic year. I think the position of chairperson in the Sir George Department of Sociology was unfilled at the time, as well, with an administrator in charge until a candidate was found to fill the vacancy. Joseph Smucker later accepted that position. In effect, we served as co-chairpersons of a not quite unified department operating separately on two campuses.

I approached the job with trepidation as any novice probably would. I knew, of course, that I would have the good will and support of my Loyola colleagues in the Department ; otherwise I should never have accepted the job. I could still look forward to seeing Herb Horwich everyday and listening to another of his inexhaustible supply of jokes. I'd worked with Herb for years and heard a joke from him practically daily but never the same one twice. What a treasure of humour and wit he was and I counted on that. Then there were the marvelous soirees hosted by Susan and John Drysdale where the guests were interesting, the conversation stimulating, and the ambience always just so. And, of course, Kaz Kusano and Efie Gavaki, Guy LeCavalier, and Brian Petrie and others in the Department inevitably provided rock-solid support. Then, finally, what better source of wise counsel could one find than Joe Tascone after his extraordinary run of eight years as chairperson of the Department of Sociology. Given the good will and civility of my colleagues who invariably transcended the corrosive self-interests that often subverted the pleasures of an academic's life, I felt that I was in very good company at all times.

I was a little uneasy, however, about dealing with the administration of the university now that the merger was a *fait accompli*. Nor was I entirely sure of my footing in dealing with colleagues in the Department of Sociology at Sir

George Williams. Of the latter, though, things began to brighten as I got to know them better.

I recall one meeting on the Loyola campus, some committee or another, when Taylor Buckner inadvertently put a lit pipe in his jacket pocket and nearly incinerated us all. Then the odd encounters with Norm Kline nearly always over the phone, usually in the dead of night, over some pressing matter he had down cold and I knew virtually nothing about. And there was Simon Chodak who once became so utterly animated in our conversation about Hasek's *The Good Soldier Schweik* that he ran smack into a potted plant and missed the doorway of my office upon leaving. As well, I could also look forward to the subversive intellectual mischief likely to occur whenever Joe Mouledoux happened on the scene. This seemed just too good to be true. One might easily come to like this job when all is said and done. But then, I thought, nah not really. Yet it would have its moments, some good others not.

My uneasiness with members of the senior administration, on the other hand, proved well founded as I quickly came to discover. For instance, during a meeting with the then Vice-Rector of Concordia, to discuss my appointment, he let me know that certain decisions on promotions and contract renewals would be coming down soon concerning members of Loyola sociology. He reminded me that I would be expected to support and defend these decisions. This seemed to me a recipe for disaster. I pointed out that I could not reasonably defend any decision without first being consulted. And it was surely gratuitous for him to assume I might. It was not a productive meeting.

Similarly, dealing with Russell Breen entailed frustration and stress. Father Breen was a likeable person in many ways – witty, bright, even charming. But he had an explosive temper, I noticed, whenever contentious issues arose. This inevitably triggered a reaction that rendered reasoned discourse virtually impossible, at least for me. I found it easier to deal with him from a distance during my term as chairperson of the Department. Put differently, I avoided conferring with him unless it was absolutely necessary. This is not to suggest, however, that he did not make significant contributions to the evolution of Concordia University. But, as sociologists are wont to say, the definition of a situation depends on a particular point of view. This was mine.

So there you have it. In a little over 10 years, the Department of Sociology passed from something like a state of grace to something more like a state of nature. Early on a benevolent Jesuit administration provided abiding support and resources to sustain a fragile addition to the College. Later a stronger and tested department would need to seek to its own well being in a far less benign environment.

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Coda

I've looked back upon events that took place over 30 years earlier. In doing so, I've probably given far too much attention to sociology faculty members especially those at Loyola in the early years of the Department, and far too little to students and their obviously indispensable contributions to making the sociology Department into something of enduring value. And, sadly, none at all to members of the departmental staff, Heather Bowen in the early years and Noreen MacDonough in the later years, who contributed so much of the day to day activity of our shared project. For this I can only express regrets. In sum, I am obliged to acknowledge that Memory is often a faulty guide.

It wasn't the parties that made it such a gay time. There was such affection between everybody. You liked your friends and wanted to see them every day, and usually you did see them every day. It was like a great fair ; and everybody was so young.

– Sara Murphy to Calvin Tomkins in *Living Well is the Best Revenge* (1971).

Gerald Dewey

CHAPTER 2

CHARISMA AND BUREAUCRACY THOUGHTS ON THE SIR GEORGE WILLIAMS UNIVERSITY DEPARTMENT OF SOCIOLOGY & ANTHROPOLOGY A PERSONAL NARRATIVE

John D. Jackson

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I was invited to write a narrative on the life of the Sir George Williams Department of Sociology and Anthropology. What follows is a story : part history, part biography and part reminiscing. My narrative may be a comedy or a romance ; it is neither satirical nor tragic. From a sociological point of view I detected the presence of a Weberian mode, perhaps as read through Parsons. It seemed that inadvertently I had plotted the story along a charisma/bureaucracy continuum, or less abstractly, an expressive/instrumental line. Wait ! A narrative is for sociologists, anthropologists and literary critics to analyze and for the narrator to tell. So, I will tell my story. You will find me slipping from the first to the third person and back again throughout the story. The former suggests I perceived myself as an actor in the events described, the latter suggests I saw myself as an observer. In fact I was both actor and observer from 1966 onward. The narrative is presented in four parts more or less chronologically : Pre-History ; The Charismatic Years ; Toward Bureaucracy ; and Survival of the Fittest. I have also placed the emphasis on people and events up to 1977 when the Sir George and Loyola Departments merged.

Pre-History

The Department is now in its fortieth year, younger than most of us and a bit older than some. Sociology and Anthropology, that is, the social sciences have had a much longer history at Sir George Williams. Sir George Williams College, later Sir George Williams University, was born on May 3, 1926. The enrolment was but 808 men and women. The base was the older YMCA School, an evening elementary and high school program for working people. We might just note in passing that in 1925 there were only 363 boys over sixteen in Montréal's Protestant high schools and the majority of those were enrolled in the YMCA school. Thus was Sir George Williams College rooted in the educational work of the YMCA and the YWCA, two associations, rooted in turn, in the Protestant social gospel movement of the late nineteenth century.

Sociology appeared in the curriculum during the early 'forties and anthropology during the 'sixties. In March 1948 the Government of Québec granted a charter establishing the college as a corporate body to conduct a college or university within the Province and to establish faculties and grant degrees, diplomas and certificates. During the '48-'49 academic year the enrolment had reached 2,329, the majority of whom (69 percent) were registered in the Evening Division. By 1966 enrolment had reached 12,188 ; again, 69 percent registered in the Evening Division.

I entered Sir George Williams as a freshman in September 1949 one of the less than one third in the Day Division. Sociology was my major. The College, later to be designated as a University in keeping with Law #175 (1948), Province of Québec, was organized quite differently than the school with which we are now familiar. A Principal, Dean, Registrar and Bursar comprised the senior administration. There were no faculties or faculty deans and no departments. There were Divisions grouping together the Social Sciences (psychology, sociology, political science, and history), the Humanities (languages and literature, philosophy, classics), the Sciences (Biology, physics, mathematics, chemistry) and Commerce (principally accounting and management). A Head supervised each Division. Each discipline had one or two, sometimes more full-time faculty. Part-time instructors, many of whom were from McGill, did the bulk of the teaching. Professor Harold Potter, a man with strong YMCA ties, ties which he maintained throughout his career, was the full-time sociologist.

The SGWC project was devoted to providing higher education to working people, thus the large evening division. The Evening Division student body was composed of men and women working full or part-time and the last of a contingent of World War II veterans who had entered in 1945 and 1946. Many of the students, a large number having graduated from the Sir George Williams evening High School, were recent immigrants or their parents were immigrants, mainly from Europe, western and eastern, or from the West Indies. The day division was similar in composition but perhaps not as multicultural. There are two principal conclusions to draw from this background note. The first is : from its establishment the college was dedicated to teaching. The administration and the faculty were committed to the teaching of working people. The second is that the administration and faculty were open to the students. As students we knew that we could and we did walk into the Dean's or the Principal's office unannounced to discuss a course problem. These two characteristics, a faculty devoted to a common cause and an administration unencumbered by bureaucracy set the tone for two decades. This organizational form and practice was later to come into conflict with a multiplicity of objectives on the part of faculty and an ever-increasing administrative bureaucracy.

Remaining in the pre-Department era for a moment longer, members of the 1953 graduating class, my graduation year, were asked to write a paragraph on the changes we would like to impose on "tomorrow's world". Quoting from the 1953 Year Book :

Kurt Jonassohn, Cologne, Germany : "would abolish the normal curve and the objective examination in education and try out a system of education which teaches people to manipulate ideas and to think for themselves."

John Jackson, Montreal : "I would not attempt to impose a basic change on tomorrow's world. However, through influence and contact, I would attempt to instill a basic attitude of cooperation as opposed to competitive living."

Gus Oki, Hamilton, ON : "The only study of mankind is man, individually and collectively. Therefore, we must concentrate, rationally and realistically, all our efforts on the understanding and appreciation of his intrinsic, ultimate worth."

Gus, a child of the Japanese internment during World War II and a close friend of mine, went on to George Williams College in Chicago (a sister YMCA university) for graduate work later to become a senior research officer with the Ontario Alcohol and Addiction Foundation. He died a few years ago. Kurt and I are here after graduate studies some years ago. We didn't know each other then, he was in the Evening Division, I was in the day division, but we had the same teachers and similar experiences as Georgians.

I bring these fifty-two year old statements to your attention to illustrate the point that the orientation of sociology graduates then, as well as now, exhibited a tendency toward social criticism coupled with a desire for social reform. The orientation was in harmony with the driving force of SGWC expressed by the faculty and the history of the institution. I might add that this orientation and the devotion to education for working people at the secondary and post-secondary levels had earlier placed YMCA educational programs, and thus the College, in a very favourable light in Québec and Montréal.

The Charismatic Years

Some years later the Department of Sociology & Anthropology, along with other disciplines, was fashioned out of the old Divisions. By 1965 Harold Potter was the Chair, John O'Brien an economist and later Rector, was the Dean of the Faculty of Arts and Sciences. Kurt, Hubert Guindon, Fernand Fontaine, John Rawin and Shirley Ciffen comprised the sociology faculty. I joined the Department in August 1966 and by then a full-time anthropologist was on hand. The accent was on teaching, the atmosphere was much more expressive than instrumental, and indeed it was more charismatic than bureaucratic. I recall my recruiting interview with Kurt and Hubert. It was in 1965 over a lunch at a restaurant on Stanley Street. We had met previously at an academic conference where I had given my first paper. The discussion was about sociology, people in the field, current reading and the like but a particular comment made by Hubert has remained with me, "at Sir George", he said, "we have a gentle administration."

We taught 24 credits, two six credit courses in the Day Division repeating the same in the Evening Division. Increases in enrolment were the order of the day. There was considerable emphasis on keeping in touch with the latest in the discipline. Would you believe that we were encouraged to attend professional conferences, our attendance subsidized, whether we gave a paper or not ? The reasoning : "In order to bring the latest in the discipline to our students." We were expected to report on the sessions we attended at a departmental meeting !

The Hall Building – to which we have returned – opened in the fall of 1966. Note that the Department was moved seven times between 1965 and 2005. We were accustomed to between 40 and 50 students – rarely less than 30 – in our standard courses and in our several introductory sections. We all taught introductory courses then ; enrolments ranged from 100 to 200 students in a class. One member of our Department who joined us a couple of years later, Leo VanHoey, taught an introductory class with an enrolment over 300. Hiring was informal, based on networks and our pooled knowledge as to who might suit a particular requirement. Illustrative of this manner of doing things was the way in which Taylor Buckner was hired. It was a Saturday evening gathering at Hubert's apartment. During the discussions which ranged far and wide it was announced that we could fill another position. A debate ensued around our needs. By midnight or later, three hours earlier in California, it was decided we needed someone to teach deviance and self and society. The Kreplins (Karl and Hannah) suggested a friend of theirs at Berkley. A consensus was reached that Hubert should call Taylor inviting him up for an interview. A week or two later he was hired. Tony Synnott was taken on in much the same way. There were no calls in the wee hours of the morning but Joe Smucker and I were commissioned to interview him at a CSAA meeting at the University of Western Ontario. We returned with our report and he was hired. There were reference letters required along with the expected interview with the Dean, but there was no DPC and no FPC, no prolonged interview schedules, no short lists and never-ending debates. These procedures were not peculiar to SGWU. They were the norm throughout North America at a time when rapidly increasing enrolments combined with a shortage of new faculty were the order of the day.

By the late 'sixties and early 'seventies several additional faculty had joined the Department : Karl & Hannah Kreplin, Joe Smucker, Joe Moledeaux, Anton Zijderveld, David Orton, Leo VanHoey, Norman Klein (anthropology now had a permanent fulltime faculty member), Taylor Buckner and Anthony Synnott. John Drysdale and Bill Reimer joined us a little later. The Department remained strongly, if not totally oriented to teaching. Research grants were almost unheard of but welcome ; publication was desirable but not a major objective. Several strategies evolved to expose the students to sociology and anthropology at its best. One example was the "block courses". A set of three courses – perhaps political sociology, social organization and self and society – would be combined as a block. Students were required to register for all three courses ; those teaching the courses would meet to coordinate materials and lectures and to share impressions of the students' progress.

The Summer Institute to which Kurt and Hubert devoted considerable effort is another example. North American and European sociologists and anthropologists were invited to give credit courses, courses in which our regular students as well as visitors enrolled. There were eight sessions between 1964 and 1971. Three of the sessions in 1966, '67 and '68 combined sociology and history, two sessions in '69 and '70 combined sociology and philosophy and the 1971 session combined sociology, philosophy and religion. In the Joint Departmental Institutes, courses were cross listed. To name but a few of the Institute faculty, Kurt Wolff of Brandeis, Rose Coser of the Harvard Medical School & Boston University, Lewis Coser of Brandeis, Peter Worsley of Manchester University, Scott Greer of Northwestern, Charles Tilly of University of Toronto, Stefan Nowakowski of the University of Warsaw, Fred Voget of Southern Illinois, and Zygmunt Bauman of Tel-Aviv University all contributed. Many, including Peter Worsley, Scott Greer and Norman Cohen visited the Department frequently giving lectures and meeting with faculty. Talcott Parsons, among others, conducted graduate seminars during the early years of the MA program. These were fantastic sessions. Visiting professors, students, colleagues from the University of Montréal and McGill joined us for seminars and long summer evenings of discussion, debate and, yes, partying.

We must not ignore the long-term and remarkable contribution made by part-time instructors throughout the history of the Department. I cannot recall all of these fine people but from earlier years I do remember Vernon and Penny Eccles, Betty Chong and Nellie Burman. Vernon taught statistics as did Betty and Nellie. Vernon was from the business world and had a knack for making statistics relevant, the students liked it ! While I was Chair (1969-1972) I had to plead with him every summer to take on the course the following autumn. Not that he disliked teaching the course but his overall workload was becoming rather heavy. I'm not sure what he thought but he would always be there at the opening of each semester. Currently there are 27 part-timers teaching courses in the Department, many of whom were our students. We are indebted to them.

These appeared to be good times but perhaps someone should have posted storm warnings. The clouds were gathering around several local and international issues. To name some : the Viet Nam War protest ; the Black Protest Movement ; the coming of age of Sir George Williams as it formally severed ties with its parent, the Montréal YMCA ; the end of the "quiet revolution" in Québec and the beginnings of a new phase of independence movements ; the Union/Student strikes in France ; and the counter-culture. University students and faculty throughout Québec and across Canada were involved in one way or another.

Toward Bureaucracy

"Student unrest !" it was called. But students are ever restless. This was restlessness with experience and backup. Experience in and with protest movements, a youth movement entertaining the possible – the approaching dawn of the Age of Aquarius, a new world order – and a sense of world-wide

confirmation by one's age group. Dress and deportment changed noticeably, respect for "older people" appeared to be lost (though, in fact, it wasn't, it was given to those who seemed to grasp, at least in part, the new values), and small, virulent groups devoted to specific political causes (e.g. Maoism, Marxist-Leninism, Trotskyites, participatory democracy, Québec independence, etc.) were the order of the day. Faculty were challenged in the classroom, challenged to connect their teaching and research with Mao or Marx or Lenin or to explain Weber in the context of Marxian theory or Redfield in relation to Frantz Fanon.

An anecdote might serve to illustrate. It occurred during the 1969-70 academic year. For various reasons I had elected to schedule all my teaching on Fridays and Saturdays. I taught an introductory course with an enrolment of 100 on Saturday from 14:00 to 16:00 hours. The fact that evening students were mixed with day students, an unusual combination at that time, meant that working people were sitting side by side with younger Day Division students, many just out of high school. Given that it was Saturday the evening students were dressed much the same way as the day students, they were not overly obvious. Add to this the fact of the usual evening student occupational mix : police officers, military, office workers, workers in manufacturing and retail, health workers, and so on. Seven students, all in sociology programs, were members of the local Maoist cell headed by one of our faculty members. They carried Chairman Mao's little Red Book with them. I could barely get through a statement on, for example, Durkheim, Weber, or Marx without one or more of these students jumping up to quote a contradictory or instructive passage from the Red Book. Before I could respond, an evening student, perhaps a police officer, a nurse, or an office manager would enter the discussion to the point where my principal task was to mediate (animation and audio-visual aids it didn't need) a wild discussion.

It is perhaps difficult to believe but this collection of disparate students did coalesce into a group. Many of us met in the cafeteria till it closed at 18:00 for discussion around the issues of the day. Indeed, one of the police officers in the course made a point of watching over some of the student revolutionaries when they ended up incarcerated overnight, usually for gluing posters on public property, at Police Station 25, then on the corner of St.Marc and de Maisonneuve. He would inform me of the plight of his fellow students and I would contact the Dean of Students to arrange for bail. The officer frequently complained about the customary \$50.00 bail, asking his superiors to inform the magistrate that \$50.00 was too much for a student.

Relevancy was the cry of the day. Apart from occasional unmanageable classroom discussions two pivotal events directly bore on the daily routine of the Department. The first was the infamous "Computer riot". The historic day was February 11, 1969 when the computer area was trashed and burned. Up to that point the occupation of the Computer Centre and the Faculty Club was news but hardly earth-shattering in 1968-69. A complaint, regarding grading practices thought to be biased against black students, was registered a year earlier in another Department. By June 1968 the complaint had been investigated and the Professor was cleared of charges. Between September and

December 1968, the complainants expressed dissatisfaction with the decision resulting in an all university Hearing Committee which held several public meetings between December '68 and January '69. Again dissatisfied, the Computer Center and the Faculty Club were occupied by the complainants and their sympathizers. Obviously these events disrupted everyday routine. The fire totally disabled the Sociology & Anthropology Department – we shared the ninth floor with the Computer Centre. I should add that during this period many of us continued to teach our classes outside the University, wherever we could find a room. One of our faculty, Fernand Fontaine, left soon after. His dissertation data, stored on IBM cards in the computer centre, were destroyed.

The second event was related to the first. The aftermath of the computer affair brought in new and much more elaborate rules and regulations regarding student/student and student/faculty relations. These evolved from a committee on student life involving students, faculty and administration. An expressed desire for student participation in department decision making was put to the Faculties and the Departments. Our Department was ahead having formed a "Working Group on Student Participation" in November 1968. We were, as a whole but with some disagreement among us, not prepared to meet the students' demand for parity on all committees and in Department assemblies. In early 1970, during the course of a Department meeting, I was Chair at the time ; there was a knock on the door. Six to eight students entered demanding a meeting to discuss parity in departmental affairs. We met later during the week and succeeded in reaching an agreement. This gave students equal voting rights with respect to personnel and curriculum. Incidentally, part-time instructors had been given a vote at Department Assemblies as early as September 1969.

These events were expressions of much more general developments in motion in the University and prevalent throughout North America. Rapid expansion in enrolments and faculty and a related set of conflicting goals around post-secondary education led to considerable confusion among students and faculty alike. Consider the increasing state support of higher education in both capital and operating funds, a level of support sold to the public as necessary for the vocational training of an exceptionally large cohort – the "baby boomers" – and to business and financial interests, in a word, capital, as necessary to fill the demand for a skilled workforce. Consider the conflict between a vocational training orientation and the liberal arts tradition ; consider in turn the conflict between the former, based on equity and inclusiveness and a "high culture" orientation. These lines of tension were especially salient in SGWU, and to some degree in others with similar origins, Carleton and York to name but two. Keep in mind SGWU's roots, a vocational training tradition modified by a liberal arts orientation. There was already a tension between these two orientations when the College entered the decade of the 'fifties. These tensions sailed in, as it were, on the waves of new students (the old Evening/Day Division balance was shifting and soon to disappear) and a corresponding increase in faculty. By 1971 there were 303 fulltime faculty, 36 percent of whom had been with the institution for 2 years or less, 65 percent for four years or less. Add the observation that most of these were "from away" and did not carry the SGWU/YMCA view of higher education ; this included

the administration. Gone was the "gentle administration" as Hubert Guindon labelled the originals. This accumulation of tensions was largely responsible for the chaos surrounding the occupation and riot in the computer centre. Demands for new rules and regulations and checks and balances along with the increasing power of the Faculty Association, soon to become a registered bargaining agent, gave rise to a bureaucracy unheard of a decade earlier.

These changes bore heavily upon the Department. Welcomed of course was the reduction in the course load from 24 credit hours to between 18 and 21 hours. Welcomed, yes, but at a price ; today the shift in emphasis from teaching to research and publication would not be considered a price. The faculty members who joined the Department during the 'sixties did do research, though research funding was rare, and did publish. But now the pressure was on counting – how much in research funds, how many articles, and how many books ? This happened slowly, and as it happened there was another change observable – a shift away from a devotion to teaching to a preoccupation with funded research and writing.

These several tensions were revealed in two events. The first was in the process of instituting an MA program and the second was evident in discussions around hiring practices. In October 1968 the Department agreed to proceed with a proposal for an MA program in sociology and to begin discussions on a Ph.D. program. No further attention was given to the doctoral program until the late 1980's. The MA proposal raised several lines of tension in the Department ; tensions principally related to earlier unresolved differences – differences between a vocational and a liberal arts orientation on the one hand and between the latter two and a "high culture" orientation on the other. There was resistance to proceeding with any kind of graduate work based on the remaining strong position regarding the value of undergraduate teaching and the mission of the earlier SGWC. And, as might be expected there was considerable argument as to whether to include a non-thesis option, an option that was not to appear until much later. A compromise of sorts was reached with an agreement to focus on urban studies, promote the program as a graduate program for people working full – time in related fields (health and welfare agencies, social work professionals, public service, police, etc.), to construct a curriculum which gave some choice over and above required courses, and put the non-thesis option aside for later consideration.

The proposal was approved and courses started in the fall semester of 1972. Most students then, and later, were graduates of our Honours Program, occasionally a student from the "outside" registered. Little outside promotion was done and, perhaps, consultation with professionals in related fields prior to designing the program may have succeeded in establishing a niche among those already on career paths. Nevertheless it was a much desired program with enrolments up to our limited capacity. Graduate seminars were not initially part of the course load count and the task of supervising a thesis was never part of the course load.

The program remained true to its core mission. Indeed, around the same time as the introduction of the MA program, an urban studies data base was put in place to file and cross-index the field work of MA and Honours students. Taylor Buckner's students were observing life in the bars and on the streets, Kurt Jonassohn sent students into the Eastern Townships and Joe Smucker arranged for students to observe and interview in workplaces around the city. A glance at early thesis titles demonstrates that student interests were imbedded in urban social problems related to issues around community, health, education and welfare. Furthermore many of these early students went on to Ph.D. programs and some are currently attached to sociology faculties in Montréal CEGEPs and Universities across the country. The first two graduates and the only ones to complete the thesis program in the allotted 18 months were Carol Murphy and John McMullan. John is currently at St. Mary's University in Halifax. His thesis entitled, "Debtor and Creditor: Collecting Accounts" reported on an inquiry into debt and credit among low-income families in Montréal City. The work developed out of a federally funded youth project the previous summer where several students produced papers based on interviews of debtors, court officers and bailiffs, and observed bailiffs in action as they removed goods from debtor's apartments and organized sales. I recall being very nervous about signing the papers for this collection of enthusiastic students to purchase an old van for transport, mainly to bailiffs' sales.

The program grew, the tradition of field work continued to the present, and the theses multiplied. The growing research orientation in the Department provided more and more opportunities for graduate students to find employment and gain research experience whether in the field as interviewers and observers or in front of a monitor analysing data. A decided advantage spurred the program on and that was the participation of both anthropologists and sociologists giving seminars and advising students. In 1996, two decades after the Sir George/Loyola merger, anthropology introduced an MA program in social and cultural anthropology. Its birth appeared to be much easier than was the case for sociology probably due to the fact that the anthropologists more quickly reached a consensus on a program proposal, though the bureaucratic hurdles outside of the Department were similar if not more formidable. Theses in anthropology have followed a parallel line of inquiry though exhibiting a broader international scope (e.g. Anne-Catherine Kennedy's thesis titled "Doing the Everyday Differently : Women and Politics in a North Eastern Brazilian Town.")

The second event which was considerably more contentious and resulted in a major upheaval among us culminated in the resignation of the Chair and the appointment of a senior administrator as acting chair. The conflict was spread over a two-year period from 1973 to 1975. The issue centred on departmental hiring procedures. As earlier noted hiring rested on networks ; there was little, if any, advertising, candidates were put forward by members of the Department, a consensus was reached and the candidate, perhaps two, seldom more, were invited to visit the Department and the Dean. A decision was made and the candidate became a member of the Department. In the initial discussions, if there was an agreement to hire a part-timer or a "Lecturer" (a

status that all but disappeared from the University's lexicon) to fill a vacant or new full-time position, the person in question was simply hired avoiding interviews and a competition. This practice in a particular case was the ember that fuelled the controversy.

But, first, the context : (1) a Faculty Association, later to be certified as a bargaining unit, was now in place demanding "proper hiring procedures" which did not include what one might call "network hiring" ; (2) the Canadianization movement was well underway having started in 1971, a movement with considerable strength in the social sciences and humanities pushing for the hiring of young Canadian scholars, men and women, and open competition ; and, (3) a general sense of "fair employment practices" was penetrating all aspects of the workplace in all institutions.

Within this context the dispute was around the Personnel Committee's recommendation to hire a Lecturer currently on the staff to fill a vacant position without opening a competition and calling for applicants, an acceptable procedure at the time. The Chair refused the recommendation and a majority vote at a departmental assembly. He insisted on a competition. This set the Department – or a good portion of the Department's faculty – against the Chair. As might be expected several other minor issues then coalesced around the Department vs. the Chair scenario. It was an acrid struggle culminating in the Chair's resignation. In more positive terms the struggle set fairer employment practices in the Department and changed the nature of the "old boys" network. More young Canadian men and women were hired. The new procedures were especially significant with respect to the hiring of women. Indeed the Chair of the time should be exonerated ; his action set, admittedly, fair practices, practices which were soon to become universal in the academic community. Nevertheless you can appreciate the movement along an expressive/instrumental continuum, from a much less bureaucratic department to one increasingly caught in rules and regulations. Fair, to be sure, but sheer expressivity in daily relations among faculty and between faculty and students was gone. Two additional events occurred during the decade of the '70's which taxed the Department's ability to cope within a constantly changing environment.

In May 1970 the, new Québec post-secondary education system came into effect. This meant that SGWUs four-year bachelors programs came to an end to be replaced with a three-year program presumably integrated with CEGEP curricula. Specializations were laid on top of the older majors and honours programs. Preparation for this major change had started a year or two earlier with considerable energy devoted to integrating the new curricula. Complete integration was never achieved. The immediate effect was the elimination of first year students. Up to the changeover, universities accepted first year students graduating from the English-language high schools' grades eleven and twelve, seventeen and eighteen year olds. With the advent of the CEGEP, first year students were now entering a three-year program, two years older with two additional years of post-secondary education. Dislocation was not serious but it was present. It was present in the number of committees and meetings

generated to meet the changes and in a total reorganization of departmental course offerings and programs. The Ministry shifted resources from the universities to the CEGEP following the rationale that the number of university students would reduce as would the number of course offerings. They did, but only briefly. It is at this point that the ongoing battle between departments and the Deans for resources became a major preoccupation.

Having adjusted to this change, the next occurred in 1974 when Sir George Williams and Loyola merged to create Concordia University, the new kid on the block. The merger was presented as a way of reducing costs. It did not appear to do so. Administrative costs soared with an invasion of Deans, Associate Deans and Assistant Deans, "Deanlets" was the popular name applied to the latter. An increase in administrative officers in turn generated an increase in committees, calls for reports and, yes, rules and regulations. Apart from the changed relations with the administration, the reality of the merger did not affect the Department until 1977 when the Loyola and Sir George Departments merged. This was not an easy process. Two departments with different traditions and somewhat different procedures regarding student representation, curriculum design, hiring procedures and emphasis placed on the related roles of teaching, research and publication were required to design a new constitution. There were tensions and there were debates but goodwill prevailed. We made it and here we are twenty-eight years later.

Survival of the Fittest

We entered the decade of the 'eighties as a new Department in a new University. Adaptation was difficult for all Department members. The old undergraduate teaching traditions of Loyola and Sir George Williams were considerably modified with an increasing emphasis on research grants and publication and a corresponding reduction in course loads. The new University aimed for a place in the highly competitive system in Québec, in Canada and internationally. The winners-to-be would be decided principally on the basis of research grants and recognition of the national and international reputations of faculty members. The hiring question became, not "how well does he or she relate to undergraduate students" but "how well does he or she do in acquiring research grants and what is his or her reputation internationally ?" To be sure the three functions of academic life, the creation, dissemination and preservation of knowledge, or research, teaching and publication are linked ; one cannot proceed without the other. But tensions are created as academic institutions shift, often aggressively, seeking a balance. Perhaps it is too optimistic and perhaps naive to say that at Concordia, the Department of Sociology and Anthropology has reached about as fine a balance as can be achieved. Believe me, students do note that contact with faculty members and reasonably sized classes are characteristic of Concordia.

The Department is one of the few left in Canada where two mature disciplines are housed under the same roof. Carleton, Regina, and University of British Columbia come to mind as others. Perhaps, after forty years, separation

of the two might be of benefit to both but that is a debate for another day. On the positive side and taking note of practice over the last several years, interaction between the two disciplines in the same department has benefited students and faculty alike. Crossover teaching assignments and supervision of graduate theses have opened the Department to the differing theoretical and methodological practices brought to bear on the same issues and problematics.

Anthropology developed with the addition of Charles Brant, Peter de Vries and Dominique Legros, followed over the last few years by Vered Amit, Chantal Collard, Maximilian Forte, David Howes, Christine Jourdan, Homa Hoodfar, Sally Cole, Marie Nathalie LeBlanc and, just lately, Nigel Rapport. Sociology added several new people following the amalgamation, too many to name in this short narrative. The amalgamation of the two disciplines bonded two faculties. Fran Shaver and Greg Nielsen joined sociology Faculty during the same period. Many more were added following the adjustment to the shattering blow received from the University's early retirement program.

Perhaps the marriage of the two disciplines like the marriage of the two educational traditions (Loyola and Sir George) has contributed to both variety and strength in the intellectual life of the Department. There is evidence of this in the research, teaching centres and programs in which members of Department have had a hand over the years. Consider the Centre for Human Relations and Community Studies in the Department of Applied Social Science, the School for Community and Public Affairs, the Simone de Beauvoir Institute, the Centre for Broadcasting Studies, the Centre for Community and Ethnic Studies, the Montréal Institute for Genocide and Human Relations Studies, the Humanities Ph.D. program and the Liberal Arts College. In addition the Department's sociologists and anthropologists have played active roles in the CSAA, CASCA, the ISA, and ACSALF.

Intellectual eclecticism is most certainly a feature of the Department ; a feature that at times has made it difficult to reach a consensus over program content. Strong public debates over theoretical and methodological orientations have been rare in the life of the Department. The attitude has tended to be toward "live and let live". Differences there are and over the years they have emerged during debates over hiring and curriculum design. It is perhaps in the tension that has arisen, from time to time, over filling or replacing a position that bureaucracy or instrumentality has won the day and preserved the peace over charisma or expressivity. Rules and regulations imposed by the Collective Agreement on the hiring process have modified the emotions that in the past have characterized particular hiring episodes. They need not be enumerated ; most here will readily recall each episode. Several such episodes seemed to be out of C.P. Snow's novel, *The Master*. The specific intellectual divergences were and perhaps still are more visible in debates around curriculum design. The introduction of the sociology MA program, the long debate over the doctoral program proposal, the introduction of the three-year program, and the amalgamation with the Loyola Department added to changing schools of thought in the disciplines all necessitated what appeared to be massive changes in programs.

A confrontation between theory and methodology has been a favourite as well as the question concerning how much choice is to be built into a program. The former is symptomatic of two underlying issues. First, sociologists, not anthropologists, exhibit a tendency in these debates to put aside what we all well know – that theory and methodology cannot be separated, nor can the two be separated from substantive issues. Theory construction and theoretical debates require a methodology. The critique and application of a theoretical orientation is methodology. How can one argue over separating that which is inseparable in a humanistic or scientific debate ? If I may paraphrase our one-time colleague, Anton Zijderveld, is it possible that at the core of these arguments is the difficulty of combining humanistic zeal with analytic rationalism ? Secondly, the question of choices versus requirements in a program, underlying this debate in curriculum planning is the old tension between vocational training and liberal education. Preparation for a vocation drives requirements while preparation for thought and enjoyment drives choice.

I have left one observation to near the end. Concordia and our Department of Sociology and Anthropology are in and of Québec. The role of the early Sir George Williams Schools enterprise was appreciated and respected. We carry that tradition. It is a tradition that over the years as it morphed into a University has come to recognize that in Québec there are no officially or formally designated French and English Universities. Within that context the Department has evolved to a point where the public language of Québec, French, is recognized and practiced. When I joined the Faculty in 1966 I placed French language articles on my reading lists. This caused considerable complaint from students. When I retired from teaching thirty-two years later it was no longer an issue. This is progress.

We are here now, seventy-eight years from the origins of the Sir George Williams educational programs, forty years from the official establishment of the Sir George Department and twenty-eight years from the founding of the Concordia University Department of Sociology and Anthropology. We have survived the intellectual and political turmoil of each decade. We have adapted to a position somewhere between charisma and bureaucracy, as well as can be expected in a large-scale organization, though we should be concerned about a major shift in university discourse from that of students, faculty and colleagues to one of customers, employees and CEO's. We have melded two older Departments with somewhat different traditions and we have reached a level of intellectual consensus as indicated in the establishment of a Research Chair devoted to the study of globalization, citizenship and justice and one devoted to Québec Studies. Is this too indicative of an acknowledged delicate balance between the local and the cosmopolitan ? We have, indeed, survived, and, perhaps, arrived.

I have come to the conclusion of my narrative. To continue the narrative is the task of the present Department. The tradition is strong and tomorrow is at hand.

*So, call the field to rest; and let's away,
To part the glories of this happy day.*

John D. Jackson

CHAPTER 3

ANTHROPOLOGY AT CONCORDIA : ALMOST 40 YEARS OF CO-HABITATION A PERSONAL PERSPECTIVE

Pieter J. de Vries

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A comparison of anthropology programmes at a number of large universities in Canada indicates the persistence of an anomaly : whereas the growth of our discipline elsewhere often resulted in the creation of separate departments, at Concordia University it remains firmly and organically linked to Sociology in a joint department. Ten years after my retirement this is a source of both personal pride and considerable satisfaction. As we celebrate 40 years of Sociology and Anthropology at Concordia University this continuing linkage between the two disciplines in one department bodes well for the future. Looking back at the history of the Department, its presence in the university and its location in Montréal and Québec, it is possible to identify persisting aspects of a context within which the disciplinary partnership was created and recreated over the decades. I will use the many strands of memory and feeling to try to weave that context, thereby firmly reconfirming the biases I once brought to the creative tensions of dialogue with colleagues in our two disciplines.

Sociology and Anthropology at Concordia University was created by Sociologists at Sir George Williams University. Sir George was a peculiar university whose mission connected it historically with those holistic notions about physical and spiritual health that underlay the creation of the Young Men's Christian Association (Y.M.C.A). When I was hired by Sir George in 1973 that connection was still strongly evidenced by our close proximity to and presence in YMCA buildings. But, more than anything else, it was the emphasis on, and commitment to, providing access to both secondary and postsecondary education for members of the urban community who had remained largely disenfranchised from obtaining a university education that uniquely set Sir George apart from the other Montréal universities of that era. Mature entry programmes, evening courses and a firm emphasis on teaching and academic advising were some of the important means used to put that commitment into practice. It also formed the context in which anthropology was introduced and a Department of Sociology and Anthropology was created

in 1964. Three years later the Department hired Norman Klein as its first full time anthropologist. This was followed in 1970 with the appointment of Charles Brant.

Those who created Sociology and Anthropology at Sir George Williams University also had a vision for the role of the disciplines within the broader context of Canada. Harold Potter, Hubert Guindon, John Jackson and Kurt Jonassohn each played important roles in the early development of the Canadian Sociology and Anthropology Association and its journal, the *Canadian Review of Sociology and Anthropology*. Indeed, both the Association and the Review have enjoyed an enduring connection with the Department. Departmental sociologists and anthropologists have served as members of the executive and of the editorial board of the CSAA and the *Review of Sociology and Anthropology*, respectively. Their sociology, in terms of problematic and method, placed them close to the band within the broad spectrum of social science where the sister disciplines can find the potential for creating a productive niche. The origin and mission of Sir George Williams University in a Montréal that was in the throes of change, a fledgling university that was still reeling from the events of 1969, with departmental sociologists who were overwhelmingly committed to a vision of their discipline that reflected the broadness and complexity of their urban milieu, combined to provide a fertile soil for the growth of anthropology. There was an emphasis on community and culture. The CBC radio drama collection became an important presence that continues to define the character of the Department. Both represented commonalities of interests among sociologists and anthropologists.

When I became the third anthropologist in the Department of Sociology and Anthropology of Sir George Williams University in 1973, anthropology courses were "service" courses. There was no separate anthropology programme. While I cannot recall the extent to which students enrolled in sociology programmes were formally required to take anthropology courses, these were certainly popular at Sir George, as they were elsewhere in Canada. I do remember being conscious of the extent of support and enthusiasm there was among my sociology colleagues for the development of anthropology and the creation of departmental undergraduate anthropology programmes. The fact that the Department was also committed to creating a graduate programme in sociology did not significantly diminish that support. In a sense this is curious because social conflict often arises under conditions of scarce resources. The condition of scarce resources was endemic at Sir George. "Do more with less" seemed to be the unofficial but very appropriate mantra for the University then and throughout the years that I was part of it. Curious, too, was the fact that when our Department shortly after descended into internecine warfare, the conflict never involved its commitment to developing both disciplines. Maybe ecological anthropology can provide us with some useful insights : the nature of the institution and of the Department that I sketched earlier provided important means whereby adaptation to scarce resources could successfully proceed. With three full-time anthropologists the Department created honours, major and minor programmes in anthropology that were immediately successful. The adaptive "trick" was twofold : First, rely on sociology courses

within the Department and "cognate courses" outside. Second, emphasize the aspects of general anthropology that lie closest to the sociology that was represented in the Department. That meant exclusion of biological anthropology and of archaeology. If we look at current departmental programmes the "trick" became institutionalized and served as an important principle for departmental undergraduate programme development during the 1980's and '90's.

The initial anthropology programmes contained introductory, intermediate and advanced courses. Introduction to Anthropology was a full-year introduction to physical anthropology, archaeology and socio-cultural anthropology. An evolutionary perspective provided the means whereby the "Holistic Science of Man", as we called it then, could inform students of both our primate origins and the wonderfully variable expressions of the life ways of *Homo sapiens*, both past and present. There was a belief that with this enriching and optimistic perspective on humanity anthropology could make an essential contribution to liberal arts education at Sir George and, later, Concordia University. The organization and orientation of the course was particularly useful and effective given that so many of our students, especially in the evening classes, usually brought more life experience than formal educational background to course readings, lectures and class discussions. I remember with fondness and satisfaction the responses to generalizing and integrating opportunities offered by the former six credit introductory course.

At the intermediate level, the programme contained Peoples and Cultures courses and topical courses that reflected the ethnographic and ethnological specializations and interests of the anthropology faculty. Advanced theory-based courses were offered in the final year, including the Honours Essay for students in the Honours Programme. All courses in the programme followed the 6 credit format that was common in the Department and in the university at that time.

The new anthropology programme was very successful and enrolment in both anthropology courses and programmes grew steadily and sufficiently to justify request for an additional anthropologist. Dominique Legros was the fourth anthropologist and the first to be hired by Concordia University, following the merger of Sir George Williams with Loyola. He also added a different dimension to the anthropology programme. Charles Brant received a PhD from Cornell University, Norman Klein was working on a doctorate at Michigan University and I worked on my PhD at the University of Alberta with Richard Frucht who had degrees from Michigan University and Brandeis. Dominique received his PhD from the University of British Columbia but his earlier study at the University of Paris, combined with a background from France, added not only much-needed strength to the spectrum of anthropology in the Department but also began to develop a francophone presence.

It is impossible to explore the development of anthropology in Sociology and Anthropology outside the context of the merger between Sir George Williams University and Loyola College. As is no doubt discussed in much

greater detail elsewhere, the two institutions were very different as were the two Departments. Although official merger took place in 1974, the two Departments at Concordia continued as separate entities until the organic merger of 1978. During these four years, anthropology at Concordia University implied the Sir George campus as the Department at Loyola continued to offer an undergraduate programme in sociology only. Stephen Hlophe, an anthropologist from Nigeria, and who had carried out field work in Liberia, taught only sociology courses at Loyola College.

The merger of the Departments in 1978, under the joint and wise stewardship of Joe Smucker and Gerry Dewey helped the Sir George Williams sociologists and anthropologists to overcome the internal conflicts that had produced stagnation, loss of credibility and prestige and that had resulted in the institution of trusteeship. Different undergraduate programmes had to be integrated on a two campus basis. In the process, the new joint Department gained much of its character from the Sir George component, including its commitment to both sociology and anthropology. There was also an opportunity to provide students at Loyola with access to anthropology on their campus. It was Charles Brant who was the first to offer Introductory Anthropology and Peoples and Cultures of India on the Loyola campus. But there was also a move towards changing the old "full year" courses to "half year" courses, a tendency that was completed with programme reviews of the 1990's. There is no doubt that it was convenient for both students and faculty. It became easier for students to combine different courses from different faculty members. It was also convenient for faculty members to rearrange their courses over a three semester period and take half sabbaticals. In terms of pedagogy, however, it was my experience that the one term courses left less room for depth, broadness of perspective, written assignments and essay-based exams.

Charles Brant's retirement at the end of the 1970's represented the loss of ethnographic coverage of East and South East Asia. It also meant the loss of a member of a generation of American anthropologists who began their training in the 1930's, became radicalized after the war and ultimately chose to move to Canada in the 1960's. After his departure we were fortunate to be able to carry on successfully with the help of a number of highly qualified part-time faculty members. When a full time position became available the Department appointed Chantal Collard. Her appointment not only further strengthened the francophone presence in the Department, it also added to the strength of fieldwork-based kinship studies. Chantal was the first anthropologist at Concordia University to have carried out extensive fieldwork in the Province of Québec. She also added to the integration of anthropology at Concordia into the professional network of Québec.

Later in the 1980's the Department was fortunate to be able to hire Vered Amit and David Howes. Both added significantly to the breadth of anthropology; they also provided a basis for greater integration of anthropology with sociology in terms of research, teaching and collegial collaboration. Several publications were the result of this.

While it is clear that anthropology had thrived within a joint department and only the lack of financial resources prevented the creation of a graduate programme, there were countervailing forces. There were very tentative moves from within the group of anthropologists to create a separate Department. In retrospect one can see this, on the one hand, as an expression of maturity. Yet, on the other hand, there were conflicts over direction. Coincidentally, perhaps, a number of Canadian anthropologists had become dissatisfied within the Canadian Sociology and Anthropology Association. They felt a professional need for a Canada wide anthropology association with its own professional journal. CASCA and the journal *Culture* were founded and departmental anthropologists played important roles in both. While clearly beneficial to the professional interests of both francophone and anglophone anthropologists in Canada, there were implications that were unfortunate. When I was Anthropology Editor of the *Canadian Review of Sociology and Anthropology* in the early 1990's, there were demands from sociologists within the editorial board of the CRSA and from anthropologists in CASCA to spin off anthropology from the CSAA and the CRSA. There were practical reasons for this : the journal *Culture* might have gained in terms of both funding and subscriptions. Fortunately, the broader vision prevailed and the CSAA and the CRSA still exist. What could have been lost then still remains a national and international forum for both anthropologists and sociologists. But, perhaps more critically, it is a Canadian vision of continuity between disciplines and collaboration between their practitioners that survived. The success of 40 years of Anthropology and Sociology at Concordia University is testimony to the strength and validity of that vision.

Against such a background it is interesting to look at what happened subsequently in the Department at Concordia University. Shortly after I became Chair, with Bill Reimer as Vice-Chair, new and surprising opportunities for development and expansion of anthropology in relation to sociology became possible. We were able to hire a considerable number of new faculty members during a three year period. There was also an opportunity to create a master's programme in anthropology. During this period we hired Homa Hoodfar, Christine Jourdan and Sally Cole, adding expertise and potential to the anthropology programmes that few of us who were involved in its creation would have thought possible. It also meant that the Department reached its historical maximum of thirty fulltime sociologists and anthropologists. Significant for this discussion, there was virtual consensus within the Department for an increase in the number of anthropologists and, also, for the creation of an anthropology graduate programme. Moreover, and thanks to the work done by my predecessor, John Drysdale, the Department of Sociology and Anthropology was given funding priority by the Faculty of Arts and Science. For me, who had experienced departmental life under trusteeship and who was also the first anthropologist to become departmental chair, this was close to miraculous, a great source of satisfaction and hope for the future of the Department.

The appointment of Sally Cole was made possible by another, and for our Department, unexpected development. Concordia University, along with

l'Université du Québec à Montréal became the recipient of a private donation to fund a Chair for Ethnic Studies. Our Department succeeded in convincing the Vice-Rector Academic that Sociology and Anthropology was the logical location of such a Chair at Concordia University. The creation of the Centre for Community and Ethnic Studies and its Certificate Programme in Community and Ethnic Studies were the results of negotiations with the Faculty over this initiative. It was the resources present in our joint Department that made it possible to respond quickly to requests from the Faculty to create the new undergraduate programmes in community and ethnic studies that were required for the creation of the Chair. While subsequent budget cuts resulted in the demise of the Centre and the loss of faculty positions due to retirements, it is unlikely that we would have been able to hire Sally Cole at that time without it.

During this period of expansion the Department also underwent a first outside evaluation. This was a very fruitful exercise and resulted in a thorough revision of the undergraduate programmes in sociology and anthropology. In order to make resources available for new graduate programmes in sociology and anthropology, the revised undergraduate curriculum went a step further in the integration of the two programmes by means of reciprocal requirements of courses in sociology and anthropology. This was new and required students in the Department to take both introductory anthropology and sociology courses. The introduction of a joint Specialization in Anthropology and Sociology had created the model for this. More than ten years after the revision it appears that, apart from adjustments to incorporate the expertise of new faculty members, that model retains its usefulness. It is clear that recognition of the benefits that a joint Department can offer to students in sociology and anthropology had become part of the departmental consensus and *modus operandi*. Anthropology at Concordia was able to flourish because of it. I trust that it will also remain one of the Department's assets in what still is, and hopefully will continue to be, a peculiar university with a unique mission in an often unpredictable environment.

Pieter J. de Vries

CHAPTER 4

MEMORIES OF A GRADUATE STUDENT : 1972-1976

Roberta Hamilton

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In the fall of 1972, with three small children at home, and two years of feminist consciousness-raising under my belt, I walked into the office of John Rawin, Chairman of the Department of Sir George Williams University, to discuss my course of studies as a newly admitted student in the fledgling Master of Arts program. I was nervous. It had been nine years since I had studied formally and it seemed more like a lifetime. If I had known what I came to know later, that he had only come to full-time intellectual work when he was well into his middle years, perhaps I would have felt more comfortable. Nonetheless, when I tentatively broached my area of interest for which there was not yet a name – the sociology of women, perhaps – any ease I might have felt would have been shattered. "You don't seem to understand, Mrs. Hamilton – this is a university ; we do intellectual work here ; there is certainly a proper and legitimate place for your interests – for which I might say, I have great sympathy – it is on the streets, participating in public forms of protest." "Professor," I answered, more in anger than in sorrow, "I did not come to the university to protest ; I came to study the situation of women."

Looking back on this exchange I now realize that his suspicions were correct. Feminists indeed carried their protest into the university, challenging not only the structure of the university, and the limited place of women within it, but also the parameters of what constitutes knowledge. In any case, I was not the least discouraged by Professor Rawin's remarks. My heart had skipped a beat upon seeing the notice in the Montreal Gazette that the Department of Sociology at SGW University was initiating an MA program and accepting part-time students. And I was thrilled when Joe Smucker informed me of my admittance, conditional on repeating a statistics course for which a professor at Carleton, in an act of profound generosity, had given me a D-.

In the first year I took John Drysdale's theory class ; his love for the Frankfurt School impressed me greatly, though my brain, after several years of full-time mothering, did not grasp much of its import till later. He permitted me to write my major paper on "A Caste Perspective on the Relations between the Sexes," my first-ever paper on what was to become the focus of my life's

research. The following year I spent most of my time in Bill Reimer's methodology class trying to establish some theoretical basis for historical sociology. I think we disagreed at the time on my level of success (he was right on that score), but he encouraged me throughout.

In Taylor Buckner's Urban Sociology (starring Jane Jacob's wonderful book, *The Death and Life of Great American Cities*), I undertook a research project in which I interviewed women on why they divorced, and who initiated proceedings. I can't imagine any student of mine doing this much work for a course paper, but I was on fire, and Taylor was content to let me follow my dream. He scared the daylights out of most of us by declaring that we should plan to publish our work. Such a thought had never occurred to me. I was merely trying to sort out why women had been subordinated to men for most, if not all, of history (a modest endeavour I thought at the time), and retain something of my sanity while raising my adorable children.

I enjoyed my fellow students a lot. One of them asked me, a few weeks into first term : "so how old are you, Roberta?" "Thirty", I replied. "Thirty !", she responded, her eyes big. "You're thirty, you're thirty. Oh my goodness." Thirty was old – after all one could not trust anyone older than... On another occasion, Henry Karsch, whom I discovered later had been fired from Queen's, and spent the next decades mobilizing support for his cause at the CSAA, asked me to address his class. I had never done such a thing. Four minutes into the talk he interrupted me, then again after six minutes, and so it went. One young woman in the front row began to cry. There was danger I would follow her. "Professor, would you please wait to criticize until I'm finished ?" "No," he shouted back, "I cannot allow you to misinform my class !". We all stumbled through, but I did tell Joe Smucker about it later. For whatever reason, Karsch was not invited to teach again.

And I well remember Kurt Jonassohn coming by my desk to counter patiently my argument that differences between the sexes were socially constructed. His son and his daughter were quite different in every respect from each other. At the time I thought he was trying to persuade me to abandon my foolish ideas, but I came to know better. He wanted students to deal with the empirical world, and that world included the behaviour of his children. Over time, Kurt became my great friend.

The first year I was oblivious to departmental politics. But that ended with a bang when John McMullan defended his thesis in the fall of 1973, the first in the department to do so. Even for a naive outsider like me, it was a very strange event, with the Department chair, Joe Mouledoux, asking him why he had chosen the professors he had for his supervisory committee ! Clearly, all was not well in lotus land, and when he introduced plans to give the chair the power to approve all subsequent theses, the graduate students revolted. We had great meetings, lots of laughter and fun. Personally, I was convinced that the Chair would never approve anything that I wrote (and at the time I still did not have a clue what that might be), so he had to go, or abandon his plans if I were to ever graduate.

By the time I defended in October 1975, there was a new chair. Still, my defense was not without its own drama. When I arrived that morning, Kurt Jonassohn informed me that Hubert Guindon, a member of my committee, had been delayed in Québec City by a snow storm, and he, Kurt, would take his place. I should not be concerned, and was not. The room was packed, I remember. And there were those who thought that the sort of historical sociology that I had done did not quite qualify as a sociology thesis. The committee deliberated a long time (would it have been so long with Guindon present – probably not !). In any case, that the thesis was controversial turned out well, as Kurt Jonassohn is fond of reminding me. He was secretary of the ISA, and that weekend, the president, Tom Bottomore, was in Montréal for meetings, and staying with Kurt. Kurt asked his guest to look at my thesis, and he took it up to bed. He had told Tom, "Hubert and I think this is pretty good, but everyone doesn't. This is only our second masters thesis ; you've read lots, what do you think ?" In the morning, Tom asked Kurt if he thought that I would be willing to publish it in the series he was editing called *Controversies in Sociology*. That incident clinched my long-term future, though that would not become clear for some years.

A year after I arrived at Sir George Williams, John McMullan had introduced me to his thesis supervisor, Hubert Guindon, who had just returned from sabbatical. At John's urging I asked him to be on my thesis committee. Vivienne Walters, then finishing a doctoral thesis at McGill and on a limited-term appointment at Sir George, was my thesis supervisor. John, who knew more about departmental politics than I ever would, thought I needed Hubert to balance my ticket. Hubert gave me the green light and untold support, though he confessed later that once he realized I was not planning to study women's movements – the only sociological project he could imagine involving women – he had no idea what I intended to do.

When he first mentioned a doctoral degree, I paid no attention ; he wasn't pushy, but he didn't stop either. At some point, I don't know when, it stopped sounding crazy. I don't believe that he ever realized that his support for me – considering my sex and my feminist politics – was so unusual. How he came to be this person of such generous spirit, with the sort of confidence that only delights in the success of others, is a good question. Given that my work has been a source of immense satisfaction, I do know that I am blessed to have had him as my dear friend and mentor.

I look back on my time at Sir George Williams (it became Concordia in time for my graduation) with immense gratitude and delight. Three years after I completed the MA, I returned to Concordia to do my doctoral studies in the Humanities Program. Hubert was my supervisor, and to my good fortune, John Jackson agreed to be a member of my supervisory committee. He always had been a great supporter of the graduate students, and his calm voice of reason surely made a great difference through some turbulent years in the Department.

Roberta Hamilton

Appendix A

List of Faculty Members and Staff, 1964-2005

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Current Faculty

Amit, Vered PhD (Manchester)
Assistant Professor of Anthropology, 1988
Associate Professor of Anthropology, 1994
Professor of Anthropology, 2002

Amor, Meir PhD (Toronto)
Assistant Professor of Sociology, 2001

Beaman, Lori PhD (New Brunswick)
Associate Professor of Sociology, 2002

Manger, Anouk PhD (Simon Fraser)
Assistant Professor of Sociology, 1999
Associate Professor of Sociology, 2005

Cole, Sally PhD (Toronto)
Assistant Professor of Anthropology, 1992
Associate Professor of Anthropology, 1994
Professor of Anthropology, 2003
Graduate Program Director, 2004

Collard, Chantal PhD (Paris)

Associate Professor of Anthropology, 1984

Professor of Anthropology, 2001

de Courville-Nicol, Valérie PhD (Carleton)

Assistant Professor of Sociology, 2001

Associate Professor of Sociology, 2005

Dagenais, Daniel PhD (Paris X-Nanterre)

Assistant Professor of Sociology, 2001

Associate Professor of Sociology, 2005

Forte, Maximilian PhD (Adelaide)

Assistant Professor of Anthropology, 2005

Gauvreau, Danielle PhD (Montréal)

Assistant Professor of Sociology, 1991

Associate Professor of Sociology, 1994

Professor of Sociology, 2002

Gavaki, Efie PhD (Indiana)

Assistant Professor of Sociology

Associate Professor of Sociology, 1980

Hoodfar, Homa PhD (Kent)

Assistant Professor of Anthropology, 1991

Associate Professor of Anthropology, 1995

Professor of Anthropology, 2004

Howes, David PhD (Montréal)

Assistant Professor of Anthropology, 1989

Associate Professor of Anthropology, 1994

Professor of Anthropology, 2001

Jourdan, Christine PhD (A.N.U.)

Assistant Professor of Anthropology, 1992

Associate Professor of Anthropology, 1995

Professor of Anthropology 2004

Department Chair, 2003

Leblanc, Marie-Nathalie PhD (University College of London)

Assistant Professor of Anthropology, 1998

Associate Professor of Anthropology, 2003

Legros, Dominique PhD (British Columbia)

Assistant Professor of Anthropology, 1981

Associate Professor of Anthropology, 1984

Professor of Anthropology, 2001

Marchand, Alain PhD (Montréal)

Assistant Professor of Anthropology, 2004-2005

Neves-Graca, Katja PhD (York)

Assistant Professor of Sociology, 2004

Nielsen, Gregory PhD (Montréal)

Assistant Professor of Sociology, 1995

Associate Professor of Sociology, 1997

Professor of Sociology, 2002

Rapport, Nigel PhD (Manchester)

Professor of Anthropology, 2004

Canadian Research Chair in Sociology & Anthropology, 2004

Reimer, William PhD (British Columbia)

Assistant Professor of Sociology, 1972

Associate Professor of Sociology, 1979

Professor of Sociology 1997

Reuter, Shelley PhD (Queen's)

Assistant Professor of Sociology, 2003

Shaver, Frances PhD (Montréal)

Assistant Professor of Sociology, 1992

Associate Professor of Sociology, 1994

Simon, Bart PhD (San Diego)

Assistant Professor of Sociology, 2001

Associate Professor of Sociology, 2004

Synnott, Anthony PhD (London)

Assistant Professor of Sociology, 1972

Associate Professor of Sociology, 1979

Professor of Sociology, 1996

Taylor, Marcus PhD (Warwick)

Assistant Professor of Sociology, 2004

Warren, Jean-Philippe PhD (Montréal)

Assistant Professor of Sociology, 2002

Concordia Research Chair in the Study of Québec, 2005

Professor Emeriti

Hoecker-Drysdale, E. Susan PhD (Kentucky)

Assistant Professor of Sociology, 1971

Associate Professor of Sociology, 1975

Professor of Sociology, 1997

Retired, 1997

Professor Emeritus, 2004

Drysdale, John P. PhD (Louisiana State)

Visiting Associate Professor of Sociology, 1971

Associate Professor of Sociology, 1972

Professor of Sociology, 1997

Retired, 1997

Professor Emeritus, 2004

Jackson, John D. PhD (Michigan State)

Assistant Professor of Sociology, 1967
Associate Professor of Sociology, 1971
Professor of Sociology, 1976
Retired, 1996
Professor Emeritus, 2004

Jonassohn, Kurt MA (McGill)

Assistant Professor of Sociology, 1961
Associate Professor of Sociology, 1965
Professor of Sociology, 1972
Retired, 1989
Professor Emeritus, 2004

LeCavalier, Guy PhD (John Hopkins)

Assistant Professor of Sociology, 1976
Associate Professor of Sociology, 1978
Retired, 2003
Professor Emeritus, 2004

Petrie, Brian M. PhD (Michigan State)

Assistant Professor of Sociology, 1976
Associate Professor of Sociology, 1979
Retired, 2000
Professor Emeritus, 2004

Smucker, Joseph PhD (Michigan State)

Assistant Professor of Sociology, 1968
Associate Professor of Sociology, 1970
Professor of Sociology, 1990
Retired, 1997
Professor Emeritus, 2004

Faculty over 40 years**Boucock, Cary PhD (Cambridge)**

Assistant Professor of Sociology, 1997-2000
Died in 2000

Brant, Charles S. PhD (Cornell)

Professor of Anthropology, 1970-1982
Retired in 1982

Buckner, H. Taylor Ph. D. (Berkeley)

Assistant Professor of Sociology, 1967
Associate Professor of Sociology, 1970
Department Chair, 1977, 1982-1984
Retired in 1996

Ciffin, Shirley I. MA (McGill)

Assistant Professor of Sociology, 1969-1975

Chodak, Szymon PhD (Warsaw)

Visiting Professor of Sociology, 1971

Professor of Sociology, 1972

Retired in 1992

Czarnocki, B.D. PhD (Wisconsin)

Assistant Professor of Sociology, 1976-1983

Dewey, Gerald PhD (Notre-Dame)

Associate Professor of Sociology, 1968

Department Chair, 1984 -1987

Retired in 1997

Fontaine, Fernand MA (Montréal)

Assistant Professor of Sociology, 1964

Associate Professor of Sociology, 1967-1969

Forsythe, Dennis MA (McGill)

Assistant Professor of Sociology 1972

Gerlach, Neil PhD (Carleton)

Assistant Professor of Sociology, 1997-2003

Guindon, Hubert PhD (Chicago)

Assistant Professor of Sociology prior to 1964 since 1962

Associate Professor of Sociology, 1964

Department Chair, 1967-1968

Professor of Sociology, 1968-1995

Retired in 1995

Died in 2002

Hlophe, S. MA (University of Alberta)

Assistant Professor of Sociology, 1970

Associate Professor of Anthropology & Sociology, 1984-1991

Horwich, Herbert MA (Dalhousie)

Assistant Professor of Sociology, 1973

Associate Professor of Sociology, 1980

Retired in 1996

Klein, Anatole Norman PhD (Michigan)

Associate Professor of Anthropology, 1967-1992

Knowles, Caroline PhD (City University of London)

Assistant Professor of Sociology, 1992

Associate Professor of Sociology, 1995-1999

Kusano, Kazuo PhD (Washington)

Assistant Professor of Sociology, 1974

Associate Professor of Sociology, 1976-1995

Retired in 1995

Kyriazis, Natalie PhD (Indiana)

Assistant Professor of Sociology, 1977

Associate Professor of Sociology, 1982-1990

Mouledoux, Joseph C. PhD (Kentucky)

Assistant Professor of Sociology, 1968

Associate Professor of Sociology, 1970

Department Chair, 1973-1974

Retired in 1993

Potter, Harold Herbert MA (McGill)

Professor of Sociology, 1947-1964

Department Chair, 1964-1967

Retired in 1976

Died in 2004

Rawin, Solomon S. John PhD (London)

Assistant Professor of Sociology, 1966

Associate Professor of Sociology, 1969

Department Chair, 1972-1973

Professor of Sociology, 1973-1978

Retired in 1978

Russell, Susan PhD (Toronto)

Assistant Professor of Sociology, 1978

Associate Professor of Sociology, 1989-1993

Tascone, J.F. MA (St. Bonaventure)

Associate Professor of Sociology, 1966

Retired in 1991

Tresierra, Julio PhD (Notre-Dame)

Assistant Professor of Sociology, 1971

Associate Professor of Sociology, 1977

Retired in 1998

Van Hoey, Leo F. PhD (Northwestern)

Assistant Professor of Sociology, 1966

Associate Professor of Sociology, 1967-1969

de Vries, Peter J. PhD (Alberta)

Assistant Professor of Anthropology, 1978

Associate Professor of Anthropology, 1983

Retired in 1995

Walters, Vivienne PhD (McGill)

Assistant Professor of Sociology, 1975-1979

Zijderveld, Anton C. PhD (Utrecht), PhD (Leyden)

Assistant Professor of Sociology, 1968

Associate Professor of Sociology, 1969-1972

Visiting Professor of Sociology, 1978-1979

Part-Time Faculty as of 2004

Barry, Shawn
Caplan, Marlene
Clarini, Janice
Classen, Constance
Crichton, Pearl
De Aguayo, Anna
De Iaco, Gina
Dewan, Aditya
Djerdierian, (PhD Student)
Ford-Rosenthal, Angela
Glick, Yael
Hess, Salinda
Higgins, Ross
Lankauskas, Gediminas (Postdoctoral Fellow)
MacLean, Roger
Maurel, Mary Lee
Mittmannsgruber, Ingrid
Morrison, Val
Pasdermajian, Penny
Rosenberg, Michael
Ruttenberg, Barbara
Sahni, Isher-Paul
Smucker, Joseph (Professor Emeritus)
Traglia, Stefania.
Tremblay, Francine
Woodrow, Anna

Limited Term Appointments as of 2004

Aprahamian, Sima
Dallos, Csilla
Goldberg, Avi
Nazneen, Roksana
O'Shea, Joseph

Extended Term Appointments as of 2004

Merhi, Hussein

Current Department Administration

Dubeau, Linda

Department Administrator, 1977

Kuit, Sheri

Undergraduate Programs Assistant, 2000

Park, Nicky

Department Assistant, 2005

Stavelly, Jody

Graduate Programs Assistant, 1991

Szekely, Elizabeth

Assistant to the Chair, 2000

Department Administration over the Past 40 years

Bowen, Heather

Cameron, Pat

Christensen, Josie

Comartin, Elaine

McBride, James R.

McDonough, Noreen

Pitt, Andrea
 Preusser, Gisela
 Riddell, Kathy
 Roest, Truss
 Yearwood, Roslyn

Appendix B

Department of Sociology and Anthropology Sir George Williams & Concordia Chairs, 1964-2004

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1964-1966	Harold Potter
1967	Hubert Guindon
1968	Kurt Jonassohn
1969-1971	John D. Jackson
1972	John D. Jackson/John Rawin
1973	John Rawin/Joseph Mouledoux
1974	Joseph Mouledoux
1975-1976	J. R. McBride (Administrative Officer)
1977	Taylor Buckner/Joseph Smucker
1978-1980	Joseph Smucker
1981	Joseph Smucker/Taylor Buckner
1982-1983	Taylor Buckner
1984	Taylor Buckner/Gerry Dewey
1985-1986	Gerry Dewey
1987	Gerry Dewey/John Drysdale
1988-1989	John Drysdale
1990	John Drysdale/Pieter de Vries (Chair) Bill Reimer (Vice-Chair)
1991-1992	Pieter de Vries, Bill Reimer (Vice-Chair)
1993	P. de Vries/David Howes (Acting Chair) Bill Reimer (Vice-Chair)

1994	David Howes (Acting Chair) Susan Hoecker-Drysdale
1995	Susan Hoecker-Drysdale
1996	Susan Hoecker-Drysdale David Howes, Fran Shaver (Vice-Chair)
1997-1998	David Howes
1999-2002	Anthony Synnott
2003-2005	Christine Jourdan

Appendix C

Sociology and Anthropology Student, 1985-2004

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Appendix D

M.A. Theses Sociology 1973-2004

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Appendix E
Average Enrolment of M.A. Students,
1985-2004

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Appendix F

Total Registration by Academic Year, 1985-2004

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Appendix G

M.A. Theses, Sociology, 1973-2004

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1973 John L. McMullan

The Bailiff and the Debtor-Elements in Decision-Making and Debt Collection 1973

Carol Marie Murphy

Some Conceptual Methodological Tests Involved in a Study of community power

1974 Margaret Westley

Environment, Goals and Structure and Academic Disciplines. A Study of Two Departments in Two Colleges in Quebec*

1975 Roberta Hamilton

The Changing Role of Women in Seventeenth Century

1975 Alvin S. Rosenthal

Personality Assumptions in Sociology.' The Case of American Structural-Functionalism

1975 Rosalind Zinman

Lachute, Quebec, French-English Frontier: A Case Study in Language and Community

1976 Darrell G. Leavitt

A Case Study in Normative Interaction : A Transformation of a Gurdjieff Group

1977 Michael Benjamin

A Comparative Analysis of Three Explanatory Models of Mental Disorder and a Preferred Focus of Explanation

1977 Leo A. Bissonnette

Loyola of Montreal: A Sociological Analysis of an Educational Institution in Transition Between 1969-1974

1978 Will Van Biljouw

Industrial Diversity, Patterns of Organization and Strikes : An International Comparison

1978 Sheila McLeod-Arnopoulos

Integration of English into French Quebec Society Some New Directions

1979 Afra, Botteri

The Occupational Status of Airline Flight Attendants

1979 Sharon Lieberman

Availability of Dial-A-Ride and Vehicular Mobility Among the Aging

1979 Helen Marchant

Bureaucratic-Professional Conflict as a Consequence of Social Welfare Legislation : An Organizational Analysis

1979 Elizabeth Taylor

A Speculative Model of Individual Decision-Making and Resource Management in Response to Change in Intergroup Relations

1979 Kathryn Taylor-Van Every

The Sociological Role of an Infertility Centre in Promotion Pre-Treatment Conception

1979 Jan Zawiliski

Recent Trends in the Utilization of Paid Labour in Quebec Agriculture

1980 Greg Nielsen
Problematics of Sociology of Cultural Products

1981 Lillian Reinblatt
Political Economy & Community A Study of Montreal West

1982 Grant Caverly
Interprovincial Migration of the Elderly in Canada : A Micro-Level Study

1982 Barbara Marcus
Women's Health Care : Who Cares ?

1982 Kamal Sekla
The Code of Ethics of the Medical Profession : A Historical and Sociological Study

1983 Prances Brummer
The Relationship Between Sexual Differentiation, Family and Education

1983 James Gallagher
Problems in Mobilization : A Case Study

1983 Peter Illich
An Evaluation of the Effects of Socially Induced Stress on Cigarette Smoking

1983 Wayne Major
Birth Order, Sibling Sex Status and Sport Participation

1983 André Martin
Economic Innovation and Sociological Analysis: A Proposal for a Model of Entrepreneurship in Urban Economic Development

1984 Deena Artzy
Distributing the Social Service Budget : Population Characteristics and the Extent of Demand on Social Service Resources

1984 Georgians, Kish
Independent Decision Making Among Nurses

1984 Hussein H. Merhi
*The Development of Agri-Business and Its Impact on the Family Farm :
The Case of Poultry Production*

1984 Christine Wohl
A Task Oriented Approach to Job Stress : Implication of Task Analysis

1985 Lorraine Clarke
Women and Occupational Achievement in the Professional World

1985 Joseph Heilig
The Evaluation of Social Programs : Does Anything Work

1985 Douglas Hewitt
Freedom of School Choice and Nonfrancophone Leaders

1985 Fotini Katma
*The Role of the Greek Orthodox Church in the Greek Community of
Montreal*

1985 Frances Kessner-Miller
Living Arrangements of the Elderly

1985 Marc Lesage
Nouveaux sujets prolétaires et collectifs sur l'emploi

1985 Penelope Pasdermajian
Rationality, Meaning and Modernity in the Work of Max Weber

1985 Ronit Shemtov
Fostering and Impeding Elements of Secularization in Quebec

1986 Judith Green

The Entrepreneur: Decision for Self-Employment

1986 Johanna H. Lowensteyn

A Social History of the Dutch in Quebec

1986 Judith MacBride-King

Whose Job is it Anyway? An Exploratory Study of the Relationship Between the Military Organization and the Military Wife

1986 Morvarid, Saidi

Quebec's Nonfrancophone Leaders: Factors Associated with their Mobilization in Communal Movements

1987 Janice Clarini

Determinants of Language Assimilation in Three Ethnic Groups in Canada

1987 Heather Ford-Rosenthal

Ethnic Discourse in CBC Radio Drama and Government Immigration Policies

1987 Margaret Fothergill

Creative Contexts : Feminist Sociology of Canadian Women Radio Dramatists

1987 Donald Kerry

Canadian Fertility, Sex Roles and Labour Force Participation : A Sequential Decision Making Framework

1987 Maud Soo

Unemployment : Manpower Training in Three OECD Countries

1987 Cheryl Watt

Early CBC Radio Drama and Women's Estate

1988 Ruth Gdalevitch
Responses to Criminal Victimization

1989 Anna-Maria Bassanese
Canadian News Coverage of the Brigades

1989 Pearl Crichton
Growing Old Gracefully A Sociology of Ageing

1989 Georgiou Fotini
Determinants of Delayed First Births in Canada : The Profile of Delayers

1989 Trevor W.A. Grigg
Text and Context : 'The Romance of Canada' and the Construction of a National Imagination

1989 Gabriella Hochmann
Transcending the Boundaries : The Case of Simone de Beauvoir

1989 David Klimek
A New Deviance : The Sociology of Smoking

1989 Linda Ramage
The Treatment of Women by the Medical Profession : A Study of an Alternative – Head and Hands

1989 Soryl S. Rosenberg
Fathers and Children

1989 Émile Turcotte
Part-Time Labour in Canada from 1955-1987: Analysis of Conventional and Modified Definitions and Theoretical Considerations

1990 Donna Barbagallo
Childfree by Choice : An Exploratory Study of the Determinants of Voluntary Childlessness in Canada

1990 Zhong Fang Liang

Urban Strategy: Urbanization and Industrialization : The Case of the People's Republic of China (1949-1986)

1990 Wendi Hadd

The Good Enough Mother. The Social Construction of Motherhood

1990 Walter Johnson

Factors Affecting the Evolution of Teaching Processes and Teacher Morale at a Quebec Community College

1990 Barbara Waruszynski

The Social Body of the Police

1991 Susan J. Adams

Cultural Objects and Creative Interactions : Radio Drama, Gender and Listener

1991 David T. Aveline

The Save-Sex-Limit Motility Model: How Gay Men Make Unsafe Sex Safe through Differential Interpretation and Use of Aids Avoidance Information

1991 Christine Forsythe

Fear and Crime : A Rational Response

1992 Laura M. Davis

Homosexism and Gender Role Rigidity: A Study in the Social Construction and Control of Masculinity

1992 Suzanne Dubé

Status Inconsistency and Afterlife Belief: An Analysis of the Canadian Active Population

1992 Sylvie Héroux

Daily Life in a Quebec Public Nursing Home

1992 Jacqueline Low

*'Work'. It's Good for your Health : Power, Morality and Individuals'
Subjective Perceptions of Health Status*

1992 Sindile Moitse

*The Impact of Lesotho's Male Migrant Labour Economy on Rural Basotho
Women*

1992 Joseph G. Moore

*Ideologies of Recycling in Environmental Conflict : A Study of Economic
and Environmental Interests*

1992 Val Morrison

Beyond Physical Boundaries : The Symbolic Construction of China Town

1992 Maria Rossetti

*Attitudinal and Socio-Demographic Determinants of Nonmarital
Cohabitation : The Case for Canadian Women*

1992 Stephanie Strauss

A Study on Adult Daughters of Divorce

1993 Shawn Berry

*USA Today, the London Free Press and the Rationalization of the North
American Newspaper Industry*

1993 Dawn Chimbe

*The Effect of Rural Development on People's Living Standards : The
Experience of Malawi's Rural Development Programs*

1993 Bernard Fagan

Irish Factory Workers and their Orientation : A Case Study

1993 Sylvie Gravel

*L'application du statut de réfugié au Québec ethnicité, symbolisme et
démocratie*

1993 Alain Lessard

La participation des représentants patronaux et syndicaux dans les comités de santé et Sécurité du travail

1993 Roger MacLean

The Use of the Doctrine of Sin as an Indicator of Secularization

1993 Alice Michaud

Distinguishing Non-Donors from Donors : An Exploratory Study of the Determinants of Charitable Giving in Canada

1993 Qin Ming

Will China Travel the Capitalist Road ? China's 'Open Door Policy', under Deng

1993 Aida Mirshak

Boundary Ambiguity, Contact Consistency and Role Confusion in Complex Stepfamily Households

1993 Dave Nanderam.

The Socio-technical Systems Model and its Impact on Organizational Effectiveness : (A Case Study).

1993 Roksana Nazeen

Impact of Foreign Aid in Developing Countries

1993 Mary Perri

The Labour Force in Transition : The Work and Family Program (A Case Study)

1993 Isabelle Ricard.

Le rôle du travail dans la vie personnelle

1993 Cecile Sly

Beyond the Structure : A Psycho-Social Exploration of Sexual Harassment Policy and Support Mechanisms at Concordia University

1993 David A. Willis

State Policy, Dependency Theory, and the Periphery: An Examination of Five Enumeration Areas in Inverness County, Nova Scotia, 1961-1986.

1994 Carmelita. McNeil

Medical and Cross-Cultural Interpretations of Cancer

1994 Patricia O'Flaherty

Psychiatric Hospital as Community

1994 Nicolette Starkie

Women and Body Order: A Sociology of the Body

1995 Enid Clement

Women's Resistance to Paternalism : An Analysis of Selected CBC Radio Drama

1995 Colleen Napieracz

Women in the Labour Force : A Study of the Factors that Influence Women's Labour Force Participation

1995 Francine Robillard

Constructing Ourselves: Women, Eating and Identity

1996 Margaret Beresford

Mass Media and Alternative Coverage of the Exxon Valdez Oil Spill

1996 Rahel Eynan-Harvey

When Death Do Us Part : Nurses on Post -Mortem Care

1996 David Fithern

Pornography as a Cultural Object : Homosexual Desire and the Transmission of Dominant ideology

1996 Trent Newmeyer

Travel Literatures and the Making of Orientalisms: Representations of Gender and Sexuality

1996 Cremeld Raposo

A Case Study of Illegal Migration to Montreal: Strategies and Networks used to Migrate and Seek Employment

1996 Isher-Paul Sahni

The Will to Act : An Analysis of Max Weber's Sociology in the Light of Goethe's Fiction

1996 Elizabeth Szekely

The Consequences of Poverty: Spending Strategies of Elderly Canadians

1997 Mahmoud Al-Hihi

Arab Immigrants in the Canadian Labour Market : Expectations & Compromises

1997 Kevin Dahlke

A Safer and More Civilized Country: Gun Control, Public Health, and the State Monopoly on Force

1997 Gilda De Iaco

The Consequence of Shift Work : Job Performance, Job Satisfaction, and Social Life

1997 John Gammon

Creating for the Audience of One: An Ethnography of Radio Drama

1997 Leanne M. Joannis

The Fat of the Land: Sizeism in Canada

1997 Mary Lee Stevenson Maurel

French Nationals in Montreal, Post-Colonial, Transnational Projects

1997 Daniele Saracino

Environmental/Social Cost-Benefit Analysis : The Integration of Sustainability – The Cases of the Narmada Valley Project and the Three Gorges Dam

1997 Sandra Jae Song

Issues of Justice and Care in Morality: Reclaiming the Normative Basis of Social Action

1997 Julia P. Vickers

The Subjective Work Experiences of Hospital Attendants

1997 Caroline Viens

Varieties of Aging

1998 Benet Davetian

Reconsidering the Siblings

1998 Kimberly Ford

Risky Business : The Negotiation and Management of Work-Related Risk by Patient-Attendants and Prostitutes

1998 Martin Hayes

Global and Transnational Flows and Local Cree Youth Culture

1998 Clara Khudaverdian

The Dancing Body

1998 Doug Miller

Women, Development and Social Change: The Women of Rural Malawi – A Case Study

1998 Marco Nerone

Skill, Remuneration and Employment in Production and Service Related Work in Canada : A Quality Assessment

1998 Yong Jie Qu

Models of Labour Market Reform: Poland, Sweden and the Case of China

1999 Hasan Alam

Real Education for the Real World: A Comparative Study of the Moral and Ethical Pedagogic Training of Undergraduate Commerce and Undergraduate Non-Commerce students at Concordia

1999 Mariella Castellana

The 'Link' on HIV/AIDS: An Examination of the Construction of HIV/AIDS in the Link

1999 Richard Duranceau

Golden Promises, Empty Realities? Trust, Commitment and Control in the Workplace

1999 Barry Ellison

The Implications of Segmented Work Structures in Non-Metropolitan Canada

1999 Mary Jane Gardner

Deterritorialization, Transnational Connections and the Construction of Identity: Tibetan Immigrants in Montreal

1999 Liz Lautard

Bank Tellers: Eight Women on the Financial Front Lines

1999 Jane Lebrun

Prostitute as Sex Worker: Feminist Theories Contextualized

1999 Tomas Saldanha

Early Retirement at Teleglobe Canada: A Case Study

1999 Jodi Weir

Performing Gender : Transgenderism as Critique

2000 Hadeel Abdo

Immigrant Arabs and Immigrant Jews in Montreal: Their Social Interaction and Attitudes Toward the Arab-Israeli Conflict

2000 Pierre Drolet

Le processus de l'acceptation chez les blessés médullaires

2000 Lucia Furtado

Courtship in the Personals: How Relationship Goals Affect Signaling Patterns

2000 Rachel Huggins

Can Genetic Justice Survive ? DNA Technology and Social Control in the 21st Century

2000 Kim Mathews

Shifting of the Self: Towards a Deterritorialized View of Identity and Belonging. The Case of East and Central African-Asians in Canada

2000 Jennifer Perzow

As They Trickle In, They Trickle Out : Recruiting Physicians in Rural Ontario

2001 Ainsley Chapman

The Double-edged Sword: Defining Prostitution in Canadian New Media

2001 Gabriella Czaika

The Social Construction of Female Criminality Women, Mental Health, and the Criminal Justice System

2001 Ashley Doiron

Tourism Development and the Third Sector: a Case Study on Dawson City, Yukon

2001 Nisrine Jaafar

The Blue Flame and the Red Flame : Love and Eroticism

2001 Davorka Ljubisic

The National Question and the Collapse of Yugoslavia: Geopolitics and Stateless Peoples

2001 Francine Tremblay

L'individu dans la modernité – George Herbert Mead, Charles Taylor et Alain Touraine

2002 William Blackstock

A Contested Space in Transformation: Rave Culture and Club Culture in Metropolitan Toronto

2002 Mojgan Hosseini

Economic Fluctuations and Gender Division of Labour Force

2002 Jennifer McLeod

The Closet Door: The Gateway to the self ? Fashion, Identity and Self-Expression

2002 Louise Paulaskas

Assessing Student Satisfaction and Need Levels: A Study of Concordia University's Undergraduate Student Population

2002 Deborah Ratti

Entre pouvoir et résistance : la place de l'individu dans les sociétés technocratiques

2002 Yasaman Sanjari

Child Poverty in Canada: Some Contributing Factors and Issues

2002 Tammy Saxton

Reconciling Reform Rhetoric with the Health Needs of Seniors in Canada: A Renewed Case for a Publicly Funded, Non-Profit Health Care System

2002 Andrea Sharky

Access to Global Communication for Youth Rural Communities and its Relationship with Out-Migration

2002 Lisa Sumner

Building Connections, Building Forums: Understanding the Empowerment Strategies of Temporary Workers

2002 Natalie Wan-Kee-Cheung

The Voices of Albinism

2003 Ann Renee Belair

Shopping for Your Self: When Marketing Becomes a Social Problem

2003 Cindy Ann Bryant

Where Are They Going? A Look at Canadian Rural In-migration Between 1991 and 1996.

2003 Marietta Damiano

Learning Gender Roles: Advertising and Children

2003 Richard Element

Narratives of Home and Away: Rural Youth Migration from the Gaspé Peninsula

2003 Karina Gonzales-Soto

The Socio-Economic and Cultural Discrepancies regarding the Consumption and Production of Coffee between: North America Western Culture and Guatemala

2003 Michael Kaiser

Twentieth Century Theoretical Development and the Decline of Fatherhood

2003 Josée Labelle

The Karla Homolka case: Framing Female Criminality

2003 Andrea Mandache

Now Possibilities of Constructing Cultural Identities in the Context of Globalization: The Case of Romanian Popular Culture

2003 Mircea Mandache

Religion in Modern Contemporary Western Societies: Rupture and Continuity

2003 Shaya Nourai

Dressing up the Nation: The Imposition of Dress Codes during the Cultural Revolution in China and the Islamic Republic of Iran

2003 Susan Rogers

Studying the Semantics of Reproduction: A Social Systems Analysis of New Reproductive Technologies

2004 Shanly Dixon

Heterotopic Spaces of Childhood

2004 Michael Green

Child Pornography on the Internet: The Victims Deserve a Response

2004 Shawn Millet

Inclusion/Exclusion: The Special Education Dilemma in Quebec Public High Schools

2004 Derek Neil

ADR and the Law: A Search for Participation Control

2004 Fummi Omole

Political Theory and Justice: Homelessness in Montreal and Problems with Liberal Democracy

2004 Cynthia Raso

"If the Bread Goes Stale, it's My Dad's Fault". The Parental Alienation Syndrome

2004 Sandy Resendes

The World at your Finger-Tips: Understanding Blindness

2004 Lissa Robillard

The Ongoing Dilemma: The Risky Business of Youth Legislation

2004 Wanda Vieira

*Culture Equals Connectedness: the Role of Culture for Administering
Effective Programs to Young Offenders*

Appendix H

M.A. Theses Anthropology 1998-2004

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1998 Holly Buchanan

A Living Pharmacy : the Practice of Custom Medicine in Honiara

1998 Annie Lachance

Articulation de l'imagerie foetale au quotidien de la grossesse : une analyse discursive de l'expérience des femmes enceintes

1998 Robert Offen

The Mystic "IT" and the Centre of Culture: An Ethnographic Experience with Women's Drumming Circle

1998 Valerie Shamash

Being Branche: A Story of Refugee Advocacy and Networking in Montreal and in Cyberspace

1999 Mark Lamont

Not Yet Soko Huru: The Local Appropriation of Free Market' Discourse in the Coffee Industry of Rural Kenya, Meru District

1999 James MacDougall

Italian Creations: Elaborations of Collective Identity in Milan, Italy

1999 Arianne Malikiossis

Experiences through Clay: Therapeutic Modeling and Ceramics in Two Anthroposophic Communities

1999 Mark Paulse

Being Ill with the Disease of Schizophrenia

2000 Jessica Cattaneo

The Relationship between Menstrual Ideology and Practice in the Lives of Women Living in South-Western Ontario

2001 Liz Demerson

After the Pain, Beauty Remains: Identity and Aesthetics of Body Modification in Montreal

2001 Nancy Leclerc

Friends and Strangers: Experience and Commonality in a James Bay Town

2001 Paige MacDougall

Transnational Commodities and Local Realities: Barbie Dolls in Mexico

2001 Elysee Nouvet

'El Mundo', God, and the Flesh: Experiencing Sacredness in a Nicaraguan Church

2001 Natasha Prévost

'Barbara Cigana' ou le nomadisme identitaire. Étude explorant le mouvement identitaire : la masculinité, le travestisme et la déterritorialisation de genre et sexuelle dans le Nord-Est Brésilien

2001 Hayley Wilson

The Practice and Meaning of Bonsai: Ikebana, and Tea in Montreal and Abroad: a Case Study of the Processes of Cultural Globalization

2002 Rania Arabi

Investigating the Notion of Homeland in Palestine – PLO Returnees' Experience: Deconstructing and Reconstructing the Homeland Under Israeli Occupation

2002 Kimberley Davis

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