



PUBLIC SERVICE ANNOUNCEMENT

THE MEANINGS OF FEMINIST CRITICISM

Professor CATHARINE STIMPSON, author, Director of the Women's Research Institute at Rutgers University, and Founding Editor of Signs: Journal of Women in Culture and Society will be at the University of Alberta on February 27. Ms. Stimpson will give a free, public lecture entitled THE MEANINGS OF FEMINIST CRITICISM on Thursday, February 27 from 3:30 - 5:00 pm. The lecture will take place at Humanities, Lecture Theatre One, University of Alberta.

This lecture is sponsored by the Advisory Committee on Women's Studies and the Faculty of Arts Women's Studies Lecture Series Committee. For further information, please contact the Advisory Committee at 432-3093.

January 23, 1986

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WEEK DAY: Thursday

PURPOSE OF RESERVATION:

Public lecture

FEE:

RESERVED BY: Leslie Stewart

ADDRESS: 11019 - 90 Ave.

POSTAL
CODE:

DEPT. - GROUP: Advis. Comm. on Women's
Studies

APPROVED: Debbie

(Examinations and Timetabling 432-5221)

DATE OF ISSUE: Dec. 10, 1985

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432-3923

DATE REQUIRED	27	Feb.	'86
TIME REQUIRED	3:30 START		
DUE BACK DATE	28	Feb.	'86
DUE BACK TIME	a.m.		
BUILDING	Humanities		
ROOM	HCL-1		

DEPARTMENT	NAME	PHONE
Advisory Comm. on Women's Studies	Leslie Stewart	432-3093

Quantity	Description	Value
1	key for storage DA 17	
x 1	microphone	

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University of Alberta

Inter-departmental Correspondence

to: Leslie Steward
Advisory Committee on Women's Studies

date: Sept. 17, 1985

our file:

from: Pat Prestwich/History

your file:

subject: Dear Leslie,

I am enclosing a copy of the formal letter sent to Catharine Stimpson. This includes information on the topics selected for her visit. The public lecture for Thurs. Feb. 27 had tentatively been scheduled for 3.30, but Shirley Neuman asked if we could move it to 2 p.m., as she has a class at 4.p.m. We should discuss this at the next meeting.

I am also enclosing a copy of Stimpson's c.v. and her photograph, which should be useful for publicity. Shirley Neuman has volunteered to entertain her for dinner one evening. It will probably involve a number of women in the English Department. I told her we would really appreciate that.

Thanks for all the information you sent over about Immigration. It really helped.

Pat



September 16, 1985

Professor Catharine R. Stimpson
Professor of English and Director,
Institute for Research on Women
College Hall, Douglass College
Rutgers University
New Brunswick, New Jersey
U.S.A. 08903

Dear Professor Stimpson:

Thank you for your letter of August 5, accepting our invitation to be a Distinguished Guest Lecturer in the Women's Studies Lecture Series, sponsored jointly by the Faculty of Arts and the Vice-President's Advisory Committee on Women's Studies. I am writing to confirm your appointment as a Distinguished Guest Lecturer in the Faculty of Arts for the period February 26-29, 1986, and to give you some details of your visit.

Your lecture has been arranged for the afternoon of Thursday, February 27, on the topic "The Meanings of Feminist Criticism". On Friday, February 28, you are scheduled to give a workshop of two to three hours on "The Current State of Women's Studies". Both topics are of considerable interest to faculty and students here.

I can also inform you more formally of some of the financial arrangements that have been made for your visit. The budget that has been approved for your visit will cover your Economy Return air fare, New York-Edmonton, living expenses in Edmonton (including meals and hotel accommodation), and an honorarium of \$750 (American). Would you please be sure to keep receipts for your expenses while you are here as a Guest Lecturer. The University of Alberta regulations require that these be submitted with the travel claim.

Your role as a Distinguished Guest Lecturer and the brief duration of your stay should enable you to enter Canada without difficulty. As an American citizen or a permanent resident of the United States, you may apply for employment authorization at your port of entry into Canada. If you do decide to do that, please carry a copy of this letter with you when you arrive, as well as evidence that you are permanently employed or permanently resident in the United States. You should also be in possession of evidence concerning your American citizenship. In spite of the fact⁵ that you are able to do these things at the port of entry, I would like to suggest that you make contact with a Canadian consular official prior to your departure and obtain these documents in advance of your travel.

Professor Catharine R. Stimpson
Page 2
September 16, 1985

When you are certain of your flights and arrival time, please let me know and I will try to alert port of entry Immigration officials to your visit in order to avoid unnecessary delays.

I will be sending more detailed information to you about your programme later in the term. In the meantime, if you have any questions about these procedures or other aspects of your visit, please do not hesitate to contact me.

Yours sincerely,



Patricia Prestwich
Coordinator
Women's Studies Lecture Series

PEP:sm

c.c. Leslie Steward
Advisory Committee on Women's Studies

Mrs. Eva Cherniavsky

Feb. 21

Stimpson reservation at Campus Towers confirmed

for Feb 26 - Mar 1.

Barbara - Campus Towers 439-2124

- telephone will be in

* - pick up key on 26th at 1:00 pm

Tanya will be giving lecture - have written letter to Ken Pappas

requesting equip - he'll get back to me

- contact Tanya + let her know

FOLIO

University of Alberta

20 February 1986

Plans for 'Canada, the World and the Future' Continue to Mesh

These themes have been struck for the conference "Canada, the World and the Future": "Future of Canada" (10 March), "Canadian Culture — Is It?" (11 March), "Canadian Multinationalism and Social Responsibility" and "Ethics of Technology Change" (12 March), "The Medicine of the Future" (13 March), and "Mastering Space" (14 March).

"Future of Canada" consists of a morning and an afternoon session on the topic "Where is Canada Going?"

"Canadian Culture — Is It?" has the sub-themes "Cultural Sovereignty of Canada — Today and Tomorrow" and "What's So Free About Free Trade?"

Under "Canadian Multinationalism and Social Responsibility", the assembly will consider the topic "Canada and the Third World — Benevolence or Malevolence?"

"Ethics of Technology Change"

has as its sub-theme "Images of the Third Industrial Revolution."

"The Medicine of the Future" asks, in conjunction with the ethics of new medicine: "Have We Created a Monster?"

"Star Wars and Space Technology" is the subject to which people attending the "Mastering Space" session will turn.

The fourth annual "Canada, the World and the Future" conference is again structured as "a critical forum for the interdisciplinary examination of important issues."

Speakers continue to confirm their participation with conference organizers. The list of speakers who are locked into the conference includes Senator Philippe D. Gigantes, Toronto lawyer Rosemary McCarney, Edmonton Glengarry MLA Rollie Cook, Vancouver playwright John Gray, Beth Bryant of Alberta Culture, Mireille Ethier of the Economic Council of Canada, former MP Bill Yurko, Arthur

Schafer, Director of the Centre for Professional and Applied Ethics, University of Manitoba, and Harry Almond, Professor of International Law, National War College, Washington, D.C.

Faculty who will participate in the conference include Brian Scarfe and K.L. Gupta, Economics; H.P. Baltas, Electrical Engineering; Ellen Picard, Law; and Larry Pratt, Political Science.

Selected members of the University community will also chair the various sessions.

Each keynote speaker will give a 25 to 30-minute talk and the rest of the session will be taken up by questions from the floor and each speaker's response to the comments of the other speakers.

The conference will not go heavy on structuring. Organizers wish to encourage a spontaneous approach, that is, the more said the better. Audiences will undoubtedly be familiar with the issues and there

Senators to Elect New Chancellor

On 28 February, Senate members will be electing a new Chancellor. The term of the current Chancellor, Peter Savaryn, expires on 30 June.

Other items on the Senate agenda include reports from Mr. Savaryn, President Horowitz and the Executive Officer of Senate, Mary Totman. The honorary degree recipients at Spring Convocation will be announced and Art Burgess, Coordinator, Staff Fitness Program, will introduce Senators to the smorgasbord of courses offered by the Staff and Fitness Lifestyle Program.

Following lunch in the Heritage Lounge, Athabasca Hall, Senators will reconvene in the Council Chamber, University Hall, to hear presentations concerning the Boreal Institute for Northern Studies and the new four-year BA and BSc programs.

All interested persons are invited to attend the Senate meeting. It will start at 9:30 a.m. in the Council Chamber, second floor, University Hall. □

will be ample opportunity for questions and comments from the floor.

All sessions are open to the public. They will be held in Bernard Snell Hall, Mackenzie Health Sciences Centre.

In the evening of 13 March, various ethnic dances will be performed in Convocation Hall. There will also be music and poetry, both bearing a decidedly international flavor.

Further details on the conference will be published in the next two issues of *Folio*. □

'Natives and Criminal Justice System'

Leading Canadian experts and practitioners are set to participate in a one-day "Natives and the Criminal Justice System" symposium to be held at Lister Hall on 26 February.

Sponsored by the University's Centre for Criminological Research, Native Counselling Services of Alberta and the Native Students' Club and the Solicitor General Canada as part of Native Awareness Week on Campus, the symposium will address many of the key issues surrounding the overrepresentation of native peoples in the criminal justice system.

The 9 a.m. session will deal with a variety of these issues and will

feature a keynote address and a response from a panel of experts, including Kathy Louis, Senior Member, National Parole Board; Wilf Cunningham, Native Program Co-ordinator, Drumheller Penitentiary; and Wilton Goodstriker, Chief of Protection Services, Blood Indian Band. Following this response, Chester Cunningham, Executive Director, Native Counselling Services of Alberta, will present summarizing remarks and lay out a series of proposals for dealing more effectively with the native crime problem.

The afternoon session, which starts at 1:30, will address the

emerging issue of the role of native culture in the fight against crime. Joe Coutiere, Co-ordinator of Psychology at Athabasca University, will speak on "Native Culture and its Role in the Criminal Justice System" and a panel of elders and experts, including Joe Cardinal, Rufus Goodstriker and Amanda Golasky, will respond.

Peter Nicholson, Director, Young Offenders Programs, Alberta Solicitor General, will deliver summarizing remarks and an overview of the Province's response to the problem of the native young offender at 4 p.m. A social will follow.

The symposium is free of charge. □

Contents

- Four-year BA (General) degree program examined
- 'Opinion': Wilson on the Rutherford Teaching Awards
- Students' Union supports International Student Centre
- Medical study tour to China
- Ursula Franklin here at WISEST's invitation



New BA Degree Steeped in History

Last September, General Faculties Council approved a proposal by the Faculty of Arts for a four-year BA (General) degree program, to be effective in the academic year 1986-87. The Faculty "sought to recognize the primary objective of the general degree as being not to produce specialists in a narrow sense, but to produce graduates who have the capacity to make themselves competent in any area in which they find themselves working—often between fields or between specialists and non-specialists.

"We are not seeking to produce narrow technical specialists, but those with the now much rarer skills of literacy, self-understanding, and understanding of others that is not merely knowledge of manipulative human engineering techniques."

"This curriculum revision," said the Dean of Arts, "is matter of great importance to our Faculty, in that it represents the results of an enormous amount of energy and work in assessing our current program, as well as developments at other universities."

Fred Radford, Assistant Dean of Arts, was instrumental in the preparation and advancement of the proposal. He contributed the following article.

History

In October 1985, the Board of Governors gave final approval for the phasing out of the three-year BA (General) degree and its replacement with a four-year degree program. This was the last stage of a long trek that began in 1943 when the then combined Faculty of Arts and Science first voted to replace the three-year BA and BSc with four-year degrees, in agreement with a strong recommendation from the Alberta Teachers' Association. The Faculty decided to hold up further action until staff members then in the Armed Services had returned. The War ended, but more than staff members returned, and the University entered decades of struggle just to keep pace with multiplying enrolments in the existing programs.

In 1960, the Hardy Committee Report urged once again the change to four-year degrees. In 1963, the Faculty divided into separate Science and Arts Faculties and both entities continued to strive to force four years of learning into three years of program. Given the expansion in knowledge in these years, the degree of success was remarkable, but there was a growing sense that valuable program initiatives and desirable curriculum improvements could not be fitted

into the short degree period. The Moore Committee Report of 1970 led to the introduction of the four-year BA (Special) as "an interim and transitional measure" whose graduates in the following years helped prove the worth of a four-year program.

In the meantime, the University of Calgary attained independence and abandoned the three-year degree, while the University of Lethbridge was established without three-year degrees. The pertinent Calgary report remarks that "The Committee finds that no matter how the courses are combined and arranged, it is impossible to arrive at the desired results in less than four years." (Curriculum Committee Report, April 1968, p. 5.)

Not until 1980 did conditions seem right for the Faculty of Arts at the University of Alberta to reconsider the matter. In that year, the Curriculum Committee put to the Arts Faculty Council a proposal of general principles for a four-year general BA program, and these principles were overwhelmingly approved.

At the same time, the Faculty of Arts decided to make an exhaustive overhaul of the curriculum, with the intention that the new degree should have one of the best Liberal Arts programs in North America. Graduates of existing programs were surveyed; the degree requirements at other universities were examined; and all departments of the Faculty were invited to contribute proposals for their areas and for the program in general. The Radford Committee, which produced the draft of the proposed new curriculum, had representatives from all divisions of the Faculty, as well as strong student representatives who contributed vigorously to the process, and influenced its results. A first draft curriculum was circulated to all departments and radically amended in response to criticisms and suggestions. The final draft was debated, dissected, revised, and approved in many hours of meetings of the entire permanent academic staff of the Faculty of Arts.

By 1985, the Faculty of Science was ready with a joint proposal and Dean T.H. White took the new Arts BA program successfully through the Planning and Priorities Committee, the Academic Development Committee, Graduate Faculties Council Executive and Graduate Faculties Council, to approval by the Board of Governors of both the four-year BA and the four-year BSc in October 1985.

The BA Degree

The new four-year BA degree will replace the existing three-year BA (General) and four-year BA (Special). Students already enrolled in the old programs will have until 30 April 1994 to complete their degrees under current regulations. Honors degrees and specialized Fine Arts and Music degrees, as well as special degrees in Canadian Studies, Criminology, and East Asian Studies, shall continue to be offered along with the new BA program. Students at Alberta colleges with which the University has transfer agreements will have the same option to complete their BA (General) or BA (Special) degrees under existing requirements, by April 1994, providing they have entered the programs before May 1986. Beginning with Spring Session, 1986, students with no post-secondary transfer credits will enter the new program.

The new four-year BA program is designed to make the best use of the student's developing knowledge and experience. The first two years consist mainly of a Core Program that will give basic skills and knowledge in many fields. Students will take English, a second language, history or philosophy, humanities courses, social science courses, fine arts courses, natural science courses, and courses in formal studies (logic, mathematics, linguistics, statistics, computing sciences). The choice of courses will be restricted to approved lists, ranging from specifically required courses to area requirements permitting a choice from several disciplines.

For example, because the Arts Faculty believes that students in first-year English benefit especially from consistent instruction that builds skills and instructor/student rapport, students may only choose one of the full-year courses, English 200 or 210, for this requirement. Conversely, students taking courses from the second Social Sciences requirement will normally have already taken one year of a basic Social Science, so the Faculty believes they should be allowed to range fairly widely for the second Social Science. They may choose from some 25 full-course equivalents of approved courses in 11 disciplines, to satisfy this requirement.

A special subcommittee consulted with the Faculty of Science to devise a science requirement appropriate for our technical age. Students will be required to take

one full course of an approved laboratory science; a half-course of formal studies; and a further half-course of either science or formal studies, or a half-course in the history, methodology and philosophy of science and technology.

After completing the Core Program, students will be in the best position for specializing in their preferred discipline and for choosing more freely among optional subjects. Building on the broad foundation laid in the first two years, students will take from five to seven senior courses in their Major Subject of Concentration. Two of these full-course equivalents must be taken at the 400-level, where students will be expected to make a more independent contribution to the work of the course. Instead of a specified number of courses for a second Concentration, students are simply required to take one course at the 400-level in another area than their Major Concentration. This will require completion of the necessary prerequisites in a second field.

Depending on how many courses are taken in the Major Concentration, and how efficiently the student satisfies the prerequisites for the second subject in the first two or three years, there may be room for four or five full-course equivalents of options in the last two years of the program. Thus, the student who completes the program should be enough of a specialist to have researched one or more subjects in some depth, with a good measure of independent work, and enough of a generalist to be able to transfer specialized skills to many areas of learning and experience. In other words, the graduate of the new four-year general BA program should be as well-equipped as possible for our world of perpetual change.

At present, the departments of the Faculty of Arts are busily engaged in the hard work of preparing to implement the new program. As always in such large projects, there is much difference between approving new plans and making them work in practice. It is the individual departments of the Faculty and their students who will finally decide the success of the new BA degree. Their hard work and cooperation so far give ample reason to expect that our BA graduates four years from now will be among the best prepared on the continent. □

Next: The four-year BSc (General) degree program.

In Pursuit of Excellence

by Hugh Wilson, Department of History

I wish to draw attention to a regrettable lack of unanimity on the part of members of the academic staff. Some colleagues—whole departments even—have declined to participate in an intramural competition designed to enhance the image of our University in the eyes of the province-at-large and to promote outstanding performance in the classroom. I refer, of course, to the Rutherford Awards for Excellence in Undergraduate Teaching.

Readers will be familiar with the methods of selection of appropriate recipients of this prestigious accolade, such methods including an assessment of the extent and depth of the nominee's knowledge of his/her subject derived from student opinion (who better qualified to make such an evaluation than beginners in the field?); and the esteem in which the candidate is popularly held. Notwithstanding the unexceptionable nature of these objective criteria, there are some few arrogant individualists among us who, by refusing to enter into the spirit of this entertaining peer-rivalry, threaten to undermine its laudable purposes. In order to overcome such uncollegial attitudes, I propose the following minor amendments to the competition guidelines.

1. There is an anomaly in the award of four prizes of equal value.

The underlying principle of the competition is that, although many teachers are excellent, some are more excellent than others. It follows that one must be ahead of the others. This hierarchy of excellence must be acknowledged by the award of gold, silver, and bronze medals, as is customary, with certificates of qualified excellence for the runners-up.

2. Nominations will be unnecessary; any instructor may enter of his/her own volition.

3. All competitors shall present, in open forum, an exemplary lecture, which the audience will be invited to judge, either by volume of applause or by secret ballot (*vox populi vox Dei*).

4. The model lectures will be followed by a parade of all contestants, suitably attired, to demonstrate poise, composure, deportment, and general elegance (provocatively suggestive or revealing apparel will disqualify).

5. Finalists will be required to answer correctly a skill-testing question.

If these amendments are adopted, can one doubt that the reluctant minority will be persuaded to set aside their objections, the enhanced image of collegial harmony being reward enough for sacrificing their principles to the greater glory of the intellect? But should further argument be required, one need only point to the splendid, innovative ideas that have resulted from this entertaining diversion, even in its present imperfect form, since its inception some four years ago. We have all been inspired to greater effort by the advice of one former recipient, who informed us that a good teacher is born with a love of teaching and loves his students as individuals and individually: "I am father, mother, sister, brother and friend to them," he is reported to have said (*Folio*, 25 April 1985). Clearly, colleagues who hitherto have considered desirable the maintenance of some distance between teacher and student must reconsider their narrow, anachronistic prejudices.

Another ingenious idea to have emerged from this University's search for excellence is that of "breaking the ice" with new students by means of "brightly colored jellybeans." The award-winner to whom credit must be given for this practical suggestion is reported to have explained: "I don't care for jellybeans myself, but they are a good conversation piece . . ." (*Folio*, 2 May 1985). And, one might suppose, an obvious stimulant to intellectual enquiry.

Since, at present, each of four award-winners receives a cheque for \$2,500, it is clear that for the paltry annual expenditure of \$10,000 our University is receiving benefits of inestimable value in terms of an improved public image and an inspired, enlightened teaching staff. Indeed, I would urge that serious consideration be given to an increase in the cash value of the award. After all, such funds might otherwise be dissipated on the purchase of Library subscriptions to learned journals, the encouragement of literacy, the promotion of excellence in scholarship, or some other equally archaic indulgence.

Let's all pull together in this worthy cause! □



They 'Stooped' to Conquer

Money changed hands shortly after Students' Union Vice-President (Internal) Scott Richardson (bottom left) arrived at the International Student Centre (ISC) on 4 February. With Students' Council overwhelmingly backing a proposal to contribute \$12,000 to the ISC, Richardson was more than happy to carry out the assignment. ISC staff, Dean of Students Peter Miller, and International Student Advisor Wilf Allan welcomed Richardson. Barry Tonge, Director of the 15-month-old Centre, said a priority will be to update library materials. Upwards of 1,600 students representing 98 countries exclusive of Canada are studying at this University.

Drug Targeting Advances Subject of Conference

A number of researchers in or associated with the pharmacy and pharmaceutical sciences discipline will gather for a day to discuss "Advances in Drug Targeting." The day in question is 24 February, starting at 9 a.m. The conference will be held in TBW2 Tory Building.

Following opening remarks by Lionel McLeod, President of the Alberta Heritage Foundation for Medical Research, participants will listen to such speakers as A. Sinkula, Director of Pharmacy Research and Drug Delivery,

Upjohn Company, U.S.A.; Mark Poznansky and Erwin Diener of our University's Faculty of Medicine and Department of Immunology, respectively; and T. Ghose of Dalhousie University's Faculty of Medicine.

From 3 to 4 p.m., an open forum and discussion will take place. The speakers will be T. Noujaim, J.A. Rogers and M. Longenecker; Ron Micetich will be the moderator.

Concluding remarks will be delivered by John Bachynsky. □

Tour Arranged to Observe Practice of Traditional Chinese Medicine

East is east and west is west and in the practice of medicine they are poles apart and seldom meet. Where eastern medicine uses a philosophical and holistic approach, western medicine takes a scientific view combined with the use of drugs.

Stephen Aung, who is trained in both eastern and western medicine, would like to build a bridge between the two styles. He finds the eastern approach valuable in pain control and especially useful for patients who suffer from tension, sleeplessness and energy imbalance—conditions he says western medicine is not able to handle satisfactorily. Acupuncture, hypnosis, magnetic therapy, and color therapy are all part of Dr. Aung's practice.

With appointments in the Faculty of Medicine, the Cross, the Youville Wing of the General Hospital and at the Misericordia, as well as a practice in family and geriatric medicine, Dr. Aung finds himself, after only

two years in Edmonton, already overwhelmed with patients. "There is obviously an interest in eastern medicine and a need for it," he says, "but there are not enough practitioners to meet the demand."

To interest western doctors in alternative medicine and to give them an opportunity to learn about it by watching it in action in Chinese hospitals and research institutes, Dr. Aung has organized a medical study tour to China. On the "Golden Road to Golden Needle" tour members will visit hospitals in Guangzhou and Shanghai, a university department of research in acupuncture analgesia, and colleges of traditional Chinese medicine. The group will observe the practice of acupuncture anesthesia for thyroidectomy; traditional Chinese medicine in psychiatry, orthopedics and medicine; acupuncture anesthesia in neuro and abdominal surgery; the clinical application of herbal medicine; and various methods of

pain control, to name only a few items on the long itinerary.

In the East, a healer does not have to be a physician and Dr. Aung feels that even people with no medical training who are interested in the subject would enjoy the tour, which includes sightseeing as both a minor and a major component. Tour dates are 13 May to 2 June.

For more information, call 425-9723 or 426-1095. □



Reports

5. Executive Committee Reports
- 5.1 Executive Committee Minutes of 20 January 1986
- 5.2 Executive Committee Minutes of 3 February 1986
- 5.3 Executive Committee Minutes of 17 February 1986
6. Report of the Board of Governors
7. Report of the Nominating Committee *New Business*
8. GFC Committee for the Improvement of Teaching and Learning (CITL): Request for Change in Composition
9. Council on Student Services (COSS): Annual Report 1985
10. Selection and Review Procedures for Deans and Chairmen: Proposal from the Faculty of Engineering
11. Other Business

For information concerning this agenda, or any items which may have been added to it at the GFC Executive Committee meeting of 17 February 1986, members of the University community may telephone the Secretary to GFC (432-5430).

Computing Science Open House

The Department of Computing Science will hold Open house '86 on Saturday, 22 February. The event is scheduled for 11 a.m. to 5 p.m. on the second floor, General Services Building.

Physical Sciences Library Open House

There will be an orientation and open house in the Physical Sciences Library on Wednesday, 26 February, from 2 to 4 p.m.

The occasion allows people to acquaint themselves with the location of the Library (72-74 Chemistry WB) and the content of the collection.

A demonstration of DOBIS (the online catalogue) will be provided as will a brief overview of the COM and card catalogues.

Refreshments will be served courtesy of the Sci.Tech. branch staff. Everyone welcome.

General Faculties Council

GFC's next meeting is scheduled for **Monday, 24 February, at 2 p.m.** in the University Hall Council Chamber.

1. Approval of the Agenda
2. Approval of the Minutes of 27 January 1986.
3. Question Period
4. New Members of GFC 1985-86

Deadlines:

Notices of coming events: 9 a.m. three weeks in advance of desired publication date.
Classified advertisements: 3 p.m. one week in advance of desired publication date. This date also serves as the deadline for cancellation of advertisements. Advertisements cost 30 cents per word with no discount for subsequent insertions. There is a maximum limit of 30 words and a minimum charge of \$1.50. Contributors' corrections will be assessed at \$1.50 for each line in which an insertion is made. Advertisements cannot be accepted over the telephone. All advertisements must be paid for in full at the time of their submission.
Display advertisements: 3 p.m. one week in advance of desired publication date. Contact Public Affairs for sizes, rates and other particulars.

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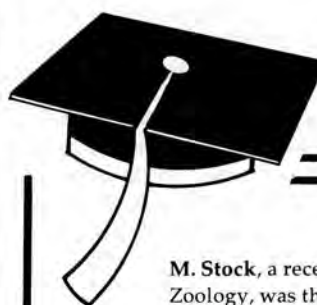
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Activities

M. Stock, a recent graduate in the Department of Zoology, was the recipient of the "Canadian Society of Zoologists Outstanding Thesis Award" for 1985 . . .

Théâtre à la Carte, a troupe from Faculté Saint-Jean, participated as guest of honor in the 1st Festival of Theatre Schools of Europe (FETE). The Festival was held at Alès, France, 17 to 24 January. The French-Albertan troupe, under the direction of **Pierre Bokor**, performed Michel Tremblay's play "En Pièces Detachees" and participated in workshops, exchanges and meetings. The troupe was awarded the Special Prize of the Jury and later received an invitation to take part in the IXth World Festival of Young Theatres scheduled for 30 June to 7 July at Bratislava, Czechoslovakia . . . **Lorna Arndt** is the new Special Sessions/Convocation Coordinator, Office of the Registrar . . . University Professor **L.C. Green** is a member of the advisory committee for the Canadian Conference on Nuclear Weapons and the Law to be held in Ottawa.

Donald Murray Ross, 1914 - 1986

Donald Murray Ross, PhD, DSc, FRSC, died on Thursday, 13 February, in the University of Alberta Hospital. He is survived by his wife, Ruth, son Andrew and daughter Mary Beebe.

Dr. Ross was born in Sydney, Nova Scotia, in 1914. He received his BA in Biology from Dalhousie University in 1934, at which time he won the Governor-General's Gold Medal and the Avery Prize. Following an MA from Dalhousie, he was an 1851 Exhibition Science Research Scholar at Cambridge from 1937 to 1940. Dr. Ross was a Research Officer in the School of Agriculture at Cambridge, then a Lecturer in University College, London. In 1961, he came to Edmonton to head the Department of Zoology at the University of Alberta. In 1964, he became Dean of the Faculty of Science, a post he held until 1976. He became Professor Emeritus in 1979.

Donald Ross led the Faculty of Science through its period of greatest growth to its international position of respect as a community of scholars of remarkably high standard. He did this by example, for he remained active as a scientist and teacher throughout his period as an administrator and into retirement. He was a popular and respected Dean, by virtue of the reasonableness of his administrative actions and the persuasiveness of his personality.

Publication of research results began early, while still an undergraduate, and continued until the present with more than 80 publications. His major research interest was in the behavior of marine invertebrates, in particular with the interrelationship of sea anemones with their hermit crab hosts. He showed how the anemones and their hosts have co-evolved amazingly complex

behaviors that are mutually dependent. From these studies he developed a general interest in symbiosis (how different species live together). The 1950s was a period when the field of comparative physiology enjoyed considerable attention, mostly due to the work of some very talented young biologists in Britain. Don Ross was very much a member of this group, and his interactions with them led him to be convinced that an understanding of physiological principles could be obtained by examining the ways animals are uniquely adapted. He studied the behavior of sea anemones using many techniques besides the objective observations required by modern ethology. For example, he was a pioneer in using pharmacological techniques in an attempt to identify the neuro-transmitters used by sea anemones, and with Ian Lawn he used electrophysiological methods to describe how the nervous system controls behaviors such as detachment and swimming.

Dr. Ross was particularly adept at cinematic recording of the behavior of his animal subjects. By such means he was able to arouse great interest in the often spectacular behavior of seemingly passive animals in the presence of predators, prey or symbionts. His films were selected for presentation at Expo 67, and won prizes at

competitions in Italy, Australia and Hungary.

Many other awards came to Donald Ross. Among these were the Queen's Jubilee Medal, 1977, and the Fry Medal of the Canadian Society of Zoologists in 1980.

It may seem strange that study of marine organisms was undertaken from Alberta, but, in fact, Zoology at the University of Alberta has developed a strong and growing reputation in marine biology following his example. An accomplishment of which Don Ross was especially proud was the establishment of the Bamfield Marine Station on Vancouver Island. He presided over its funding and early development. An old Trans-Pacific Cable terminus and 180 acres of land at Bamfield have been developed since 1970 into a major marine research station, supported by two Alberta and three British Columbia universities, as well as the Natural Sciences and Engineering Research Council of Canada. It attracts researchers from around the world and is instrumental in training marine scientists for Canada. The cooperative interaction at Bamfield is a monument to an innovative and imaginative scientist. Donald Ross will be sorely missed by co-workers from many countries, as well as by his friends and associates at the University of Alberta. □

Ursula Franklin a Guest of WISEST

"What Women Really Want: An Explanation Especially For Men" is one of the topics to be addressed by Ursula Franklin, a distinguished scientist, when she visits campus as a guest of WISEST (Women in Scholarship, Engineering, Science and Technology) from 27 February to 2 March. She will also describe the work of her own group in the Department of Metallurgy at the University of Toronto in a talk titled "The Role of Scientists and Scientific Studies in Art, Archaeology and Conservation." Dr. Franklin will speak on Thursday, 27 February, in E3-25 of the Chemistry Building at 7:30 p.m. Her talk is sponsored by the Chemical Institute of Canada. Everyone interested is invited to attend.

On 28 February, Dr. Franklin will

hold an informal talk, especially for men, on what women really want and what male colleagues stand to gain when they get it. This will be at 4 p.m. in E3-25 Chemistry Building.

"How to Get From Here to There" is the title of a workshop to be conducted by Dr. Franklin on Saturday, 1 March, in 235 Central Academic Building, from 10 a.m. to 3 p.m. The workshop is designed for female undergraduates, graduate students and professionals in the sciences and engineering. It will provide practical advice, and will include a discussion of the structure of science as currently practised and of direction for change in the structure of academic enquiry. □

Food Services Division Wins Award

The Food Services Division of Housing and Food Services—which is contracted out to Saga Canadian Management Services Limited—has won the 1985 Award of Excellence, presented by the Saga Corporation.

Each year, Charles Lynch, CEO and Chairman of the Board of Saga Corporation, chooses one account in each division of the company to receive his award of excellence. A plaque was presented in December by Jack MacDonald, President, Saga

Canadian Management Services Ltd., to David Bruch, Director, Housing and Food Services, and Alan Rennie, Associate Vice-President (Administration).

According to Larry Llewellyn, Food Service Officer, "the award is presented not only to the Food Service Management but especially to the staff and administration of the University because without their support Saga could not be successful." □

Catharine Stimpson Lecturing on 'Meanings of Feminist Criticism'

Catharine Stimpson is well-known for her work in two fields: English, and women's studies. She is both Professor of English and Director of the Women's Research Institute at Rutgers University. Ms. Stimpson is the fourth speaker in the 1985-86 Women's Studies Lecture Series, which is sponsored by the Vice-President's (Academic) Advisory Committee on Women's Studies and the Faculty of Arts.

Catharine Stimpson is the author of numerous papers and essays and has written one novel, *Class Notes*. She is currently at work on a second novel, *Suffer the Little Children*, as well as on a critical study titled *Gertrude Stein and the Replacing of the Avant-Garde*. Ms. Stimpson is also the founding editor of *Signs: A Journal of Women in Culture and Society*, a scholarly, multidisciplinary publication. She has served on the editorial boards of

several feminist publications and frequently reviews manuscripts for a number of publishing houses and presses. Since 1981 she has headed the Ms. Board of Scholarship, Research and Education. In her career as a Professor of English, Stimpson has developed and taught courses on Literature and Violence, Literature and Revolution, Explorations in Black Literature, and Sexuality and Literature.

The Advisory Committee on Women's Studies, with financial assistance from the Secretary of State Women's Program and the Faculty of Arts, is delighted to bring Catharine Stimpson to the University of Alberta. On 27 February, she will give a free public lecture titled "The Meanings of Feminist Criticism". This lecture will take place in L-1 Humanities Centre from 3:30 to 5 p.m. □

Edward Lozowski, S.K. Sehgal: McCalla Professors

Edward Lozowski has done research into various aspects of the ice accretion phenomenon, his interest having been stirred by an investigation of hail which began in 1965. In 1977, he undertook the study of aircraft and power transmission line ice accretion and, in 1984, marine icing entered his range of study.

In October 1984, Dr. Lozowski and a research partner, E.M. Gates of the Department of Mechanical Engineering, received a three-year NSERC Strategic Grant to conduct marine icing research. The final

year of that grant, 1986-87, corresponds to the time frame of his McCalla Professorship. The release from teaching also allows Dr. Lozowski more time to work with a select group of students on various aspects of the ice accretion problem.

His application to the McCalla committee shows that he and Dr. Gates are constructing an indoor refrigerated marine icing wind tunnel, "the only such facility in the world." It is expected experiments will start this summer.

Dr. Lozowski was elected a Fel-

low of the American Meteorological Society in 1985.

S.K. Sehgal

Dr. Sehgal is immersed in studies of mathematical structures known as group rings. Theory of group rings has been prominent in representation theory of groups and algebras and algebraic topology for some time. Lately, a number of researchers have turned their attention to group rings.

"It is felt," says Dr. Sehgal, "that to do innovative finite group theory the methods of ring theory must be

developed further. We are working hard to do just that." Dr. Sehgal and his associates have, in fact, proposed 42 research problems which have received more than passing attention from mathematicians in Stuttgart, Sao Paulo, Warsaw, Heidelberg and elsewhere.

The isomorphism problem, the problem of the normal counterpart, the conjugacy problem, orders of torsion units and the idempotent problem will tax Dr. Sehgal in the forthcoming months. Still, he won't be working in isolation. Several individuals with like interests will visit the Department of Mathematics this year and next. □

Faculty Women's Club Moves Into 1986

Energetic involvements for the New Year surfaced during a well attended gourmet potluck dinner on 14 January at the home of Mrs. F.D. Jones. Executive members and interest group conveners gathered for their annual social event where some highlights of the '86 social calendar were released.

Sunday, 2 March, noon to 8 p.m.—"Midwinter Escape"—ski, skate, birdwatch, chat or bridge at 114 E. Sundance, Pigeon Lake. Telephone regarding menu.

Wednesday, 5 March, noon—Papaschase Room luncheon (Faculty Club) featuring a slide presentation of the first Canadian trek to the North Pole described by Allan Mayer and Ed Struzik. The trek was made last spring, so details of the last frontier are still vivid. Inuit-inspired "Fashions by MacPhee" will circulate the lounges

accompanied by northern ballads from Bob Ruzicka and Ted Wesley. Your own northern dress or accessories would add to the atmosphere.

30 April, 7 p.m.—Final dinner at the Derrick Club featuring a highly qualified national speaker, Father Lucien Larre, a founder of the Bosco homes for teenagers in Calgary and Regina. These homes offer treatment programs for dropouts. Father Larre's warm and humorous presentations have delighted countless audiences across the land. His motto is, "The difficult we can do immediately; the impossible will take a little longer."

This speaker was too heavily booked to be obtained for National Youth Year, but he has made time for the Faculty Women's Club's final banquet. Ticket information, 434-2661 or 436-0571. □

University Writers to Read

Novelists Henry Kreisel and Rudy Wiebe, and poet Douglas Barbour will participate in the "Bards of March", an evening of readings by prairie province writers, 15 March at 7:30 p.m. in the Jubilee Auditorium Banquet Room.

The evening is designed as a benefit in support of the NeWest Institute whose intent, since its founding in 1980, has been to further Western Canadian studies through conferences, fellowships and publications. The Institute is affiliated with the Edmonton-based NeWest Press which in the past decade has published an extensive

list of fiction, criticism, drama and poetry of Western Canadian writers.

Other writers who will read from their works during the evening are Robert Kroetsch, Aritha van Herk, Smaro Kamboureli, Don Kerr and Birk Sproxtton. Only 200 tickets will be available for the benefit. Ticket holders are eligible for draws which include a Chuck Wissinger sculpture, a set of first editions by Rudy Wiebe, and a selection of books from NeWest Press. Tickets are on sale now and can be obtained from a number of bookstores, including Brownings in HUB, and Aspen Books. □

Talks

Mathematics

20 February, 4 p.m. Norman R. Reilly, Simon Fraser University, "Groups Endowed with Lattice Structure." 657 CAB.

Medicine

21 February, 8 a.m. W.J. Vanast and Lorne Tyrrell, "Headaches and Infectious Diseases: Old Myths and New Concepts." 2-115 Clinical Sciences Building.
21 February, noon. R.S. Smith, "Computer Enhanced Light Microscopy." SMRI Conference Room.
22 February, 8 a.m. D. Modry, "Heart Transplants." 5H202 Mackenzie Health Sciences Centre.

Canadian Institute of Ukrainian Studies

21 February, 7:30 p.m. Andrij Hornjatkevych, "The Language of Kotliarevsky's 'Eneida' from a Computer Perspective" (in Ukrainian). Heritage Lounge, Athabasca Hall.

English

24 February, noon. Poet Don McKay will read from his works. L-3 Humanities Centre.
24 February, 4 p.m. Brent MacLaine, "Fleeing the Centre: Exploding the Text in *Gravity's Rainbow*." 5-20 Humanities Centre.
3 March, 4 p.m. Bruce Stovel, "Evelyn Waugh's *Decline and Fall*: The Mysterious Origins of Captain Grimes." 5-20 Humanities Centre.

Plant Science

24 February, 1 p.m. Robert Hornford, "The Effect of Tillage and Cropping Systems on the Potential Weed Flora." 1-06 Agriculture-Forestry Centre.
26 February, 1 p.m. Larry Gusta, Crop Development Centre, University of Saskatchewan, "The Limitations of Cold on Crop Production in Western Canada." 1-06 Agriculture-Forestry Centre.

Slavic and East European Studies

24 February, 3 p.m. O. Zujewskyj, "Expressionism in the Works of Andreiev." 776 General Services Building.

Rehabilitation Medicine

24 February, 4 p.m. Cynthia Shewan, Director of Research, American Speech and Hearing Association, "Some Issues/Concerns in Aphasia and Research." 203 Corbett Hall.
3 March, 4 p.m. Franklin Stein, Director, Occupational Health Program, University of Wisconsin, Milwaukee, "Stress Management in Schizophrenia." 203 Corbett Hall.

Alberta Heritage Foundation for Medical Research

24 February, 4:30 p.m. Maureen Leahey, Team Director, Mental Health Services, Holy Cross Hospital, Calgary, "Findings from Research on Divorce: Implications for Treatment of Single Parent Families." Faculty of Nursing, 3-101 Clinical Sciences Building.
10 March, 4:30 p.m. Thelma Wells, Associate Professor/Associate Research Scientist, School of Nursing, University of Michigan, "Analyzing Clinical Problems in Care of the Elderly: Immobility and Incontinence." Faculty of Nursing, 3-101 Clinical Sciences Building.

Canadian Society of Environmental Biologists (Alberta Chapter)

24 February, 5:30 p.m. Jennifer McQuaide-Cook, Corporate Planner, Alberta Special Waste Management Corporation, "Technological Aspects of Hazardous Waste Management." CW-410 Biological Sciences Centre.

CITL

25 February, 2 p.m. Michael Gibbins, Director, Centre for the Advancement of Professional Accounting Education, "Curriculum Development in a Large Lecture Section: Happy But Wiser!" TB-W2 Tory Building.
26 February, 1 p.m. Roger Dugas, "Time Savers—Time Management." 5-04 Business Building.
27 February, 10 a.m. Robyn Mott and Lois Marckworth Stanford, "Teaching Dossier." TB-W2 Tory Building.
4 March, 2:30 p.m. Maryanne Doherty, "What is Modularized Instruction?" 219 Home Economics Building.

Classics

25 February, 3:30 p.m. P. Vivante, McGill University, "Homer's Sense of Time." 1-8 Humanities Centre.

26 February, 11 a.m. P. Vivante, "Homer's Sense of Time." 1-7 Humanities Centre.

Chaplains' Association

25 February, 4:30 p.m. Bruce Miller, "Dietrich Bonhoeffer and the Suffering God." Meditation Room, SUB.

Boreal Institute for Northern Studies

26 February, noon. Gurston Dacks, "The Case Against Division of the Northwest Territories." 1-25 Tory Building.

5 March, noon. Doug Stenton, "Thule Culture Inland Adaptations on Southern Baffin Island." 1-25 Tory Building.

12 March, noon. Clifford Hickey, "Northern Social Science at the University of Alberta—Where Do We Go?" 1-25 Tory Building.

Forest Science

26 February, noon. P.B. Milimo, "Embryo Covers and Germination in *Melia volkensii* Gurke. Seeds." 4-1 Mechanical Engineering Building.

Botany

26 February, 4 p.m. Dennis Gignac, "The Effects of Metal Contamination on Peatlands Near Sudbury, Ontario." M-149 Biological Sciences Centre.

5 March, 4 p.m. William Gruezo, "The lichen genus *Lobaria* (Schreb.) Hoffm. in the Philippines." M-149 Biological Sciences Centre.

Women's Program

26 February, 7:30 p.m. Myrna Kostash, "A Teenage Girl: Who Does She Think She Is?" 129 Education South.

6 March, 7:30 p.m. Zohra Husaini, "Making Visible the Reality of Immigrant Women." 120 Corbett Hall.

12 March, 7:30 p.m. Alison Jaggard, University of Cincinnati, "Women: Different But Equal." L-1 Humanities Centre.

Music

27 February, 11 a.m. Gregory Butler, "J.S. Bach and the Concord-Discord Paradox." 2-15 Fine Arts Building.

27 February, 3:30 p.m. Gregory Butler, "Music and the *Ars Invenendi* in the Late Baroque." 2-34 Fine Arts Building.

Limnology and Fisheries Discussion Group

27 February, noon. Ed McCauley, University of Calgary, "Fluctuations, Oscillations, and Stability of Natural Predator-Prey Systems." G-217 Biological Sciences Centre.

6 March, noon. Randy Shaw, "Seepage Meters: How Useful Are They? (Or Can Seepage in Lakes be Measured for \$10?)" G-217 Biological Sciences Centre.

Centre for the Study of Mental Retardation

27 February, 12:30 p.m. John Kirby, University of Newcastle, New South Wales, Australia, "Reading Differences in Children." P-121 Biological Sciences Centre.

7 March, 12:30 p.m. C.K. Leong, Institute of Child Guidance and Development, University of Saskatchewan, "Varieties of Dyslexias." P-121 Biological Sciences Centre.

Soil Science

27 February, 12:30 p.m. R.P. Innes, Stanley Associates Engineering, "Requirements for Field Soil Investigations for New Developments and Contaminant Cleanup." 281 CAB.

6 March, 12:30 p.m. K. Peters, Hardy and Associates Ltd., "Requirements for Soil Analysis for New Developments and Contaminant Cleanup." 281 CAB.

Slavic and East European Studies

27 February, 3:30 p.m. Gleb Zekulin, University of Toronto, "Features and Characteristics of Russian Emigré Literature (1918-1980)." 776 General Services Building.

Advisory Committee on Women's Studies

27 February, 3:30 p.m. Catharine Stimpson, "The Meanings of Feminist Criticism." Co-sponsored by the Faculty of Arts Women's Studies Lecture Series Committee, L-1 Humanities Centre.

4 March, 3:30 p.m. Alison Jaggard, "Feminist Challenge to Western Political Theory." 5-20 Humanities Centre.

5 March, 7:30 p.m. Alison Jaggard, "Teaching Sedition: Some Dilemmas of Feminist Pedagogy." L-1 Humanities Centre.

7 March, 2:30 p.m. Alison Jaggard, "Further Discussion of 'Teaching Sedition.'" Location: TBA.

Economics

27 February, 3:30 p.m. Robert Halvorsen, University of Washington, "Testing for the Efficiency of Extraction of Non-Renewable Resources." 8-22 Tory Building.

Entomology

27 February, 4 p.m. Alec McClay, Alberta Environmental Centre, Vegreville, "Biological Control of Weeds, in Theory and Practice." TB-W1 Tory Building.

6 March, 4 p.m. C.P. Abecia, "Population Development of the Acarine Fauna on Soybeans Grown in a Modified Grassland." TB-W1 Tory Building.

Centre for Gerontology

28 February, noon. Alan Dobbs, "Time Course of Memory and Cognitive Changes in Alzheimer's Patients." Classroom F, Mackenzie Health Sciences Centre.

Art and Design

28 February, 2:30 p.m. Patricia Ainslie, Glenbow Museum, "Canadian Block Prints, 1919-1945." 2-20 Fine Arts Building.

Comparative Literature

28 February, 3 p.m. William Beard, "Some Aspects of Popular Cinema." Senate Chamber, Arts Building.

Hong Kong Graduate Students' Association

28 February, 5 p.m. J.S. Lin, "A Humble Remonstrance: Chinese Intellectuals in 'Reaching the Middle Age.'" 1-129 Tory Building.

Arts

6 March, 4 p.m. S. Neuman, "Importing Difference: Feminist Criticism and Canadian Women Writers." 5-20 Humanities Centre.

Zoology

14 March, 3:30 p.m. Roy A. Stein, Department of Zoology, Ohio State University, "Stocking Piscivorous Predators Into Ohio Lakes: Applying Ecological Approaches to Fish Management." M-149 Biological Sciences Centre.

Films

Germanic Languages

26 February, 7:30 p.m. "Flüchtlinge" (1933). Admission free. Arts 17.

The Arts

SUB Theatre

21 February, 8 p.m. "Pee-Wee's Big Adventure" (1985).

22 February, 7:30 p.m. Chinese Students' Association presents "China Night." Contact the CSA Office, 030 U SUB, for tickets and information.

23 February, 8 p.m. "To Live and Die in L.A." (1985).

27 February, 7:30 p.m., 8:15 p.m. and 9 p.m. CBC "Front Page Challenge"—live TV taping. Free tickets, 469-2321.

28 February and 1 March, 8 p.m. "Dance Extravaganza '86." Edaas, 424-0353.

Edmonton Film Society

24 February, 8 p.m. "A Nos Amours" (France). TL-11 Tory Lecture Theatre.

3 March, 8 p.m. "The Flavor of Green Tea Over Rice" (Japan). TL-11 Tory Lecture Theatre.

Courtyard Concert Series

27 February, 12:15 p.m. Cheryl Charuk, vocalist. Fourth Level East Atrium, Mackenzie Health Sciences Centre.

Music

27 February, 8 p.m. Senior Student Recital—Sandra Butner, flute.

Convocation Hall.

2 March, 8 p.m. Final "Encounters" concert of the season. Convocation Hall.

Broadcasts

Radio

CKUA radio 580 AM and 94.9 FM.
22 February, 7 p.m. "University Concert Hall."

CJSR radio 88.5 FM.

23 February, 10:20 a.m. "Science Digest—Ethology."

2 March, 10:20 a.m. "Paper Tygers—Literary Agents."

CJSR-FM 88.5, Campus Radio. Eclectic programming, including folk, jazz, new music, rock, and U of A news and sports coverage. See *Airtight* magazine for full programming details. Send public service announcements to 224 SUB, 432-5244.

CBC AM Radio

9 March, 8 a.m. "Sunday Arts—Alberta Anthology, 'The Rose Tatoo' by Carolyn Hlus."

Sports

21 to 23 February. Swimming—CWUAA Conference Championships. West Pool.

Award Opportunities

Announcement: Bridge Funding

The Social Sciences and Humanities Research Council (SSHRC) recently announced a change in the Research Grants Program to a single annual deadline of 15 October for applications. The cancellation of the 15 May 1986 competition may have left some Council-supported researchers with on-going projects, who were planning to apply in that competition, without support for a short period.

To assist scholars in this position, SSHRC is inviting them to submit requests for supplementary funding, to bring their research schedule into line with the Research Grants Program's new competition schedule. *Eligibility:* Those whose grants are due to expire between 1 November 1986 and 31 March 1987, and who wish continued support for an on-going project, may apply. The Council is unable to entertain requests for support of new activities outside the usual adjudication process. Applicants whose proposals were refused in the October 1985 or March 1986 adjudications are not eligible. *Application:* Applicants should write to the Council no later than 15 April 1986, giving a progress report of research carried out under the current grant, an up-to-date financial statement, a brief outline of activities to be undertaken in the interim funding period, and a budget. The request may not exceed the current level of support, prorated for the period requested. Current file number should be quoted when making a submission. *Awards:* Awards will be in the form of supplementary grants ending no later than 31 March 1987, when grants will become available subsequent to the normal March 1987 adjudication (deadline for applications: 15 October 1986). The maximum period of support through this mechanism, therefore, will be five months. *Announcements:* It is expected that decisions on requests for supplementary funding will be announced in early June, following review of the requests and reports submitted and approval by Council.



Maimie S. Simpson Memorial Scholarship

The scholarship, to be presented for the seventh time in 1986, is in the amount of \$1,500. It will be presented by the Alumni Association to a full-time student who has attended the University of Alberta for at least the two previous years.

Criteria

1. The basis for selection will be the student's contribution to campus life and to the University of Alberta community.
2. The student must have a satisfactory academic standing and plan to continue studies at the University of Alberta.

Application forms and further information may be obtained from: University of Alberta, Alumni Affairs Office, 430 Athabasca Hall. Telephone: 432-3224.

Application deadline: 14 March 1986.

The Rotary Foundation Graduate Scholarships

Donor: The Rotary Foundation of Rotary International. **Where tenable:** A country in which there are Rotary clubs, but not in the country of the sponsoring Rotary club. **Level:** Post-graduate. **Field:** Open. **Value:** Round-trip transportation between scholar's home and study city, all required academic fees, some necessary educational supplies, on-campus double-occupancy room, on-campus board, limited educational travel and limited contingency expenses. **Number:** Not specified. **Duration:** One academic year (usually nine months). Not renewable. **Conditions:** Must complete a Bachelor's degree or equivalent before commencement of scholarship duties; age as of 1 October 1985 is 18 through 30 inclusive; may be married but spouse's expenses not paid; proficiency in native language of host country; citizen of a country in which there is a Rotary club; cannot accept additional funding without approval by the Rotary Foundation; cannot accept full-time employment in host country. **Closing date:** 1 March to 1 October (check with local Rotary club for applicable closing date). **Further information and application forms should be requested from:** Rotary Club of Edmonton, Room 403, Chateau Lacombe, 101 Street, Bellamy Hill, Edmonton, Alberta T5J 1N7. Telephone: 426-4355.

Positions

The University of Alberta is committed to the principle of equal opportunity in employment and encourages applications from all qualified people.

In accordance with Canadian Immigration requirements, these advertisements are directed to Canadian citizens and permanent residents.

Non-Academic

To obtain further information on the following positions, please contact Personnel Services and Staff Relations, 2-40 Assiniboia Hall, telephone 432-5201. These vacancies cannot be guaranteed beyond 14 February 1986.

- Clerk Steno II (Part-Time), Philosophy, (\$595-\$739)
- Clerk Typist III (Trust), MSB Animal Unit, (\$1,326-\$1,666)
- Clerk Typist III, Universities Co-ordinating Council, (\$1,326-\$1,666)
- Clerk Typist III, Personnel Services and Staff Relations, (\$1,326-\$1,666)
- Clerk Steno III (Split-Funded), Boreal Institute, (\$1,326-\$1,666)
- Clerk Steno III, Biochemistry, (\$1,326-\$1,666)
- Clerk Steno III (Trust), International Briefing Centre, (\$1,326-\$1,666)
- Data Entry Operator II, Computing Services, (\$1,371-\$1,739)
- Administrative Clerk, (Part-Time), Pension and Benefits, (\$739-\$944)
- Secretary (Trust), Institute of Law Research and Reform, (\$1,478-\$1,888)
- Secretary, Housing and Food Services, (\$1,478-\$1,888)
- Secretary, Planning and Development, (\$1,478-\$1,888)
- Audio/Video Technician II (Temporary), Radio and Television, (\$1,810-\$2,337)
- Technologist I (Trust), Genetics, (\$1,888-\$2,437)

For vacant Library positions, please contact the Library Personnel Office, Basement, Cameron Library, 432-3339.

Advertisements

Accommodations available

- Sale - City residential lots.** Some ravine. \$49,000 up. Buy now. Ask for Pat or Chris, 436-5250, 433-5664. Spencer's.
- Sale - 160 acres, \$25,900.** Close to Long Lake. Good fishing. Ask for Chris or Pat, 436-5250, 437-6540. Spencer's.
- Sale - Windsor Park. Exclusive.** Tall trees, charming bungalow on big lot. Ask for Pat von Borstel, 436-5250, Spencer's. 437-6540 res.
- Sale - Grandview.** Spacious, brick bungalow on quiet crescent. South back yard. Beautiful, big trees. New exclusive listing. Ask for Pat von Borstel, 436-5250, Spencer's. 437-6540 res.
- Rent - Mountain chalet.** Ideal for up to six persons. Kitchen, hot tub, excellent dining room nearby. By day or week. Overlooking Jasper Park Gate. 435-6504.
- For sale - Belgravia, new listing!** Immaculate, two-bedroom bungalow. Fantastic location, hardwood floors, dining room. Asking \$90,000. Ed Lastiwka, LePage, 437-7480, 437-4984.
- For sale - Belgravia.** Four-bedroom semi. Super location. Fireplace. Asking \$88,500. Ed Lastiwka, LePage, 437-7480, 437-4984.
- For sale - Belgravia.** Spacious, three-bedroom bungalow. Main floor family room, excellent location. Asking \$109,500. Ed Lastiwka, LePage, 437-7480, 437-4984.
- For rent - Aspen Gardens.** Four-bedroom house. May-mid July. \$600/month. 432-2989.
- Sale - Five bedrooms, 3 1/2 baths on three acres.** Beautifully landscaped and decorated. Four minutes south of Millwoods Hospital, 25 minutes to University. 1,800' plus finished basement. Heated garage. \$185,000. 988-5127.
- Sale - New listing, Parkallen.** Fine, four-bedroom home. Upgraded kitchen, bathroom. Good basement development. \$81,900. Call Joyce Byrne, 435-6064, 436-5250. Spencer's.

- For rent or sale - To family, five-bedroom house.** University area. 436-2587.
- Sale - Lake lot.** Behind park reserve. Sunshine Bay, Wabamun. \$29,000. (604) 248-8013.
- Rent - Bonnie Doon.** One-bedroom, four appliances. \$270. 465-2632.
- Sale - 2,372 sq. ft. bungalow.** Large master plus three other bedrooms. Den, three baths, 75x150 lot, beautifully landscaped. For private showing contact Michael, 462-5000, 24 hr. Re/max.

Accommodations wanted

- Psychology professor requires house for approximately one year period from 1 August 1986. Phone (403) 343-0645 after 6 p.m.
- Reliable, academic family with two children seek unfurnished house in good area. Preferably north of river. On long let, from July 1986. Reply: Dr. Griew, 8 Wootton Way, Cambridge CB3 9LX, England.
- Professional couple with two small children, to rent 2-3 bedroom house near University or Southgate. April or May, maximum \$600/month. After 8 p.m. 435-7682.

Goods for sale

- Cash paid for used appliances. 432-0272.
- Good selection of new and used typewriters from \$99. Mark 9, HUB Mall. 432-7936.
- 1985 Honda Spree. 1,000 km. \$490. 436-2587.
- Gemeinhardt Piccolo with case. Offer? 436-2587.
- Kenwood integrated amp-80 watts per channel. \$225. 482-1155.
- Furniture of all kinds, with major antique items. Small, old house for lake lot. Plus gas heaters. Call 439-3531.

Services

- Donnic Word Processing. Specializing in theses, manuscripts, etc. 8315A 105 St. 432-1419.
- Backaches? Stress tension? Special therapy at Back-Basics (supplementary health care reimburses treatment costs). Maria Krieg is a spine specialist,

- university-trained in Düsseldorf. 11610 75 Avenue. 436-8059.
- Professional typing. We do "rush stuff." 461-1698.
- Professional typist - Word processing. Specializing in theses and dissertations. Gwen, 467-9064.
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Architecture Lecture Series

Spring 1986

- Feb. 26 James Cheng, Vancouver, B.C.
- Mar. 19 Les Stechesen, Winnipeg, Man.
- Mar. 26 John Morris Dixon, Stamford, Conn.
- Apr. 9 Charles Gwathmey, New York, N.Y.

8:00 p.m. Provincial Museum Auditorium
Free Admission All Welcome



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Room 5-20 Humanities is booked for
February 28, 1:00 - 3:00 pm (is another meeting at 3:30)

- get key from room 637 to open.

- Ask Pat C ~~how~~ about coffee in that room?

- phoned her Thursday 27 + cancelled.

Microphones

3923 - Derek Patten - Humanities, Audio Visual

Feb. 10.

- booked neck microphone for Feb. 27
 - ~~pick it up, return next morning~~
 - ~~obv'ly check re: podium there.~~
- pick up key that day - key is to storage room which has mike in it -
 - return key next am
- they're not responsible for podium but there usually is one in H 21
 - have to contact Inetabling for that.

Dec. 10/85

Booked HCL for Thurs. February 27, 3:30 - 5:00pm

Topic: The Meanings of Feminist Criticism.

- slight chance that we might be bumped from that room if classes get switched around + they need the room - she really doubted it though.

Feb. 10/86

- called to make sure was not in conflict w any classes - OK.



February 4, 1986

Mr. R.L. Thomas
Editor, Folio
423 Athabasca Hall

Dear Mr. Thomas;

In a conversation with Anne Le Rougetel a few weeks ago, she encouraged me to submit an article or two to Folio regarding the Women's Studies Lecture Series. Please find enclosed two such articles, one on each of the remaining speakers. I hope it is not too late for the information on Catharine Stimpson. The photograph is of Ms. Stimpson. Could you please return it to me when you are finished with it. I have been trying to reach Alison Jaggar in the hopes of obtaining a photograph from her as well but have been unable to contact her as of yet.

I have also enclosed a few flyers for you to post in your general office area if you could. Please do not hesitate to call if you have any questions.

Sincerely;

Leslie Stewart

Leslie Stewart
Administrative Coordinator

Catharine Stimpson is well known for her work in two fields: English and Women's Studies. She is both Professor of English and Director of the Women's Research Institute at Rutgers University. Ms. Stimpson is the fourth speaker in the 1985-86 Women's Studies Lecture Series, which is sponsored by the Vice-President's (Academic) Advisory Committee on Women's Studies and the Faculty of Arts.

Catharine Stimpson is the author of numerous papers and essays and has written one novel, Class Notes. She is currently at work on a second novel, Suffer the Little Children, as well as a critical study entitled Gertrude Stein and the Replacing of the Avant-Garde. Ms. Stimpson is also the founding editor of Signs: A Journal of Women in Culture and Society, a scholarly, multidisciplinary publication. She has served on the editorial boards of several feminist publications and frequently reviews manuscripts for a number of publishing houses and presses. Since 1981 she has chaired the Ms. Board of Scholarship, Research and Education. In her career as a Professor of English, Stimpson has developed and taught courses on Literature and Violence, Literature and Revolution, Explorations in Black Literature, and Sexuality and Literature.

The Advisory Committee on Women's Studies, with financial assistance from Secretary of State Women's Programme and the Faculty of Arts, is delighted to bring Catharine Stimpson to the University of Alberta. On February 27, Ms. Stimpson will give a free public lecture entitled "The Meanings of Feminist Criticism". This lecture will take place at Humanities, Lecture Theatre One, from 3:30 - 5:00 pm.

For further information, please contact Leslie Stewart, Advisory Committee on Women's Studies, at 432-3093.

875.00 /mo. - paid once/mo.

916.08

$$\begin{array}{r} 80 \\ 30.5 \\ 2130.5 \\ \hline 42.5 \end{array}$$

2748.24

Flight for C. Simpson

2592 - Travel Cuts

~~Tickets for Christmas charter~~

N.Y Thurs & Fri Feb 27-28

245.00 us dollars - seat sale - if stays till Sun. am

~~36~~ 692.00 U.S

to conversion
964.65 - today's rate

+ 8% on U.S dollar
→ = 1,041.82

- has to book month in advance

3.24

√ 120

388.80

REMIT

TO BANK



February 5, 1986

Alberta Status of Women Action Committee
10055 - 110 Street
Edmonton, Alberta
T5K 1J5

Dear ASWAC Women;

Please find enclosed materials regarding the visits of Professors Catharine Stimpson and Alison Jaggar to the University of Alberta as speakers in the Women's Studies Lecture Series. I have included a short article, a public service announcement and a condensed version of the public service announcement for each speaker in the hope that you might be able to use one of the three formats in your newsletter. The small posters are for posting and/or distribution. Please also find enclosed my membership fee for 1986. Thanks.

Leslie Stewart



February 5, 1986

Mr. Bruce Miller
Edmonton Cross-Cultural Learner Centre
10765 - 98 Street
Edmonton, Alberta
T5H 2P2

Dear Mr. Miller;

Please find enclosed materials regarding the visits of Professors Catharine Stimpson and Alison Jaggar to the University of Alberta as speakers in the Women's Studies Lecture Series. I have included a short article, a public service announcement, and a condensed version of the public service announcement for each speaker in the hope that you might be able to use one of the three formats in your newsletter. The small posters and the Lisa Avedon flyers are for posting/distribution only. Thank you.

Sincerely;

Leslie Stewart

Leslie Stewart
Administrative Coordinator

Catharine Stimpson is well known for her work in two fields: English and Women's Studies. She is both Professor of English and Director of the Women's Research Institute at Rutgers University. Ms. Stimpson is the fourth speaker in the 1985-86 Women's Studies Lecture Series, which is sponsored by the Vice-President's (Academic) Advisory Committee on Women's Studies and the Faculty of Arts.

Catharine Stimpson is the author of numerous papers and essays and has written one novel, Class Notes. She is currently at work on a second novel, Suffer the Little Children, as well as a critical study entitled Gertrude Stein and the Replacing of the Avant-Garde. Ms. Stimpson is also the founding editor of Signs: A Journal of Women in Culture and Society, a scholarly, multidisciplinary publication. She has served on the editorial boards of several feminist publications and frequently reviews manuscripts for a number of publishing houses and presses. Since 1981 she has chaired the Ms. Board of Scholarship, Research and Education. In her career as a Professor of English, Stimpson has developed and taught courses on Literature and Violence, Literature and Revolution, Explorations in Black Literature, and Sexuality and Literature.

The Advisory Committee on Women's Studies, with financial assistance from Secretary of State Women's Programme and the Faculty of Arts, is delighted to bring Catharine Stimpson to the University of Alberta. On February 27, Ms. Stimpson will give a free public lecture entitled "The Meanings of Feminist Criticism". This lecture will take place at Humanities, Lecture Theatre One, from 3:30 - 5:00 pm.

For further information, please contact Leslie Stewart, Advisory Committee on Women's Studies, at 432-3093.



PUBLIC SERVICE ANNOUNCEMENT

THE MEANINGS OF FEMINIST CRITICISM

Professor CATHARINE STIMPSON, author, Director of the Women's Research Institute at Rutgers University, and Founding Editor of Signs: Journal of Women in Culture and Society will be at the University of Alberta on February 27. Ms. Stimpson will give a free, public lecture entitled THE MEANINGS OF FEMINIST CRITICISM on Thursday, February 27 from 3:30 - 5:00 pm. The lecture will take place at Humanities, Lecture Theatre One, University of Alberta.

This lecture is sponsored by the Advisory Committee on Women's Studies and the Faculty of Arts Women's Studies Lecture Series Committee. For further information, please contact the Advisory Committee at 432-3093.

January 23, 1986



(Condensed version)

WOMEN'S STUDIES LECTURE SERIES

CATHARINE STIMPSON

Founding Editor of Signs: Journal of Women in Culture and Society
Professor of English, Director of Women's Research Institute, Rutgers
University

Lecture: "The Meanings of Feminist Criticism"

February 27 3:30 - 5:00 p.m.

Humanities Lecture Theatre One, University of Alberta

ALISON JAGGAR

Wilson Professor of Ethics, University of Cincinnati
Author, Feminist Politics and Human Nature

Coeditor with Paula Rothenberg, Feminist Frameworks: Alternative Theoretical
Accounts of the Relations between Women and Men

Lecture: "Teaching Sedition: Some Dilemmas of Feminist Pedagogy"

March 5 7:30 - 9:30 p.m.

Humanities Lecture Theatre One, University of Alberta

Lecture: "Women: Different But Equal"*

March 12 7:30 - 9:30 p.m.

Humanities Lecture Theatre One, University of Alberta

*Cosponsored with the Women's Program and Resource Centre, Faculty of
Extension, University of Alberta

All lectures are open to the public and admission is free. For further
information, please contact Leslie Stewart, Advisory Committee on
Women's Studies, at 432-3093.



January 23, 1986

Public Affairs
423 Athabasca Hall
Attn: Coming Events

Dear Madam/Sir:

Would you please list the following public lectures under "Talks" in the appropriate editions of Folio?

27 February, 3:30 - 5:00 p.m.

CATHARINE STIMPSON "The Meanings of Feminist Criticism"

L-1 Humanities Centre

Sponsored by the Advisory Committee on Women's Studies and the Faculty of Arts Women's Studies Lecture Series Committee.

5 March, 7:30 - 9:30 p.m.

ALISON JAGGAR "Teaching Sedition: Some Dilemmas of Feminist Pedagogy"

L-1 Humanities Centre

Sponsored by the Advisory Committee on Women's Studies and the Faculty of Arts Women's Studies Lecture Series Committee.

12 March, 7:30 - 9:30 p.m.

ALISON JAGGAR "Women: Different But Equal"

L-1 Humanities Centre

Sponsored by the Advisory Committee on Women's Studies and the Faculty of Arts Women's Studies Lecture Series Committee.

Thank you. *Leslie Stewart*

CURRICULUM VITAE

Catharine R. Stimpson

October, 1984

HOME ADDRESS: Top Floor Social Security #:
54 Seventh Avenue South 536-34-5314
New York, New York 10014
212-255-4085 or, 212-691-4294

OFFICE ADDRESS: College Hall
Douglass College
Rutgers University
New Brunswick, New Jersey 08903
201-932-9072

DATE AND PLACE OF BIRTH: June 4, 1936
Bellingham, Washington

EDUCATION: High School diploma, Bellingham High School,
Bellingham, Washington, 1954.
A.B. magna cum laude with honors in English,
Bryn Mawr College, 1958.
Certificate of attendance, British Summer
Schools, Stratford-on-Avon, England, 1958.
B.A. (Honours), Newnham College,
Cambridge University, 1960.
M.A. Newnham College, Cambridge University, 1966.
Ph.D. with distinction, Columbia University, 1967.
Dissertation topic: Iris Murdoch and the
Contemporary Novel.
Senior Fellow in American Studies,
Yale University, 1969.

TEACHING AND
COLLEGE
EXPERIENCE:

From Fall, 1963, through Spring, 1980, I was a member of the English Department of Barnard College. I served as a Lecturer (1963-66), Instructor (1966-68), Assistant Professor (1968-74), and Associate Professor with tenure (1974-80). I was also the founding director and chair of the Executive Committee of the Barnard Women's Center.

On July 1, 1980, I became a Professor of English at Rutgers University, New Brunswick, New Jersey, 08903, and in 1981, the Director of the Women's Research Institute of Rutgers University as well.

PRIZES, GRANTS,
FELLOWSHIPS:

Sheelah Kilroy Memorial Prize for Excellence of work in Advanced English, 1957.
Honorary Woodrow Wilson Fellow, 1958.
Fulbright Fellow for Study in England, 1958-1960.
Ford Foundation grant, one-third release time from teaching, to initiate and edit journal devoted to new scholarship about women, SIGNS, 1974-1975. As editor of SIGNS, I obtained other grants from the Ford Foundation, Exxon Foundation, the Rockefeller Foundation, the Department of Housing and Urban Development, and the Lilly Foundation.
Fellow, National Humanities Institute, New Haven, 1975-1976.
Demonstration Grant, National Endowment for the Humanities, 1977-1978.
As Director of the Rutgers Institute for Research on Women, I served as principal investigator for a 1982-1983 project that the New Jersey Department of Higher Education and the Russell Sage Foundation supported, and for a project to which the Best Products Foundation contributed.
Rockefeller Humanities Fellowship, 1983-1984.

EDITORSHIPS:

Founding Editor, SIGNS: JOURNAL OF WOMEN

C.V.
Stimpson
Page 3

EDITORSHIPS
CONTINUED:

IN CULTURE AND SOCIETY, a quarterly
published by the University of Chicago
Press, 1974-1980.

General Editor, book series about women in
culture and society, University of Chicago
Press, 1981-----.

EDITORIAL BOARDS
AND POSTS:

WOMEN'S STUDIES: AN INTERDISCIPLINARY
JOURNAL (1972---).
Reprints Committee, Feminist Press (1973-84).
CRITICAL INQUIRY (1977---).
University of Michigan Press, Series on Women
and Culture (1978-1980).
Advisory Board, PMLA (1978-1982).

In addition, I review manuscripts for a number
of presses and publishing houses.

VISITING FACULTY:

Visiting Faculty Adjunct, Vassar College,
December, 1972.
Visiting Assistant Professor, Special Baccalaureate
Degree Program, School of General Studies,
Brooklyn College, June, 1973.
Distinguished Visiting Scholar, University of
Maine, Portland/Gorham, April, 1973.
Fellow (short-term), Princeton Council on
the Humanities, Princeton University, 1978.
Visiting Professor of Women's Studies,
Dartmouth College, Summer, 1981.

PROFESSIONAL
MEMBERSHIPS:

American Association of University Professors
Modern Language Association
P.E.N.

OTHER BOARDS,
COMMITTEES
AND OFFICES:

Commission on the Status of Women, Modern
Language Association, 1972-1974.
National Council, National Emergency Civil
Liberties Committee, 1973---.
National Advisory Committee, Mental Health
Services and Women, 1976-1977.

OTHER BOARDS,
COMMITTEES,
AND OFFICES
CONTINUED:

Chairperson, Division of Women's Studies in Languages and Literature, Modern Language Association, 1976.
National Advisory Board, Southwest Institute for Research on Women, 1978---.
Review panels and committees, National Endowment for the Humanities, 1978---.
Director, National American Studies Faculty, Workshop on Urban Women, 1978.
Advisory Board, American Anthology Series, National Public Radio, 1978.
Advisory Board, Columbia University Sex Role Study Center, 1979---.
Committee on the Status of Women, United States National Commission for UNESCO, 1980---.
Research and Information Committee, BPW Foundation, 1981---.
Committee on Fellowships, AAUW Educational Foundation, 1981-1983.
Chair, Ms. Board of Scholarship, Research and Education, 1981---.
Executive Council, Modern Language Association, 1982---. Chair, Task Force on Academic Freedom, 1982-1983. Chair, Committee on Academic Freedom, 1983---.
Board of Curators, Stephens College, 1982---. Member, Vice Chair, and Chair, New York State Council for the Humanities, 1982---.
National Advisory Committee, Center for American Culture Studies, Columbia University, 1983---.
Board of Directors, National Council for Research on Women, 1984---.

CONSULTANTSHIPS,
EVALUATOR:

Affirmative Action Institutes, United States Office of Education, 1972.
National Institute of Education, 1978.
Special Experts Committee on Women, UNESCO (France), 1979.
Women's Education Program, Stephens College, 1979.
Women's Studies Review Committee, University of Michigan, 1979.

CONSULTANTSHIPS,
EVALUATOR
CONTINUED:

Women's Studies Review Committee, University
of New Hampshire, 1979.
Women's Studies Review Committee, San Diego
State University, 1979.
Women's Studies Program, Yale University, 1981.
Ford Foundation, 1982.
Educational Testing Service, 1983.
Woodrow Wilson Doctoral Dissertation
Fellowships in Women's Studies, 1983.

PAPERS, ESSAYS,
AND MONOGRAPHS:

J.R.R. Tolkien (New York: Columbia University
Press, 1969). I also wrote the essays about
Tolkien and his work for the revised edition
of the Encyclopedia Americana.
"Black Culture/White Teacher," Change, (May/June,
1970), pp. 35-40.
"Thy Neighbor's Wife, Thy Neighbor's Manservant,"
in Women in Sexist Society, ed. Gornick and
Moran (New York: Basic Books, 1971; Signet
Books, 1972), pp. 453-479.
"Women as Scapegoats," in the publication of
papers from the University of Pittsburgh
Conference on Women and Education,
co-sponsored by the MLA Commission on the
Status of Women (November, 1971).
Reprinted as Female Studies V (Pittsburgh:
KNOW Press, 1972), pp. 91-100.
"Conflict, Probable; Coalition, Possible," read
at the annual meeting of the American Council
on Education, 1972; published in Women in
Higher Education, ed. Furniss and Graham
(Washington: American Council on Education,
1972), pp. 261-278.
"Why Must Catherine Die: Some Comments about
Literary Narrative," read at Vassar College
December, 1972.
"Texts and Pretexts," read at the annual meeting
of the Modern Language Association,
December, 1972.
"Theories of Feminist Criticism," read at the
University of Kentucky Foreign Language
Conference, with Professor Carolyn Heilbrun,

PAPERS, ESSAYS,
AND MONOGRAPHS
CONTINUED:

- April, 1973. Published in Feminist Literary Criticism: Explorations in Theory, ed. Josephine Donovan (Lexington: University of Kentucky Press, 1975), pp.61-73.
- "The New Feminism and Women's Studies," Change (September, 1973), 43-48. The essay was reprinted as a Change Report, as part of the magazine's anthology, Inside Academe (1973), and in its anthology, Women on Campus (1975).
- "Authority and Absence: Women Write on Men," Confrontation (Fall 1973), 81-91.
- "The Abuse of Fantasy," Cambridge Review (England, November, 1973), 46-50.
- "What Matter Mind: A Theory about the Practice of Women's Studies," Women Studies, I, 3 (Fall 1973), 293-314.
- "Women at Bryn Mawr," a profile of Bryn Mawr College, Change (April, 1974). Reprinted in Women on Campus, 25-31, 62-63.
- "Marriage: Obligation or Opportunity?" a paper read at the Plenary Session, Northeast Modern Language Association, with Professor Carolyn G. Heilbrun, April, 1975.
- "Women's Studies and the Community," Women's Studies Newsletter, II, 3 (Summer, 1974), 2-3.
- "Charles Olson: Preliminary Images," Boundary 2 (Fall 1973/Winter 1974), 151-172.
- "The Androgyne and the Homosexual," Women's Studies, II, 2 (1974), 237-247.
- "Shakespeare and the Soil of Rape," read at the International Shakespeare Association Conference, 1976. Revised version published in The Women's Part: Feminist Criticism of Shakespeare, ed. Carolyn Lenz, Gayle Greene, and Carol Neely (Urbana: University of Illinois Press, 1980), pp. 56-64.
- "Sex, Gender, and American Culture," Women and

PAPERS, ESSAYS
AND MONOGRAPHS
CONTINUED:

- Men: Changing Roles, ed. Libby A. Cater, Anne Firor Scott, and Wendy Martyna (New York: Aspen Institute for Humanistic Studies, 1976; New York: Praeger Press, 1977), pp. 201-244
- "Pre-Apocalyptic Atavism: Thomas Pynchon's Early Fiction," in Mindful Pleasures, ed. David Leverenz and George Levine (Boston: Little, Brown and Co., 1976), pp. 31-47.
- "The Mind, the Body and Gertrude Stein," in Critical Inquiry, 3, 3 (Spring 1977), 489-506.
- "Tillie Olsen and the American Dream," read at the Northeast Modern Language Association, April, 1977.
- "Thom Gunn: The Redefinition of Place," Contemporary Literature, 18, 3 (Summer 1977), 391-404.
- "On Work," in Working It Out, ed. Sara Ruddick and Pamela Daniels (New York, Pantheon Press, 1977), pp. 71-76.
- "The Making of SIGNS," Radical Teacher, (December, 1977), 23-25
- "Women's Studies: An Overview," University of Michigan Papers in Women's Studies (May, 1978), 14-26.
- "The Literal and Literary in Virginia Woolf," Modern Language Association, Annual Meeting, December, 1978.
- "Editing SIGNS," Bulletin of the Midwest Modern Language Association, 12, 1 (Spring 1979), 37-42. Reprinted in The Horizon of Literature, ed. Paul Hernadi (Lincoln: University of Nebraska Press), pp. 241-248.
- "I'm Not a Feminist, But...", Ms. VII, I (July, 1979), 62-4, 86.
- "The Power to Name: Some Reflections on the Avant-Garde," The Prism of Sex, ed. Julia A. Sherman and Evelyn Torton Beck (University of Wisconsin Press, 1979), pp. 55-77.

PAPERS, ESSAYS,
AND MONOGRAPHS
CONTINUED:

- "Barbara Tuchman...A Closer Mirror," interview and essay, Humanities, 1, 2 (March/April 1980), 1-3.
- Ad/d Feminam: Women, Literature, and Society," in Literature and Society: Selected Papers From the English Institute, 1978, ed. Edward Said (Baltimore: Johns Hopkins Press, 1980), pp.174-192.
- "The New Scholarship about Women: The State of the Art," Annals of Scholarship, 1,2 (Spring, 1980), 2-14.
- "Women and American Culture," Dissent (Summer 1980), 299-307.
- "Writing It All Down: A View of the Second NWSA Convention," WOMEN'S STUDIES NEWSLETTER, VIII, 3 (SUMMER 1980), 5-7.
- "Contemporary Women and the Humanities," LISTENING: JOURNAL OF RELIGION AND CULTURE, 15, 3 (Fall 1980), 197-206.
- "A Feminist Revolution," COURSES BY NEWSPAPER, Fall, 1980.
- "Alice B. Toklas," Entry in NOTABLE AMERICAN WOMEN: THE MODERN PERIOD, ed. Barbara Sicherman (Cambridge, Harvard University Press, 1980), pp. 693-4.
- "Pressure Points," Annual Meeting, Modern Language Association, December, 1980.
- "On Feminist Criticism," in WHAT IS CRITICISM?, ed. Paul Hernadi (Bloomington: University of Indiana Press, 1981), pp. 230-41.
- "The Labor of Men/The Labor of Women," Conference on Family and Work, sponsored and distributed by American Association of University Women, March, 1981.
- "Commentary," Conference on Feminist Criticism, National Humanities Center, March, 1981, printed in National Humanities Center, WORKING PAPER 3, (August 1981), pp. 57-63.
- "Ellen Moers as Literary Woman," University of Connecticut/Storrs, April, 1981.
- "Neither Cassandra nor Pollyanna," Conference on Italy, the United States, and the Women's Movement, New York University, May, 1981.

PAPERS, ESSAYS,
AND MONOGRAPHS
CONTINUED:

- "Women, Subordination, and Acceptance,"
Berkshire Conference, Vassar College,
June, 1981. Published as "Figures de
femmes insoumises dans la fiction
romanesque americaine", in STRATEGIES
DES FEMMES (Paris: Editions Tierce,
1984), pp. 329-344.
- "On the Future of Our Past," Interview with
Gerda Lerner, Ms., (September 1981) 50-52,
93-95.
- "Feminist Criticism and Feminist Being,"
Symposium on Feminist Criticism, Cornell
University, October, 1981;
University of Pennsylvania, March, 1982.
- "The Uses of Literature," Federation of State
Councils of the Humanities, Baltimore,
November, 1981. Edited version in
HUMANITIES, 2, 6 (December 1981), 16-17.
- "Zero Degree Deviancy," CRITICAL INQUIRY, 8,
2 (Winter 1981), 363-379. Reprinted in
Writing and Sexual Difference, ed.
Elizabeth Abel (Chicago: University of
Chicago Press, 1982), pp. 243-259.
- "Women, Scholarship, and the Humanities,"
THE WOMEN'S ANNUAL, 1980, ed. Barbara K.
Haber (Boston: G.K. Hall, 1981), pp.117-143.
- "The Beat Generation and the Paradox of Sexual
Liberation," Brown University, March, 1982.
Published as "The Beat Generation,"
Salmagundi, 58-59 (Fall 1982/Winter 1983),
373-392.
- "How Green Is My Carnation? Nature, Culture
and Oscar Wilde," Northeast Modern Language
Association, April, 1982.
- "The Feminist Aesthetic," University of
Nebraska, April, 1982.
- "The Company of Children," Ms. (August, 1982),
125-29.
- "Narcissism and the Humanities: The Case of
Virginia Woolf," THE AMERICAN FUTURE AND
THE HUMANE TRADITION, ed. Robert E.
Hiedemann (Washington, D.C.: Associated
Faculty Press, Inc., 1982), pp. 91-103.

PAPERS, ESSAYS,
MONOGRAPHS
CONTINUED:

- "L'Etude Des Femmes Aux Etats-Unis: une vue D'Ensemble," with Rayna Rapp and Judith Friedlander, University of Toulouse, France, Colloque national, "Femmes, Feminisme et Recherches," December, 1982.
- "Djuna Barnes: Language and Silence," Modern Language Association, Annual Meeting, December, 1982.
- "Feminism and Feminist Criticism," THE MASSACHUSETTS REVIEW, XXIV, 2 (Summer 1983), 272-288.
- "Doris Lessing and the Parables of Growth," THE VOYAGE IN: FICTIONS OF FEMALE DEVELOPMENT, ed. Elizabeth Abel, Marianne Hirsch, and Elizabeth Langland (Hanover, N.H.: University of New England Press, 1983), pp. 186-205.
- "Gertrude Stein and Politics," Concordia University, Montreal, October, 1983.
- "Gertrude Stein and Women Writers: The Possibility of Another American Revolution," Austrian American Studies Association, Salzburg, November, 1983.
- "Decorum's Arrays," Modern Language Association, Annual Meeting, December, 1983.
- "Marjorie Hope Nicolson: One Miltonic Guide," Modern Language Association, Annual Meeting, December, 1983.
- "Gertrude Stein and Her Post-Modern Reputation," University of Southern California; University of California/Santa Barbara, April, 1984.
- "Comment on '1984: Are We There?' " by Christopher Lasch, Opening Session, Annual Convention, Organization of American Historians, April, 1984.
- "Women, Writing, and the Avant-Garde," Northwestern University, April, 1984, (Kreeger-Wolf Distinguished Visiting Professor).
- "Women as Knowers," in Feminist Visions: Toward a Transformation of the Liberal Arts Curriculum, ed. Diane L. Fowlkes and Charlotte S. McClure (University, Alabama: University of Alabama Press, 1984), pp. 15-24.

Stimpson
C.V.
Page 11

PAPERS, ESSAYS,
MONOGRAPHS
CONTINUED:

- "The Humanities and the Idea of Excellence," (Laramie, Wyoming: Wyoming Council for the Humanities, 1984), pp. 1-9.
- "The Humanities and Everyday Life," Chief State School Officers of America, 1984. Expanded, revised version for Society for the Humanities, Cornell University, 1984.
- "Academic Freedom: Definitions and Redefinitions for the 1980s," Association of Departments of English, 1984.
- "Quality for Women in Education," Division of Higher Education, United Methodist Church, 1984.
- "What Lies Beyond 'The Woman as Victim' Construct," Ms. (October 1984), 83-4.
- "Gertrice/Altrude," Mothering the Mind, ed. Ruth Perry and Martine Watson Brownley (New York: Holmes and Meier, 1984), pp. 122-139.

REVIEWS:

- "Reuben, Reuben," Nation (August 30, 1971), 117-118.
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General Editor, Discrimination Against Women: Hearings on Equal Rights in Education and Employment (New York: R.R. Bowker and Company, 1973).

Four issues of SIGNS: JOURNAL OF CULTURE AND SOCIETY that I edited or supervised later appeared as books from the University of Chicago Press: included WOMEN AND THE WORKPLACE (1976); WOMEN AND NATIONAL DEVELOPMENT (1978); WOMEN AND THE AMERICAN CITY (1981) and WOMEN--SEX AND SEXUALITY (1980). The latter, co-edited with Ethel Spector Person, won the 1981 "Award for Excellence" from the Chicago Women in Publishing.

SPEECHES AND
PUBLIC LECTURES:

I have spoken at the following colleges and universities, under various auspices, on topics relating to education, the women's movement, to literature, or to their possible confluence: Queens College; Case Western Reserve University; Oberlin College (three times); Western Washington University (twice); George Washington University; Douglass College; Shippensburg State College; SUNY/Old Westbury; SUNY/New Paltz; Kingsborough Community College; University of Tennessee/Martin; Kirkland College; Staten Island Community College; University of Tennessee/Memphis; Cornell University; SUNY/Albany; The Allen Center, SUNY/Albany; University of South Florida; Memphis State University (twice); Marymount College; Yale University; Montclair State College, New Jersey; Briarcliff College; Colgate University; University of Arkansas, Little Rock; Berry

SPEECHES
CONTINUED:

College, Georgia; Miami University (Ohio); Dickinson College; University of Missouri, St. Louis; University of Cincinnati; Washington University; Wesleyan University; Beloit College; University of Michigan; Hampshire College (twice); Williams College; Northwestern University; William James College; University of California/Santa Cruz; University of California/Davis; Lehigh University; University of Wisconsin/Madison; Carleton College and St. Olaf's College; Grinnell College; Mundelein College; Stephens College; New York University (twice); Lawrence University (Gordon Clapp Lecturer, 1979); Old Dominion University; University of Southern California; San Diego State University, Imperial Valley Campus; Harvard University (Isabel MacCaffrey lecture series, 1979); University of Dayton; Purdue University; Hamilton College; Smith College (Sheehan Memorial Lecture, 1980); Free University, Berlin; Chatham College (Convocation Address, 1981); SUNY/Buffalo; University of North Dakota; Carleton College (Distinguished Women Visitors Series); CUNY Graduate Center; Tufts University; University of Maine/Orono; University of Arizona; Fordham University; University of Wisconsin/Milwaukee; University of New Hampshire; College of Wooster; Agnes Scott College; Virginia Polytechnic Institute and State University; Northern Illinois University; University of Santa Clara; University of Florida/Gainesville (Graduate English Alumni Lecture); Sacred Heart University (Lysenga Lecture); Hobart and William Smith Colleges (Mel Hill Visiting Scholar, 1983); University of Wyoming.

Commencement Address: Lenox School, New York City, 1972.

Fiction readings: National Women's Studies Association (1979); NEH Summer Institute on Nontraditional Women's Literature (1979); Three Lives Bookshop (1980).

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SPEECHES,
APPEARANCES,
PUBLIC LECTURES
CONTINUED:

Conference appearances: History of Sexuality Conference, New York University, Keynote speaker (1978); Symposium on Government and the Humanities, LBJ School of Public Affairs (1978); Rutgers University Conference on Women and the Arts in the 1920s (1978), later published in *WOMEN, THE ARTS, AND THE 1920s IN PARIS AND NEW YORK*, ed. Kenneth W. Wheeler and Virginia Lee Lussier (New Brunswick, New Jersey: Transaction Books, 1982), pp. 3-7; National Conference on Menopause, University of Arizona, Keynote speaker (1979), later published in Changing Perspectives on Menopause, ed. Ann M. Voda, Myra Dinnerstein, and Sheryl R. O'Donnell (Austin: University of Texas Press, 1982), pp. 265-272; CUNY Forum on Women and the Arts (1979); York College Colloquium on Contemporary Methods of Literary Analysis (1979); New England Women's Studies Association, Annual Meeting, Keynote, (1979); Moulin Conference on the New Woman and the Family, France (1979, 1980), United States (1981); Wheaton College, Conferences "Towards a Balanced Curriculum," Keynotes, 1980, 1983; Conference, "On the Future of the Humanities," University of Arkansas/Little Rock, Plenary speaker (1980); Georgia State University, Conference on Southern Women Scholars, Keynote (1981); Sixteen College Coalition Conference, Keynote (1981); American Association of Community and Junior Colleges, Session speaker (1981); NEH Project on Women in the Community, Keynote (1981); Symposium in Honor of Its Sesquicentennial, Mt. Holyoke College (1982); International Conference on Women Writers, Hofstra University (1982); International Conference on Research and Teaching Related to Women, Montreal, Plenary speaker (1982); Conference, "Seeking a Different Voice: Language, Powers, and Politics," Haverford and Bryn Mawr Colleges, Keynote,

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SPEECHES
CONTINUED:

(1983); Sesquecentennial Celebration Conference, Oberlin College, Closing speaker (1983); Conference, "Women as Sign," Centro Internazionale Di Semiotica e Linguistica, Urbino, Italy, Seminar speaker (1983).

APPEARANCES BEFORE
ACADEMIC
ORGANIZATIONS:

Metropolitan Chapter (New York) of the American Studies Association; Higher Education Seminar, Columbia University Seminars; Women Historians of the Midwest (1975 opening address for annual conference); Berkshire Conference (1976); Eastern Meetings, American Studies Association (1976); College Art Association (1977); Feminist Therapists, South Australia (1978); American Studies Seminar, Columbia University Seminar (1978); Lilly Foundation, Programs on Institutional and Faculty Development (1978); American Historical Association (1979); Columbus Circle Group, Columbia University (1981); Princeton Research Forum (1981); Wayland Collegium, Brown University (1982); American Sociological Association Annual Meeting (1982); Eastern Sociological Society, 1983; Southeast Women's Studies Association, Keynote (1983). Northwest Women's Studies Association, Keynote, with Western States Project on Women in the Curriculum (1984).

APPEARANCES
BEFORE
ASSOCIATIONS:

New York Jobs Coalition; National Association of Women Deans and Counselors; National Council of Women; Urban Research Corporation; New York State Personnel and Guidance Association; Texas State Conference of the Women's Equity Action Alliance (Keynote speaker); A.I.R. Gallery, New York; American Place Theater, New York; New Jersey Coalition on Women's Education; Aspen Institute, Berlin (1980); Rockefeller Foundation (1982).

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COURSES TAUGHT:
(I developed
and gave for
the first time
those classes
marked with an
asterisk)

Freshman English; *Literature and Violence;
*Literature and Revolution; *Explorations in
Black Literature; *Sexuality and Literature
(first called Images of Women in Literature and
Women and Culture); City in Literature; Critical
Theory and Practice; Film and Word;
*Consciousness and Conscience; Two Themes in
Modern Literature; *British and American
Literature Since 1945; Studies in
Post-Modernism; *Studies in the Avant-Garde;
Women Writers; The Beat Generation.

DIRECTORY
LISTINGS:

Directory of American Scholars
Contemporary Authors
Who's Who of American Women
Who's Who in America (forthcoming 43rd edition)

WORK IN
PROGRESS:

Suffer the Little Children (a novel)
Gertrude Stein and the Replacing of the
Avant-Garde (critical study of Stein and
shifting theories of cultural change,
advance contract to be accepted from
University of Chicago Press).

Catharine R. Stimpson
Department of English
Institute for Research on Women
Rutgers University
New Brunswick, New Jersey 08903

"Our 'Wild Patience:'
Our Energetic Deeds, Our Energizing Future"
An Overview of Women's Studies Today

In a recent poem, entitled "Integrity," Adrienne Rich begins:

"A wild patience has taken me this far" ¹

I wish now to discuss women's studies, a vast endeavor that has been at once wild and patient: wild in its ambitions, patient in the way it has sought to realize those ambitions. Briefly defined, women's studies is an intellectual and educational movement that is irrevocably altering what we know and think about women and gender. Fifteen years ago, this movement was the tiniest of annexes in the citadels of education. In the United States alone, in 1969-70, less than twenty women's studies courses existed. Today, women's studies claims about twenty-five thousand courses. What are the grand patterns of this wild and patient movement?

from the "crumbling form" of patriarchy. Her feminist project is plausible when it attains a "wild patience" whose power transfigures androcentric representations of women's experience. Her mythic meditations on the Kore/Demeter narrative of the Eleusinian mysteries is a case in point. Only recently have female authors such as Margaret Atwood, Tillie Olsen, Kate Ellis, Rachel DuPlessis, and others begun to recover Eleusis through what Alicia Ostriker describes as "revisionist mythmaking." [7] Dating from between 1400 and 1100 B.C., the Eleusinian mysteries, Rich says, constitute the "keystone to human spiritual survival" (OWB 238). The broad contexts of Eleusinian fertility encompass celebrations of communal wealth and social harmony, the seasonal return of agriculture, and the soul's transmigration through the underworld. At the heart of Eleusis lies the mythic primacy of the mother-daughter relationship that Rich retrieves as a model of feminist bonding and community.

According to Rich, the abduction and rape of Kore by Hades symbolizes patriarchy's appropriation of the Great Mother's prehistoric fertility rituals. Rich attributes the separation of Kore from Demeter to man's intervention in the mysteries of birth and death, originally the domain of the grain goddess Demeter and her initiating mediator Kore. Although rivaling the family tragedies of Western culture--Lear (father-daughter), Hamlet (son-mother), and Oedipus (son-mother)--Rich notes that the Demeter-Kore myth has been actively devalued. "The loss of the daughter to the mother, the mother to the daughter," she says,

Since 1969, women's studies has persistently, insistently, said that change was necessary, desirable, and possible.² The calls for change have never had the chordal discipline of the chorale, nor the close harmonies of the barber shop quartet. Rather, they have been a series of improvisations and set pieces -- for both solo voices and ensemble groups. Nevertheless, the calls for changes have had at least three dominant themes.

First, women's studies has sought (that verb form that combines the words "see" and "ought," vision and moral imperative) a particular ethic. This ethic values the moral equality of those who seek education and of those who offer it. Women's studies has promised that an ethic of equality will enhance education, not smash it to pieces.³ In general, women's studies has always had ethical concerns, even ethical passions. The fact that 1 child in 5 in the United States now lives in poverty seems, to most women's studies practitioners, a fact, and an immoral fact.

Implicit in the ethic of moral equality, with its liberal faith in the individual, is a further belief: that each of us can be the first witness to our own experience. As we construct a mature sense of reality, we begin with our own perceptions and histories. We are active participants in the process of the construction of a mature sense of reality, not passive recipients of higher truths from higher orders. Such a process insures us our due.

Second, women's studies has sought to alter institutions so that they embody such an ethic. We have asked them to act affirmatively. In our ambition, we have asked institutions to do

kind of stereotypic imagery typifying poems such as "The Phenomenology of Anger" (1972) or "Hunger" (1975) short-circuit the currents of rage they otherwise communicate. Rich's portrait "For Julia in Nebraska" (1981) presents a similar problem in representation. The figure she addresses as a kind of Wagnerian Valkyrite--"bearing your double axe and shield / painfully honed and polished" (FD 281)--is modeled on the same martial images of patriarchal aggression that Rich had rejected twenty years earlier in "The Knight" (1957): "Who will unhorse this rider," she asks there, "and free him from between the walls of iron, the emblems crushing his chest with their weight?" (FD 33). As stylized and often clichéd presentations of women's anger, such images are implicated in the same indictments Rich launches against "the fathers": "I hate the mask you wear, your eyes / assuming a depth they do not possess..." (FD 167). Pure anger, as Rich sometimes enacts it, is merely visceral--a cathartic but aphasic spasm that confirms even as it protests the residual force of the male regard. But rage can serve as a resource when Rich mobilizes it in poetic transformations that bespeak revolutionary cultural change. In particular, her mythic and psychological explorations of mother-daughter bonding empowers her writing with compelling force.

iii

Rich's "masculine" tirades of patriarchy succeed politically only when they lead to revisionary myths adequate to disengage us as readers

another thing as well: to incorporate, to "mainstream," the new scholarship about women into their ordinary curriculum. Zora Neale Hurston, we have said, belongs in Afro-American Studies programs, in women's studies programs, and in American Literature courses. ⁴

Simultaneously, we have assumed that we can best work for change if we have our own institutions that make women's interests their first interest. Such institutions can be "free-standing," like women's colleges or battered women's shelters, or spaces within larger structures, like women's studies programs. The new scholarship about women has fortified this conviction. For research seems to suggest that some women's institutions, of some sort, are imperative if history is to march, slither, and struggle towards gender equity. In brief, women's studies has needed both the educational equivalent of a fission process, in which it has created its own settings, and of a fusion process, in which it has become a part of other settings. The two processes have complementary, not competing, virtues.

Third, women's studies has sought to change consciousness -- that of individuals and that of institutions. This has meant more than occasionally referring to a specific woman -- to a Queen Elizabeth I or an Abigail Adams. This has even meant more than occasionally referring to women as a group -- to elite women or to our Founding Mothers. It has meant a constant, serious, deepening awareness of sets of problems and ideas about women. Among those problems and ideas have been the pernicious existence of sexual stratification and discrimination; the peculiarities and triumphs of the representation of women, by men and women alike; the

family--their consignment to the domestic sphere of "the house, the hearth, the family" (LSS 215)--she calls into crisis women's fundamental relations to men. But she says "only when women recognize and name as force and bondage what has been misnamed love or partnership, can we begin to love and nurture out of strength and purpose rather than out of self-annihilation and the protection of a crumbling form or fiction" (LSS 216-17). Because women are ineluctably challenged by the false namings of male oppression, destroying patriarchy's "crumbling form" becomes a matter of survival. Responding to the primal aggressions of father-right, Rich preempts the amnesia myth-making can effect. Thus, she joins her mythic "re-visions" to a feminist political agenda, thereby disengaging her project from the Bachofen tradition that informs Bly's mythic feminism.[6]

But in contending with the aggressive psychic violence of patriarchy's masculine bias, Rich, at times, inadvertantly perpetuates the "nightmares" of misogynist mythmaking, imagining herself "like the terrible mothers we long and dread to be," (FD 231) or the mystified Erinyes: "One to sit in judgment. / One to speak tenderness. / One to inscribe the verdict on the canyon wall" (FD 221). Falling back on the same male traditions from which Bly writes, these representations are akin to his projection of America's death drive through the "teeth-mother" archetype. Such images cast women in roles whose radical negativity, however unsettling, is powerless. Instead of transforming anger, these personae merely embody it. Moreover, the

relationship of public and domestic worlds; the causes, nature, and extent of sexual difference; and the profound differences among women themselves. My maternal grandmother, for example, was a servant, for a farmer and his wife, when she was twelve. I, obviously, was not. I was a bike-riding, book-reading, Hollywood-mad 7th-grader. ⁵

Urging on these three changes, women's studies has grown -- both as a cross-disciplinary endeavor and as a part of those fragmented and often rivalry-ridden siblings, the contemporary academic disciplines. I am American enough to cheer growth -- at least in some industries. Since 1969, in America alone, at least 50 center of research about women have appeared, and perhaps 500 degree-granting programs, as well those 25,000 or so courses. It is now difficult, if not impossible, to have the polymath who can recite all the citations about women -- from anthropology to zoology.

In its growth, women's studies has become, fortunately, more heterogeneous. The pressure to understand class; nationality and tribe; religion; age; the experience of colonization; and race has both forced and encouraged intellectual diversity. Bold programs for the study of women of color are documenting how various the lives of women have been. Those programs, which many in women's studies have both consciously welcomed and unconsciously resisted, are necessary in and of themselves. In addition, they are nurturing a virtue that all of American education must respect. As we know, American students are becoming more diverse. By 1990, "groups currently designated as

there, the "deep" unconscious scenes of primordial memory stage the same sexual skirmishes that harrass her present:

If I am dream like a wire with fire
throbbing along it

if I am death to man
I have to know it

His mind is too simple, I cannot go on
sharing his nightmare

My own are becoming clearer, they open
into prehistory

which looks like a village lit with blood
where all of the fathers are crying: {{My son is mine!}} (FD 172)

To "dream" feminism intensely, Rich says in "Husband-Right and Father-Right" (1977), is to face the intimacy of our private lives as traversed by a wider psycho-political history. Her regression to matriarchal prehistory is inevitably routed through the resistant terrain of the Fathers. The ancient village of the mind is also a public world constituted, in part, by social forces. As Rich begins to interrogate the "natural" roles that accrue to women in the "nuclear"

minorities in the educational system will represent 30 percent of the youth cohort nationwide..." They will be 45 percent of the public high school graduates in Texas and California; 32 percent in New York; 28 percent in New Jersey.⁵ They will deserve an education that gives them -- not only the survival skills we all must have today -- but a grasp of the realities of all of the many peoples that people our society.

What if research and teaching about women were to be among the first genuinely to embody the experiences of all of us? What if research and teaching about women could bring together the realities of the peoples of an entire people? All colors? All classes? All sexualities? All powers? Both genders? What if women's studies were to show what a conceptual democracy really might be like? What if women's studies were to serve as a laboratory for a heterogeneous community? It would be wonderful, but it will not be without such studies as those of women of color; without women of color.

Increasing the heterogeneity of women's studies is the fact that several generations of scholars have joined those crazed pioneers who, in the 1960s, took women as a subject "...in a material and local world."⁶ For the students and researchers who have followed the crazed pioneers, women's studies is not a brand-new thing to do. Rather, it is an activity that has already begun. Dissertation Abstracts already lists hundreds of theses about women and gender. As Carroll Smith-Rosenberg, a founder of women's history, has recently written:

"...it is easy to forget the spirit of those early years.

Roethke makes in "Journey to the Interior." By internalizing the ancient vistas of the American West, both poets aim to encounter and be possessed by the archetypal terrain of the unconscious. The same strategy guides Rich's psychic immersions in "Diving into the Wreck." There the sea's "deep element" leads to a stylized presentation of the poet's animus as merman.

But whether traveling through the "cratered night of female memory" or descending into personal disaster, psychological regression risks a rhetoric of amnesia. It leads Rich, like Bly, to reinscribe women's past in a language encoded with the ahistorical idealism stereotypic of the Golden Age of pastoral tradition. Nature, as in Bly's and Wright's midwest pastorals, offers a redemptive haven from the devastating knowledge of contemporary events: "The clouds and the stars didn't wage this war," Rich writes, "the brooks gave no information / ...the raindrop faintly swaying under the leaf / had no political opinions" (FD 313). The edenic garden world does displace the record of Western culture's sexual oppression but only in favor of an unreal vision of societies that live "in collusion with green leaves, stalks, / building mineral cities, transparent domes, / little huts of woven grass..." (FD 168). Although pastoral nostalgia eludes the contemporary "minefield" of Western patriarchy, it causes Rich to romanticize history through cliched representations of women's proximity to nature. Clearly, though, Rich is dissatisfied with this nostalgic flight into nature's Golden Age before patriarchy. Even

Nor have younger scholars just becoming aware of women's history any way of knowing the fervor we brought to our task or with what elation and camaraderie we turned to each other." ⁷

The presence of several generations creates an institutional challenge. How, and when, will the younger replace the older as the shapers of institutions? It also creates an intellectual one. For the newer generations are revising knowledge as usual. This includes the founding axioms of women's studies and the study of women within specific disciplines. Literary critics, for example, are supplementing the concept of "gynocritics," i.e. the study of the traditions of women writers as women writers, with that of "gynesis," i.e. the study of what the "feminine" signifies in the symbolic contract, the accepted sign systems, of various cultures. ⁸ Anthropologists and historians are debating the practice of separating social reality into two spheres: one his, one hers. In brief, women's studies, which began as a profound corrective, now itself demands corrections. I hope that the correctors are generous and smart, and that the corrected are, in turn, kindly and gracious.

The presence of several generations is one sign of the decreasing fragility and the increasing strength of women's studies. At least three widely-dispersed, general metaphors for power are now common: the circle, or field, in which the powerful are in the center, and the less powerful scattered towards the edges; the ladder, in which the powerful occupy the top rung, and the less powerful the lower ones; and, finally, the car, in which the powerful are in the driver's seat, and the less powerful in

Rich's retrieval of women's past engages history through the same archetypal regressions that lead Roethke, Wright, and Bly into the domain of the "subjective" image. Like these "deep" image writers, Rich endorses Roethke's regressive aesthetic: "Sometimes of course, there is regression. I believe that the spiritual man must go back in order to go forward." [4] Negotiating the unconscious, Rich discovers that, as she says, "Go back so far there is another language / go back far enough the language / is no longer personal" (FD 181). The title-piece to Rich's next volume "Necessities of Life" (1966) encodes the poet's psychic individuation through a metaphoric based in the "vegetal radicalism" of Roethke's "greenhouse" poems: "I learned to make myself / unappetizing. Scaly as a dry bulb / thrown into a cellar" (FD 55). Here Rich probes the same chthonic lives that Roethke celebrates, for example, in "Root Cellar" or Bly in "When the Dumb Speak." Her explorations of self come through an openness to those "others" embodied in nature's simple beings: "I'll / dare inhabit the world," she writes, "trenchant in motion as an eel, solid / as a cabbage head" (FD 56). Such phenomenological communions with the subhuman anticipate Bly's surrender to the small, regressive forms of the "deep" image.[5] Moreover, the archetypal feminism of Rich's middle career is rooted in the depth psychology of the "subjective" image writers. Her pilgrimages to the American Southwest, where she encounters the "cratered night of female memory in "Re-forming the Crystal" (1973), regress to "the female core of a continent" in "Turning the Wheel" (1981). Such psychic passages recall the car trips

the passenger seats, in the trunk, or on the running boards and bumpers. Women's studies is closer to the center, to the top, and to the steering wheel than it was in 1969, or 1974. One of our tasks, then, is to maintain the security of the powers we have gained so arduously. Let me reveal my reformist bent. Powerlessness is no fun. Who, after all, would not prefer winning tenure to losing it? Who would not prefer having a budget line to not having one? Who would not prefer being published to being silently garretted? Who would not prefer having a research center in a house rather than an attic? An attic to no research center at all?

The expansion of the powers of women's studies is inseparable from the augmentation of the number of women in the academy. To be sure, being female has never guaranteed doing feminist things. Nor has being an educator. Today, no land-grant university, no Ivy League university, has a woman president. Nevertheless, higher education welcomes women more ebulliently than it did during the 1960s. Let me offer an exemplary dream -- from an Associate Professor of Classics in a private Southern university. After nearly a decade of work, she finished her book on Vergil. To understand that Latin epic, she used a philosophical text: The Human Condition. One night, after she put her children to bed and went to sleep, she had a dream. She was shopping. She saw a designer dress, on sale, for \$46.52. The designer was, neither Klein nor Kenzo, but Hannah Arendt. One may interpret this dream as one will. I read it as the integration of women's traditional roles with scholarship. ⁹

delivered

palpable

ours

(FD 38-39)

Rich's initiating {{visio beatifica}} is remarkably free of romantic idealization. Her arrival, figured in a helicopter, is improbable but convincing. Countering our conventional expectations, it reencodes the traditional gender associations we bring to technology. Bearing "her cargo" of a revisionary cultural feminism, the helicopter becomes an enduring metaphor for women's spirituality in Rich's next volume {{Necessities of Life}} (1966). [3] "More merciless to herself than history," "she" reverses Victorian representations of woman's angelic spirituality to assert the feminine as historically immanent--as what is "palpable" and "delivered" in the present. The condition of her "coming" is even more radical: an active struggle with the very patriarchal history Rich evades in her earlier two volumes. "Snapshots" describes a network of allusions to traditional androcentric representations of women. There she is variously stylized as "{{Dulce ridens, dulce loquens}}" (sweetly laughing, sweetly speaking) and the symbol of {"fertilisante douleur"} (life-giving sorrow) (FD 36-37). The dialectical tension generated by the poem's juxtaposition of patriarchal intertexts drawn from Horace, Diderot, and Samuel Johnson with portraits of oppression in Mary Wollstonecraft and Emily Dickinson sets the precondition for Rich's feminine incarnation.

Yet, women's studies cannot afford to lose the insights that marginality and alienation offer as rueful compensation for their pain. In A Room of One's Own, in a taut meditation about consciousness, Virginia Woolf thinks about being a woman, walking down Whitehall, at the center of what was once an imperial power. "...one is often surprised," she writes, "...by a sudden splitting off of consciousness...when from being the natural inheritor of that civilisation, she becomes, on the contrary, outside of it, alien and critical." 10

But how does one maintain some power and retain the perspectives of the outsider? How does one do this balancing act? Surely one way is to be wary of the sneaky suzerainty of the unconscious. Such a wariness reminds us that our conscious ideas and actions have their hidden motives and disguised compulsions. Another way, in the domain of consciousness, is to guarantee that new voices re/sound through women's studies. Crucially, women's studies in one country can connect even more systematically with women's studies outside of its borders -- -- whether or not those efforts call themselves "women's studies." In the mid-1970s, the Wellesley Center's Conference on Women and National Development, like the United Nations Conferences during the Decade of Women, helped to initiate this process.

Obviously, women's studies outside of the United States has more to do than to teach women's studies to the United States. If we adopt the role of dependent student, we will be lazy and self-pitying. Nevertheless, if we are willing to learn, women's studies outside of the United States has much to teach us. It can

even by 1954, writing "From Morning-Glory to Petersburg," Rich knows "its too late" for that kind of innocence. "Now knowlege," she realizes, "finds me out; in all its risible untidiness / it traces me to each address" (FD 31).

In the title piece of her next volume ((Snapshots of a)) {{Daughter-in-Law}} (1963), the insistent, contradictory forces of history rupture amnesia's psychic membranes. Embedded, however, within the alienating knowledge of women's past under patriarchy is the primordial memory of another, effaced {{her}}story that Rich aims both to recover and empower:

Well,

she's long about her coming, who must be
 more merciless to herself than history.
 Her mind full to the wind, I see her plunge
 breasted and glancing through the currents,
 taking the light upon her
 at least as beautiful as any boy
 or helicopter,

poised, still coming,
 her fine blades making the air wince

but her cargo
 no promise then:

challenge our affluent, but tacky, provincialism. It can offer approaches that the United States has not yet tried to such policy questions as child-care; to such social and political questions as the best forms of women's collective action; and to such methodological questions as the most useful ways of doing research about women. Especially in the developing countries, where poverty is so vast and vile, women's studies must investigate literacy as well as higher education; rice-milling technologies as well as household appliances; water supplies as well as information retrieval and data banks. As a result, most projects bind research to social action even more closely than the United States does.

Finally, women's studies outside of the United States can repudiate loftier United States generalizations about women as a globally common group. Of course, women's lives do mirror each other. In country after country, women are victims of rape and of domestic violence; sexual viciousness and control; illiteracy; labor exploitation; and the growing pauperization of women. In country after country, they are also responsible for basic survival needs -- for preparing food, water, milk. Women are responsible for offering the breast, the back, and the knee. Perhaps if one question can bring researchers about all women together, it is that of basic survival. How are we to free ourselves of hunger, thirst, sapping illness, and the threat of nuclear death?

Yet, as women within one country differ amongst themselves -- by race, class, political convictions, religion, region, sexual preference, and temperament -- so, too, do women around the world.

"Tonight I jerk astart in a dark / hourless as Hiroshima" (FD 67). But even as she invokes the spectre of Hiroshima, this by now familiar icon of cultural suicide diffuses the force of horror the poem aims to generate. Moreover, in describing her moment in packaged phrasing (such as "modern as annihilation"), Rich further swerves from the genuine dread she must work through. But history does surface in a more intimate and vulnerable moment. Destroying Rich's defenses of "spoiled language," it claims the poet's personal life as its own. Reaching to comfort her son, she is suddenly indicted by the horror of his regard: "Your eyes / spring open, still filmed in dream. / Wider, they fix me-- / --death's head, sphinx, medusa?" (FD 67). Here Rich's complicity with history casts her in an irrevocable alterity to the child's innocence: "Mother I no more am, but woman, and nightmare" (FD 67).

Throughout Rich's early career, moments of historical self-reflexivity, as in "New Year" or "Night-Pieces" are foreclosed necessarily by nostalgic blindness. Rich resists the trauma of history's abrasive self-disclosures through reserves of amnesia--active repressions of the past. Chronic amnesia, however, leads to a debilitating longing for historical transcendence. That form of "nostalgia," she writes, "is only amnesia turned around" (FD 306). Nostalgia offers its seductive regressions to {{illo tempore}}--an ideal ahistorical time "when knowledge still was pure, / not contradictory, pleasurable / as cutting out a paper doll" (FD 31). But

differ from each other. Women's studies must understand those differences, this heterogeneity. For example, women's studies outside of the United States can remind United States women that they may suffer from sexism. Nevertheless, United States women also have privileges as comparatively free citizens of a country that takes such a vigorous, armored interest in international relations.

In the collaboration and collision of women's studies in the United States and abroad, women's studies will become, intellectually, a bountifully contested zone. Indeed, women's studies can be a model of what can grow in an open intellectual field. That contest will help to nurture the efforts of women's studies to maintain its powers and retain the perspectives of outsiders. Aiding this effort to balance the newly-established and the new is the labyrinthian nature of the questions that women's studies must now confront. They are demanding enough to guarantee that women's studies will be as volatile as any enterprise of consciousness -- whether as an independent field or as a strip within the field of another discipline.

I will not give an encyclopedic list of these questions; these demands. However, I will mention some entries on my list. The first, which seems to be the most arcane, may be among the most nagging. It asks what women's studies is doing; what women's studies is looking at; what women's studies is guarding and regarding. Some say that we should first understand women: their histories, culture, labor, and habits. ¹¹ That vantage point can then help us see the rest of history and society. No, say others.

/ The task of being ourselves" (FD 190). "New Year" makes no explicit reference to what are unquestionably its two subtexts of "terror" and "guilt"--the trauma of the Holocaust and the oppressive history of Hebraic patriarchy. But its explicit subject clearly is historical necessity. "However we choose," we are fated to be "chosen" by the covenant of "memory." We only undertake "The task of being ourselves" (FD 190), she says, by contending with the mediating social forces of the past. Rich's historical engagement with patriarchy leads her to seek alternative {{her}}stories through the same kind of mythic, interior journeys we have seen in the careers of the "deep" image neo-surrealists.

ii

Throughout the 1950s, Rich's early career is insulated from the knowledge of history by modernist strategies of aesthetic formalism. Her revisionary cultural feminism emerges gradually in response to the historical problematic defining women's place within patriarchy. She negotiates this political turn in response to being invaded by the turbulent history of the early 1960s. Writing "Night-Pieces: For a Child" in 1964, two years after the Cuban Missile Crisis and a year after John F. Kennedy's assassination, Rich is possessed by the same sense of cultural reduction that leads to the "ditch" of Hiroshima in Lowell's "For the Union Dead." The poem opens with the night cries of her infant son, awakening the poet to a palpable, apocalyptic darkness:

we must first understand gender: the economic, social, familial, and psychological architecture of femininity and masculinity. We must connect the lives of men and women. We must decipher the patterns of behavior that men and women, as men and women, learn act out and on. That vantage point can then help us fit gender into other social structures -- like those of race and class -- that organize culture and society.¹² This dialogue may seem to be pointing to a distinction without a difference; to be more nutty academic nit-picking. However, this dialogue points to far more than a distinction without a difference.

A case in point: the study of teen-age pregnancy matters enormously in itself, as a basis for social policy, and as a way of helping young adults understand their own behavior. However, whom should we study? Young mothers, or, simultaneously, young mothers and the fathers of their children?

No matter what the vantage point, women's studies will continue to struggle with the causes, nature, and extent of sex differences. In the past, I have isolated two major attitudes towards sex differences. The first, and more pervasive, is that of the "minimalists." The minimalists realize that men and women have dissimilar bodies; work; life spans; speech patterns; and powers. However, minimalists go on, historical forces, and processes of socialization, have largely determined these dissimilarities. Neither cosmic spirits nor hormones have mattered as much. If we were but to change historical conditions, and conditioning, most sex differences would become obsolete. In science fiction, Ursula LeGuin's novel, The Left-Hand of Darkness (1969) explores this

sociohistorical forces. More than just a "terrible past," history on this Rosh Hashanah of 1955 asserts an immanent challenge to the poet's present. "Like a long / Snake," she says, it "has crawled on its way / And is crawling onward still" (FD 189). The poet's entry into time is nearly Blakean where "Five thousand years are cast / Down before the wondering child / Who must expiate them all" (FD 189). "New Year" considers two ways of surviving the burden of history. The first is amnesia, simply purging memory of the "Fathers": "Those cherished histories / That made our old men fond, / And already are strange to us" (FD 189). This first option leads to an unacceptable aesthetic solipsism. The other suggests a hermeneutic of faith, where she must "compromise / With the terror and the guilt / And view as curious relics / Once found in daily use / The mythology, the names / That, however Time has corrupted / Their ancient purity / Still burn like yellow flames..." (FD 190). But Rich's compromise with the past leads to alienation as it situates her as "other" to the tradition of the Fathers. Their "names...Still burn like yellow flames / But," she concludes, "their fire is not for us" (FD 190). Moreover, retrieving the "curious relics" of the past leads to the searing knowledge of history's "yellow flames"--the yellow star of David worn by the victims of Nazism. However constrained by the knowledge of tradition--here figured in the "musty phylacteries," the binding texts worn in Jewish ritual--Rich is fated to commemorate the meaning of Rosh Hashanah for her present: "In the kernal of the mind / The new year must renew / This day," she determines, "as for our kind / Over five thousand years,

vision; in literary criticism, Carolyn Heilbrun's Towards A Recognition of Androgyny (1973). Not surprisingly, a sociologist, Cynthia Fuchs Epstein, most recently stated the "minimalist view:"

"On the basis of current research, the biological differences between men and women have little or no relevance to their behavior and capacities apart from their sexual and reproductive roles; even the effects of early gender socialization may be reversed by adult experiences. A growing body of knowledge indicates that, under the same conditions, men and women show similar competence, talent, ambition, and desire in activities that range from running races to doing scientific research. That conditions vary so regularly and decisively for men and women has more to do with divisions of power in society than with innate sex differences." 13

The second attitude is that of the "maximalists." They propose that deep, transcultural forces create many sex differences; that the link between sex, a biological condition, and gender, a social creation, is far more profound than the easy-going "minimalists" believe. Traditionally, the belief in sex differences has joined with and ratified a commitment to hierarchies of power within the family, community, and state. Think of St. Paul and Charles Darwin. However, the "maximalists" are also feminists. Their politics unites a theory of sexual difference to a commitment to gender equity within family, community, and state. To oversimplify, a "minimalist" stresses sexual similarities between men and women as a theoretical basis for gender equity. A "maximalist" stresses the novel possibility of using sexual

by a natural event. The enforced and exploited labor of actual Africans in actual diamond mines was invisible to me, and therefore invisible in the poem, which does not take responsibility for its own metaphor. I note this here because this kind of metaphor is still widely accepted, and I still have to struggle against it in my work (FD 329).

As Rich implies, we now take for granted the kind of political self-reflexivity this kind of observation demands. It's easy to forget that the interpretive strategies distancing us from New Critical aestheticism were unavailable to her thirty years ago. But more important, Rich cautions us that we can never fully elude our complicity with the forces of cultural domination inhabiting verbal representation. Rich's uneasiness about the political sources and effects of her writing is paradigmatic in her recent volumes. Negotiating history has led her to search scrupulously for metaphors that, as she says, take responsibility for themselves.

Rich's early work abounds with images and thematics that are commandeered by modernist influences. More remarkable, however, are the extreme contradictions that characterize her aesthetic in the 1950s. In contrast to her almost absolute blindness to history in "The Diamond Cutters" is the uncollected, "lost" poem of the same year "At the Jewish New Year" (1955). This piece moves beyond the solipsism of "The Diamond Cutters" to probe an ethics that can respond plausibly to

dissimilarities as a theoretical basis for gender equity.¹⁴ How this latter position might embed itself in law and everyday life is still murky.

Speaking up for the "maximalist" position are some unusual allies: American social science; French gender theory, which revisionary psychoanalysis has influenced; and American radical feminism and lesbian theory. More and more outspoken, the "maximalists" divide against each other. At least four "maximal" positions have emerged. As they have done so, in the 1970s, "female" characteristics have assumed more and more grandeur. This development has both paralleled and influenced the growing suspicion of too active and complete an adherence to the theory of women as passive victims.

The first claims that differences between men and women exist. The cause is unclear. Because female characteristics have value, we tamper with sex differences gingerly. I think, for example, of Carol Gilligan's famously famous work on moral reasoning. In part, Gilligan's work was appealing because it was correct. Earlier pictures of moral development had erased women. However, it also dared to talk both about morality and about a female morality that had 19th-century echoes and 20th-century credentials. I think, too, of Alice Walker's lyrical definition of "womanist." The womanist is first a "black feminist or feminist of color," but she is also: "A woman who loves other women, sexually and/or nonsexually. Appreciates and prefers women's culture, women's emotional flexibility...and women's strength. Sometimes loves individual men, sexually and/or nonsexually. Committed to survival

to "Delineate at will / Incisions in the ice." Her language of surgical mastery intensifies in the third stanza with the poet's growing "contempt / For too-familiar hands." "Tools refined" replace the midwife's hands which in "Integrity" (1978) catch "the baby leaping / from between trembling legs" (FD 274). Rich so insists on the diamond cutter's ethic that she thrusts it on her reader with all the paternal enthusiasm of a half-time coach or boot camp sargeant. Cast into the role of green recruit, her reader is subjected to the usual slogans and pep-talk: "Be serious...Respect the adversary...Be hard of heart...Keep your desire apart...Be proud." But even more disturbing, Rich's formalism leads her to reify Africa as a monolithic "dark continent," void of any sociopolitical history. Her persona registers a tone of glib security, confident that South African mines will yield a limitless supply of raw materials for aesthetic production: "And know that Africa / Will yield you more to do." Here we come dangerously close to the kind of racist self-assurance that typifies Conrad's "emmisaries of light." Reflecting back on this colonial metaphor, Rich admits to a representative failure that deserves to be quoted in full:

Thirty years later I have trouble with the informing metaphor of this poem. I was trying, in my twenties, to write about the craft of poetry. But I was drawing, quite ignorantly, on the long tradition of domination, according to which the precious resource is yielded up into the hands of the dominator as if

and wholeness of entire people, male and female. Not a separatist, except periodically, for health." 15

Interestingly, some "socially conservative" women (that group that women's studies tends to ignore) also believe in strong sex differences; in deep gender markings. They often fear gender change because they assume men will then evade their "male" responsibilities, while women will lose their "female" role without any acceptable alternatives. To them, feminism destroys the reliabilities of gender, and then, heedlessly and headlessly, passes on. 16 Traditional sex differences mean security.

A second position claims that differences between men and women exist. The cause is evolution. As our species developed, its survival depended on each sex having certain capacities. Because the cause is so immense, we tamper with sex differences gingerly. I think, for example, of Alice Rossi's theories, which partially elect the body as a legislator of social relations. 17

A third position claims that differences between men and women exist. The cause lies in the psycholinguistic relationships among mother, father, and child. However, these maximalists differ violently amongst themselves. Some work with Freudian and revisionary Freudian theory. They tend to focus on the relationship of mother, father, and son, and the son's entrance into culture during the Oedipal period. Others work with lesbian feminist theory. They tend to focus on the relationship of mother, father, and daughter, and the daughter's entrance into submission during the Oedipal period. Still others, largely in France, work with their own compound of psychoanalytic and lesbian feminist

And not what you have done.

Be proud, when you have set
The final spoke of flame
In that prismatic wheel,
And nothing's left this day
Except to see the sun
Shine on the false and the true,
And know that Africa
Will yield you more to do. (FD 20-21)

Predictably, the poem's themes and controlling images are encoded by the same high modernist and New Critical values of "craftsmanship" and impersonal detachment for which Auden praises her first volume: "In a young poet, as T.S. Eliot has observed, the most promising sign is craftsmanship for its evidence of a capacity for detachment from the self and its emotions without which no art is possible" (126).

Ironically, the persona Rich celebrates here embodies the very values she systematically indicts as patriarchal in her subsequent volumes. In praising, for example, an "intelligence / So late dredged up from dark / Upon whose smoky walls / Bison took fumbling form," Rich's evolutionary telos runs counter to her later regressions to the prehistoric/prepatriarchal "cratered night of female memory" in poems such as "Re-forming the Crystal" (1973). Moreover, in service to this post-matriarchal intelligence, Rich assumes the "coldest" "detachment"

theory. They often declare that some female characteristics have value (in women's language, for example). Because of this, we tamper with sex differences gingerly. Indeed, we may encourage them. I think, for example, of French calls for "écriture feminine." 18

A fourth claims that differences between men and women have existed in history. The cause is reproductive capacities. However, history is severing the link, first for men, now for women, between biological, reproductive self and social roles. The scholar ought to be a maximalist in examining the past; a minimalist in examining the present. I think, for example, of Mary Hartman's ideas about the development of gender roles in the West. 19

Frankly, I am an unregenerate minimalist who learns from the maximalists. However, I am wary, in the late 1980s, of too excessive an infatuation with this particular debate. I have at least three reasons for my suspicion. First, when we talk about sex differences, we are talking about statistical differences, about averages. We tend to forget the overlap between the sexes; the fact that some men may be very good at "female" tasks and some women very good at "male" tasks. Next, when we talk about sex differences, we often try to say "nature" is responsible for so much; "nurture" responsible for so much. However, the relationship between nature and nurture, biology and culture, is too complex, subtle, and dynamic to admit of any precise and final measurement. To define that relationship is like weighing air with broken balloons. Finally, to speculate too much about sexual difference,

Now, you intelligence
So late dredged up from dark
Upon whose smoky walls
Bison took fumbling form
Or flint was edged on flint--
Now, careful arriviste,
Delineate at will
Incisions in the ice.

Be serious, because
The stone may have contempt
For too-familiar hands,
And because all you do
Loses or gains by this:
Respect the adversary,
Meet it with tools refined,
And thereby set your price.

Be hard of heart, because
The stone must leave your hand.
Although you liberate
Pure and expensive fires
Fit to enamor Shebas,
keep your desire apart.
Love only what you do,

about what is "female" and what is "male" is to recapitulate that old error of thought; dualizing the world; dividing it into rigid sets of binary oppositions, and then insisted that these sets stamp out our identities. Surely, one of our great challenges is to rethink the world -- not as a monolithic blob; not a a set of dualities; but as multiplicity of heterogeneous identities and groups, as a dazzling display of others and otherness. ²⁰

Despite my doubts, the debate about sexual differences goes on and on. Its lack of resolution is intellectually and politically significant. Many people apparently hope that the discovery of deep differences between men and women, lying beneath the seas of history like tectonic plates, will explain why and how the experiences of men and women have been so different as they have ridden through those waters. Moreover, the analysis of those deep differences may justify one set of social and legal policies, or another.

Let me offer two recent examples of the intersection of controversial research about sex differences and policy. The first is a recent article in the New York Times Magazine, that journalistic bridge between ideas and influential publics. In it, two well-known social scientists argue that both biological and sociological factors help to create criminals. Moreover, they go on, men, especially young men, are far more apt to be criminal than young women, because they are young men. To support this assertion, they cite the work of Eleanor Maccoby and Carol Nagy Jacklin about possible sex differences in aggression. ²¹

My second example is a courtroom, in Chicago, in June, 1985. A

We only begin to appreciate the significance of Rich's achievement, when we gauge it inversely--by considering all the residual sociocultural forces she has had to work through. Her mature, open-form verse, in particular, seems astonishing when we view it against her initial commitments to New Critical formalism. For example, "The Diamond Cutters" (1955), the title piece of Rich's second volume, contradicts virtually everything we associate with her recent work. Composed in loosely rhyming stanzas of iambic trimeter, the poem's carefully bounded form stages its thematic valorization of formal craft. Rich, as we have seen, accounts for her early formalism as a kind of prophylactic shell insulating her from the angst of oppressive self-knowledge. But here her investment in aesthetic mastery is less a defensive strategy than a guiding ethic valued as an end in itself. Rich's identification with the diamond cutters' technologic formalism is absolute:

However legendary,
The stone is still a stone,
Though it had once resisted
The weight of Africa,
The hammer-blows of time
That wear to bits of rubble
The mountain and the pebble--
But not this coldest one.

judge is trying a great anti-sex discrimination case, which the E.E.O.C. had filed, in 1979, against Sears Roebuck. It is the last of the class action suits against major companies. Two feminist historians are among the witnesses. One, Rosalind Rosenberg, supports Sears Roebuck. The lessons of history, she asserts, teach us that a female culture has created women who have values other than those of a masculinized, competitive marketplace. They choose to take less well-paid and less competitive jobs. Rosenberg also testifies that statistical evidence is no evidence of discrimination.

The second feminist historian, Alice Kessler-Harris, supports the E.E.O.C. (Nearly every other feminist historian I know thinks Kessler-Harris the more accurate witness.) The lessons of history, she asserts, teach us that the structure, ideology, and practice of the marketplace discriminate against women. Give women opportunities, she goes on, and they will choose to go after well-paid and competitive jobs. In February, 1986, the judge, a Republican appointee, ruled Sears not guilty. The tremors of the case are still travelling through women's studies and women's history. For it asks severe questions about the relationship of scholarship to action and about the relationship of scholarly to legal discourse. It also shows that women's studies, like feminism, has lost a moral consensus about what it means to do women's studies. 22

In the next decade, women's studies has before it even more mysteries, both old and new, that compel its attention. In more sober terms, women's studies has a research agenda. This agenda

In this chapter we shall take up four versions of cultural feminism that layer the complex terrain of Rich's post-formalist writings: 1) archetypal meditations on women's spirituality, 2) celebrations of lesbian sexuality based in pre-Oedipal mother-daughter bonding, 3) explorations of a feminine discourse that parallels Continental {{l'écriture féminine}}, and 4) "re-visionary" retrievals of women's history. These four moments neither emerge in any neat temporal sequence, nor constitute a set of thematic narratives that unify Rich's career. On the contrary, her post-formalist poetry comprises a kind of dialogic synchrony of feminisms that at times are mutually enabling, and at others are contradictory, self canceling, and divisive. The dialectic tension her writing mobilizes, however, protects us as readers from investing in either utopian or stereotypic representations that distort the plurality of women's experience. Rich's openness to change, her capacity to step back and regard previous stances critically, her willingness to question representations that are complicit with natural, romantic, or domestic sexism have made her poetics the most enduring, representative, and "postmodern" to emerge from the women's movement.

begins with the body and becomes bigger and bigger until it touches the spirit itself. It starts at the point of the body, and then moves outward, in four ever-expanding circles. Let me draw those circles now.

First, the most obvious differences between men and women are those of the body, of sexuality. However, sexuality means several things. It can mean eros, desire. What is the nature of female sexuality? Is it the construct of an exploitative male culture, or is it a source of a rebellious pleasure? What provokes and gratifies that pleasure? Can it include a self-chosen sadism or masochism? A delight in pornography? ²³ Sexuality can also mean motherhood, reproduction. Physically, what are the appropriate forms of family planning and maternal health? Psychologically, what does it matter, as Nancy Chodorow and others have asked, that mothers mother? Psychologically and socially, who else but women can mother? Who are the new fathers? The new care-takers? Socially and economically, what are we to think of the new technologies of birth? Who will devise and profit from them? Socially and politically, who will control women's bodies -- their sexuality? their maternity?

Next, our body is only part of our identity, of the self. How are femininity and masculinity designed, built, and kept going? How, in other words, is "gender identity" generated? If we believe that a sense of autonomy is a good for both sexes, not just for men, how do we create such a sense of autonomy without, at the same time, breeding monsters of selfishness and self-regard? Moreover, what do we mean by the "self"? Women's studies has

In the 1980s Rich continually underscores her political commitments to those historical figures who insist on nothing less than "a really living world" for women. She abandons the kind of "shadowy intellectual or aesthetic reflection" that shackles Aunt Jennifer. Instead, Rich follows traditional American feminists such as Jane Addams into the "minefield"--to use Annette Kolodny's metaphor--of political history. But there, her quest for a liberated identity, an affirmative cultural past, and a shared community of others is continually detoured through the problematic terrain of patriarchal culture. Her cultural feminism emerges through, and is shaped by, the larger representational crisis in women's place defining our historical moment. As we have seen in Robert Bly's recent work, the appeal to some essential, universal, or transcendent ground of women's experience either is unconscious of or actively represses the struggle of sociohistorical forces that feminism today must negotiate. Rich's writing, however, traverses a heterogeneous, contradictory economy of biological, sexual, libidinal, psychodynamic, cultural, and sociopolitical representations of women's experience. Her "re-visionary" feminism opens onto a theoretical "minefield" of volatile social change. As a founding theoretician of and activist in the women's rights movement, Rich is intimately aware of the various positions debated within the feminist interpretive community. More important, she explicitly addresses the controversy surrounding each emergent model of women's experience.

tended to believe in the Cartesian ego, in the autonomous self. It has wanted women to claim the potencies of the Cartesian ego, the autonomous self. However, what if post-structural thought is correct? What is that entity is an illusion? What if the self is nothing but the consequence of the discourse of the moment? What if we are nothing but the language our time has taught us to speak? If it inevitably masters us, not we it? Women's studies has yet to confront fully the post-modern subversion of representation.

Next, the self is only part of larger secular structures. Familiially, what new forms are emerging? What are our forms of intimacy, care-taking, and child-rearing? Educationally, what practices work best for all women? How much is education a force for equality? Economically, what should women's work be like? What should its rewards be? How should the discriminatory injustices of the market be judged and erased? What should the economic position be of those who are not in the public labor force? Women and children on welfare? The home-maker? Most of these questions, of course, lunge out of that monstrous phenomenon: the feminization of poverty, or, the pauperization of women. Politically, what must we do to obtain equality -- if that is possible? What are the mechanisms that drive the vile machinery of domination? Can we trust that sacred monster, the modern state, to control that machinery, or is the modern state the most dangerous machine of all? Does modernization free? Enslave? Or both? Culturally, who will speak for and about women? Who will re/member and re/present them?

151).[2]

Throughout the most politically strident of Rich's recent writings we find a metaphoric continuity that reflects on and amplifies her early work. The "unrest" of "Storm Warnings" (1951), for example, foretells women's paradigmatic condition in postwar American culture. The private angst of "Storm Warning"'s "silent core of waiting" moves outward in "Culture and Anarchy" (1978) as the "wild patience" of women's struggle for social emancipation from Western patriarchy:

the prism hanging in the windowframe
 is blank
 A stillness building all day long to thunder
 as the weedpod swells and thickens
 No one can call this calm

Jane Addams, marking time
 in Europe: {{During most}}
 {{of that time I was absolutely at sea}}
 {{so far as any moral purpose was concerned}}
 {{clinging only to the desire to live}}
 {{in a really living world}}
 {{refusing to be content}}
 {{with a shadowy intellectual}}
 {{or aesthetic reflection}} (FD 277)

Finally, secular structures may only be part of vaster cosmographies. In the past, women's studies has been a greatly secular enterprise. However, some scholars and some cultural feminists have asked two questions: 1) Historically, what have been the relationships of theology, the church, and women? Have churches maimed, or saved, or both? For black women in the United States, for example, the church could be a source of political and religious salvation. 2) How might we reconcile gender equality with a sense of the sacred that gives meaning to birth, life, and death? With a sense of something-beyond-ourselves that sanctifies us? Shall we believe in polytheistic goddesses? Shall we be "radical monotheists"? ²⁴

In the next decade, organized religions will bring even greater pressures to bear on various societies and on the women in them. Popes, priests, preachers, and mullahs will demand conformity with their interpretations of sacred texts. For an array of reasons, some women will find conformity comforting. At the same time, the quest, by men and women, for a source of significance beyond history, beyond culture, is intensifying. Many people wish to transcend the profane. These two efforts -- the pressure of organized religions, the quest for significance beyond history -- may reinforce each other. They may also collide, as they do for many contemporary Catholic women. Women's studies, not simply feminist theologians, must understand this reinforcement, and this collision.

Despite the spaciousness of such questions; despite the scrupulousness of our answers, women's studies still meets

Rich's "re-visionary" critique of Western patriarchal culture parallels the evolving issues of the women's liberation movement. But her identity as a woman writer is paradigmatic throughout her career. The "massive" wedding band, for example, that "Sits heavily upon Aunt Jennifer's hand" (FDF 4) is an early symbol of the economic and psychic oppression of women within the nuclear family. In "Aunt Jennifer's Tigers" (1951) the struggle between Rich's domestic and artistic roles--a governing tension in her initial and middle periods--is displaced onto the poem's persona and further buffered by the poem's aesthetic formalism. "In those years," she has said, "formalism was part of the strategy--like asbestos gloves, it allowed me to handle materials I couldn't pick up barehanded (LSS 40-41). But, despite these strategies of distance and containment, "Aunt Jennifer's Tigers" registers an unsettling tone in lines that compell us with blunt, unswerving truths. Possessed by the kind of grim finality we associate with Emily Dickinson, Rich's elegy climaxes in a fateful epiphany: "When Aunt is dead, her terrified hands will lie / Still ringed with ordeals she was mastered by" (FD 4). Twenty-five years later Rich's involvement in the struggle for women's rights leads to an institutional critique of marriage and motherhood in {{Of Woman Born}} (1976). In the 1970s Rich retrieves her earlier image betokening Aunt Jennifer's private entrapment and joins it to a broad-based historical critique of patriarchy as in "When We Dead Awaken" (1971): "The lovely landscape of southern Ohio / betrayed by strip mining, the / thick gold band on the adulterer's finger / ... are causes for hesitation" (FD

opposition. In the 1970s, the most common responses, other than a vulgar ignorance, were those tiresome, and tiring, charges that women's studies was trivial; that women's studies was a fad; that women's studies was polemical; that only dolts did women's studies. Intriguingly, some of those dolts have gone on to garner prizes, as Suzanne Lebsock, the historian, did in 1984 when she won the Bancroft Prize in American History for her study of women in a Virginia town. The institutional events at which such responses were perhaps most destructive were faculty tenure decisions.

In the 1980s, as women's studies grew, some of these charges faltered and retired. However, dialectically, other forms of opposition hopped into their place. Ironically, in some places, women's studies, once a fad, suddenly became passe. Once a flightly trollop, it became, overnight, an old crone. Both guises made women's studies an inappropriate consort for an academic patriarch. More seriously, in other places, opposition to women's studies became a feature of a larger attack on putatively "liberal culture." The warriors in this attack wear different intellectual clothing; speak in different voices. Some are social conservatives, who find women's studies a horrifying cesspool of lesbian decadence. Others are neo-conservatives. Conceptually, they are far more apt to see "neutral" market forces, rather than patriarchal processes, as the cause of women's positions. Socially, they also declare that women's studies provides yet more proof that the contemporary university corruptly prefers ideology to objectivity; politics to pure thought. Peter Berger, the

efforts of others. Gestures of bold assertion followed by retraction will form a recurrent pattern. Set against this, there will be female voices expressing pride in their ability to instruct, or—later—to feel and experience life. Philosophically, a distaste for dualism, hierarchy and vertical metaphors, and a preference for "a compact body whole entire" organized through balances rather than superior-inferior structures, will be a core female position. So will loving attachment to nature and the body, ¹³ and a willingness to identify the self with animals.

In the depiction of relationships, unity through mutual balance almost universally signals happiness in women's poems, while dominance-submission relations (including those between God and herself) are associated with suffering and death. This will be the case even when the poet ostensibly endorses such relationships, as Bradstreet does when submitting to the God who corrects her prosperity through pain. Humor will be for later women, as for Bradstreet, a mode by which one charmingly says the unsayable. Historic and mythic heroines will provide a means of self-exploration, self-projection, self-defense. And other women will dwell, of course, on the domestic scene. Yet no other, from Bradstreet's time to our own, will exhibit Bradstreet's wholeness: for no other will write with equal firmness and authority on matters as private as a mother's trouble with a baby's teething and as public as the history of the world.

sociologist, whose work women's studies' practitioners have often used, grumps accusingly:

"There is a...division in sociology now...there are the ideologues, who see sociology as an opportunity for advocacy. Some are leftists, some are feminists, but whatever they are, they believe they have the answers before they have the questions...It seems to me that the quality of students entering sociology today is lower than it used to be. That's due mainly to the poor job market, but I think it's also due in part to the effects of the propagandists." 25

Such opposition is itself hardly innocent of ideological self-interest. It has expressed itself materially in the nasty fall in federal support for research about women. From 1980 to 1983, the National Institute of Education reduced grant support for research and training projects about women and minorities from \$3.4 million to \$168,000. From 1981 to 1983, the National Endowment for the Humanities reduced its support for projects about women from \$1.89 million to \$876,000. In the same years, the National Science Foundation reduced its grants about women from \$2.3 million to \$1.4 million. 26 These losses are comparatively tiny in comparison to other federal budgetary commitments -- be they to missiles, marching bands, or social security. However, because women's studies has never had much money, even a little loss of largess seem large.

During the next decade, women's studies must compensate for these lapses. We can, for example, turn to individual states for funds. However, we cannot simply accept federal slaps by turning

Following Bradstreet, America is almost entirely barren of poetry in general and poetry by women in particular, for about a century. Emily Watts in The Poetry of American Women has located no women's poetry preserved in the mid-Atlantic states before the mid-eighteenth century, or from the South before the nineteenth.¹⁴ In New England, Jane Turrell (1708-1735) was, like Bradstreet, the daughter of a privileged family, and Phyllis Wheatley (1753?-1784) was America's first black poet. Turrell's husband omitted her "Pieces of Wit and Humour" in the posthumous edition of her poems, because "her Heart was set upon ~~better and graver~~ ^{graver and better} subjects."¹⁵ Wheatley, brought as a slave to this country at the age of five or six, was educated and encouraged to write by her master, John Wheatley, a Boston man, who also introduced her to London society. The primary object of Wheatley's friends, and her poetry, was to demonstrate "that Negroes, black as Cain, / May be refin'd, and join th'angelic train."¹⁶ She therefore wrote neoclassic patriotic poems, elegies, compliments to various personages, and panegyrics on virtue, for the most part indistinguishable from other late eighteenth century verse. But her longest poem is an example of what was to become one of the most important escape hatches in women's poetry: the treatment of a mythological heroine. Wheatley's "Niobe in Distress for her Children Slain by Apollo" is taken from Ovid, but the heavy degree of melodramatic woe in her rendition suggests that it may be a veiled portrait of her own powerlessness—or even, more radically, a lament on behalf of the mother from whom she herself had been torn.

the other cheek and organizing bake-sales. One of our political tasks is to insist upon a federal and national responsibility for the well-being of women and children, and for knowing them.

We face, then, forces that wish to efface some of women's studies energetic deeds. They also wish to crib, cabin, and confine our energizing future. However, women's studies has shown its capacity for wild patience, a capacity necessary for survival and for intellectual rejuvenation.

"Notes"

¹ Adrienne Rich, A Wild Patience Has Taken Me This Far: Poems 1978-1981 (New York: W.W. Norton & Co., 1981), p. 8.

² Florence Howe, Myths of Coeducation (Bloomington: Indiana University Press, 1984), is a collection of essays that traces the development of women's studies from the perspective of one of its pioneers. See, too, my essay, "Women as Knowers," Feminist Visions: Toward a Transformation of the Liberal Arts Curriculum, ed. Diane L. Fowlkes and Charlotte S. McClure (University, Alabama: University of Alabama Press, 1984), pp. 15-24.

³ JoAnn M. Fritsche, Excellence and Equity: The Scholarship on Women as a Catalyst for Change in the University (Orono, Maine: University of Maine at Orono, 1985), is an excellent handbook about bringing about institutional change.

⁴ Marilyn Schuster and Susan Van Dyne, "Placing Women in the Liberal Arts: Stages of Curriculum Transformation," Harvard Educational Review, 54, 4 (November 1984), 413-428, surveys and offers a theory about mainstreaming. See, too, their book, Women's

By the late eighteenth century, American Puritanism had sufficiently subsided, and prosperity—meaning schooling and leisure for increasing numbers of daughters and wives—sufficiently advanced, to produce several notable women poets, including Mercy Otis Warren (1728-1824), Ann Eliza Bleecker (1752-83), and Susanna Rowson (1762-1824). These women wrote in a variety of styles, using public as well as domestic settings and images, and they illustrate as well as any other poets of the period the simultaneous fashions of neoclassic wit, post-Miltonic sublimity, and pre-Romantic sensibility characteristic of their age. All of them became interesting poets in part because Revolution acted on social custom as a shifting of continental plates acts on the earth's surface, making rifts and mountains. Theirs was a time of political upheaval, when women who would otherwise have led protected lives were thrown, or threw themselves, into the public sphere, as the claims of patriotism and the notions of liberty and resistance to tyranny were able temporarily to over-ride the claims of female modesty. Like Bradstreet's, their poetry of wit represents a degree of freedom and intelligence which was killed in the next century by the advancing doctrine of "separate spheres," the triumph of genteel poetry, and the ghettoization of women's writing.

Mercy Warren, one of the liveliest and most sociable ladies of the Revolutionary period, daughter of a prominent judge, wife of a future general and lifelong friend of John and Abigail Adams, had for years been penning religious and domestic verse while raising her five sons when she wrote John Adams in 1773, at the age of forty-five, asking whether it would be proper for a female to compose political

Place in the Academy (Totowa, N.J.: Rowman and Allenheld, 1985). A new description of the influence of the new scholarship on women in some crucial disciplines is Ellen Carol DuBois, Gail Paradise Kelly, Elizabeth Lapovsky Kennedy, Carolyn W. Korsmeyer, and Lillian S. Robinson, Feminist Scholarship (Urbana and Chicago: University of Illinois Press, 1985).

⁵ Ibid., pp. 413-14. A description of the intellectual errors that result from omitting women of color from women's studies is Maxine Baca Zinn, Lynn Weber Cannon, Elizabeth Higginbotham, and Bonnie Thornton Dill, "The Costs of Exclusionary Practices in Women's Studies," Signs, 11, 2 (Winter 1986).

⁶ Dorothy Smith, "A Sociology for Women," The Prism of Sex, ed. Julia A. Sherman and Evelyn Torton Beck (Madison: University of Wisconsin Press, 1977), p. 169.

⁷ "The Feminist Reconstruction of History," Academe, 69, 5 (September-October 1983), 28.

⁸ In "Women's Time, Women's Space: Writing the History of Feminist Criticism," Tulsa Studies in Women's Literature, 3, 1/2 (Spring/Fall, 1984), 29-43, Elaine Showalter, who invented the term "gynocritics," helps to map that development.

⁹ The Associate Professor is Susan Wiltshire; the university is Vanderbilt. Wiltshire told about her dream, with good humor, at a panel at a symposium about women's studies at Vanderbilt on April 20, 1985.

¹⁰ A Room of One's Own (New York: Harcourt, Brace & World, 1929, Harbinger edition), p. 101.

¹¹ See, for example, Theories of Women's Studies, ed. Gloria

satire in the patriotic cause. "Must not the female Character suffer," she fretted, "and will she not be suspected as deficient in the most amiable part thereof, if she indulges her pen to paint in the darkest shades even those whose Vice and Vanity have rendered [them] contemptible." Adams reassured her that "the faithfull Historian delineates Characters truly, let the Censure fall where it will," and gallantly added that he knew of no geniuses ancient or modern who had attained "the tender, the pathetic the keen and severe, and at the same time the Soft, the Sweet, the amiable and the pure in greater perfection" than herself.¹⁷ Warren proceeded to write political farces populated by wicked and cowardly Tories, and Drydenesque blank-verse tragedies teaching that the fall of nations results from corruption in high places and the failure of citizens to defend Liberty. Warren's romantic heroines in these plays are given to weeping and swooning, but their mothers are able to resist tyrants and lead men to battle in a national emergency. Her mock-heroic celebration of the Boston Tea Party, "The Squabble of the Sea Nymphs," is also organized by females something like herself:

The fair Salacia, victory, victory sings,
 In spite of heroes, demi gods, or kings,
 She bids defiance to the servile train,
 The pimps and sychophants of George's reign.¹⁸

Ann Eliza Bleecker, a less aggressive spirit than Warren,¹⁹ destroyed everything she wrote before her marriage in 1769. Most of the rest was given to friends and visitors to her rural home in upstate New York, and disappeared; the remains were published

Bowles and Renate Duelli Klein (London: Routledge and Kegan Paul, 1983).

¹² Harry Brod, in his paper, "The New Men's Studies: From Feminist Theory to Gender Scholarship," ms. 1984, suggests that men's studies will contribute to our understanding of gender.

¹³ Cynthia Fuchs Epstein, "Ideal Images and Real Roles: The Perpetuation of Gender Inequality," Dissent, 31, 4 (Fall 1984), 441.

¹⁴ My thanks to Professor Alison Jagger for help with the relationships between theories of sexual difference and equality.

¹⁵ Carol Gilligan, In A Different Voice: Psychological Theory and Women's Development (Cambridge: Harvard University Press, 1982).

Alice Walker, In Search of Our Mothers' Gardens (New York: Harvest Book, 1983), pp. xi-xii.

¹⁶ I am gratefully adapting Professor Jane DeHart-Matthews, plenary speech on "Women, Tradition, and Politics," Third Annual New Jersey Research Conference on Women, Douglass College/Rutgers University, May 21, 1985.

¹⁷ "A Biosocial Perspective on Parenting," Daedalus (Spring 1977), 1-33. For comment, see Signs, 4, 4 (Summer 1979), 695-717.

¹⁸ Jane Gallop, The Daughter's Seduction: Feminism and Psychoanalysis (Ithaca, New York: Cornell University Press, 1982), brilliantly, wittily, examines the psychoanalytic foundation of much contemporary French gender theory. Adrienne Rich, "Compulsory Heterosexuality and Lesbian Existence," Signs, 5, 4 (Summer 1980), 631-656, but often reprinted, remains one of the most cogent, eloquent statements of lesbian feminist theory.

posthumously by her daughter, also a poet. Though Bleecker is the first of a long line of female poets said to compose extemporaneously for the amusement of friends rather than to satisfy personal ambition, her vers de société is in fact fun, and in some of it her ambitiousness is only lightly disguised. She has a mock-heroic passage on a widow goose's search for a new husband, a wicked epigram on a narcissistic gentleman friend, and a mock-pastoral on the occasion of a New Year's morning after a drunken party, in which the poet compares herself to Orpheus:

Impatient trees, to hear his strain,
 Rent from the ground their roots—
 Such is my fate, as his was then
 Surrounded here—by brutes. ✓ Vg

Another ostensibly lighthearted piece depicts a search for inspiration in which she is shuttled back and forth between the Muses and Apollo, who are too busy to be bothered with her, and finally finds the goddess of Wisdom, from whom "I cannot fear rejection." Bleecker's longer poems include a ↗

satire on country neighbors, descriptions of rural beauty, patriotic pieces, and a number of melancholy personal lyrics arising from her daughter's death after the family's flight from Burgoyne's marauding troops in 1777. In these poems—the first in America about personal tragedy—she defends her grief against those who urge resignation; and as much as she dares, she despairingly challenges God: "Father of the Creation wide,/ Why hast thou not to man deny'd/ The silken tye of love?" Later, in the classic submission pattern of women, she

¹⁹ Mary Hartman, "Capitalism and the Sexes," Raritan Review, 4, 1 (Summer 1984), 133, summarizes her position.

²⁰ I repeat these comments on theories of sexual difference in a forthcoming report from the Ford Foundation about women's studies.

²¹ Richard J. Herrnstein and James Q. Wilson, "Are Criminals Made or Born?," New York Times Magazine, August 4, 1985, 32.

²² Clear accounts of the case include Jon Wiener, "Women's History on Trial," The Nation, September 7, 1985, Cover page, 176, 178-180; "Statistics Have Become Suspect in Sex Discrimination Cases," New York Times, 8E (February 9, 1986); Karen J. Winkler, "2 Scholars' Conflict in Sears Sex-Bias Sex Sets Off War in Women's History," Chronicle of Higher Education (February 5, 1986), 1, 8.

²³ The Barnard Conference, "Towards a Politics of Sexuality," 1982, whipped open the complex argument about female sexuality. Its papers are in Pleasure and Danger: Exploring Female Sexuality, ed. Carole S. Vance (Boston and London: Routledge & Kegan Paul, 1984). Another important text is Powers of Desire: The Politics of Sexuality, ed. Ann Snitow, Christine Stansell, and Sharon Thompson (New York: Monthly Review Press, 1983). Susan Rubin Suleiman, "Writing and Motherhood," The (M)other Tongue: Essays in Feminist Psychoanalytic Interpretation, ed. Shirley Nelson Garner, Claire Kahane, Madelon Sprengnether (Ithaca: Cornell University Press, 1985), pp. 352-377, lucidly surveys the nexus of psychoanalytic theory, mothering, and language.

²⁴ I am indebted to Professor Cheryl Townsend Gilkes for this phrase, as well as for my remarks about black women and the

justifies God's ways to herself and thanks him for restraining her impulses to suicide. But Bleecker failed to recover from depression, and lived only five years after her child's death.

Susanna Rowson, daughter of a British naval officer whose property was confiscated after the Revolution, then wife of a feckless husband she satirized in the novel Sarah, the Exemplary Wife, of which the moral is "Do not marry a fool," was the first woman in America to earn her living by her pen. Rowson wrote Charlotte Temple, the new nation's first best-seller and the model for seduced-and-abandoned stories thereafter. She was also an actress, playwright, editor of a magazine, mistress of a school for girls, and poet, and her verse reflects the changing taste of her era. Her early poems include rousing and sometimes rowdy songs, like the drinking song from one of her plays, in which the sailors "toss off a glass to a favorite lass, / To America, Commerce and Freedom." Though this song, with several of her others, was "sung, during the first quarter of this century, all over the country," her biographer apologizes: "It is certainly too boisterous for the pen of a lady; but it must be remembered that the author was the daughter of a sailor" and promises that "her later poems, as her later life. . . are more serious, elevated, and devotional."²⁶ They are also ^{needless to say,} more dull.

Since Rowson was a writer with a sturdy sense of her audience, we can assume her poetic opinions on the woman question were representative ones. Her patriotic-romantic comedy The Slaves in for her time.

church, plenary speech on "Women, Tradition, and Religion," Third Annual New Jersey Research Conference on Women, Douglass College/Rutgers University, May 21, 1985.

²⁵ "Sociologists Examine an Issue That's Very Close to Home," New York Times (April 28, 1985), E-7. See, too, the ever-alarmed Michael Levin, "Women's Studies, Ersatz Scholarship," New Perspectives, 17, 3 (Summer 1985), 7-10. The U.S. Commission on Civil Rights publishes this journal. G.R. Elton, "History According to Saint Joan," American Scholar (Autumn 1985), 549-555, is full of spleen. For an intriguing example of a supporter of women's studies, and of the women's movement, who still slippingly reveals patriarchal attitudes towards them, see Lawrence Stone's review of two books of women's history, New York Review of Books, XXXII, 6 (April 21, 1985), 21-27; two corrective letters, from Mary Prior and Joan Scott, in the May 30, 1985 issue of the Review, pp. 52-53, and Stone's apology and explanation, especially to Scott, p. 53.

²⁶ See the Report of the Commission on New Funding Priorities, May, 1985, from the National Council for Research on Women, located at Hunter College, New York, New York 10022.

Algiers, or, a Struggle for Freedom concerns a group of Americans held for ransom by pirates. The heroines range from saucy slave to self-sacrificing maiden, to virtuous and indomitable mother, all of whom believe in Liberty and also believe that "woman was never formed to be the abject slave of man. . . I feel that I was born free, and while I have life, I will struggle to remain so." The slave, significantly, has been tutored in independence by one who "came from that land, where virtue in either sex is the only mark of superiority--she was an American." Rowson's Epilogue imagines an audience of ladies who slightly misinterpret her message, thinking

She says that we should have supreme dominion,
And in good truth we're all of her opinion,
Women were born for universal sway,
Men to adore, be silent, and obey,

whom she gently corrects:

To bind the truant, that's inclined to roam,
Good humour makes a paradise at home.
To raise the fall'n--to pity and forgive,
This is our noblest, best prerogative.
By these, pursuing nature's gentle plan,
We hold in silken chains--the lordly tyrant Man. ²¹ ✓

The idea that the true American woman is both independent and useful domestically and socially appears in a number of Rowson's Miscellaneous Poems. "Rights of Women" argues that American women should be grateful for the "right" to run their homes and help the sick and poor instead of living in idleness. "Women as they Are" is a hilarious send-up of feminine types: the dizzy beauty; the dull-witted housewife who can cook but nothing else ("What is she fit for, but an upper servant"); the "accomplished belle" who sings,