It's the time of year again to be preparing papers and proposals for presentation at the next ACCUTE conference. Remember, the success of ACCUTE 1996 depends on the quality and focusses of our members' presentations. See page 15 for submission guidelines and proposals for special sessions.

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PLEASE NOTE:
The Membership Form included in the June issue of the ACCUTE Newsletter contained incorrect amounts for membership dues. Dues for 1996 are $75 for regular members, $40 for student/underemployed/retired faculty. We regret any inconvenience this may have caused.
Just Humanism

by Jeanne Perreault, University of Calgary

In February of 1995, I was invited to participate in a “Research Network” sponsored by the Humanities Institute of the University of Calgary. Research Networks bring together a small number (a dozen or so) academics to grapple with a specific significant problem or question. The topic of this gathering (of Canadian and U.S. participants) was “The Justification of the Humanities.” I was, explicitly, the feminist. The following is a section of that presentation. —J.P.

Adrienne Rich, in the late 1970s, asserts that humanism is a word she cannot use again (“Natural Resources” 262-63). As a feminist who has learned much from Adrienne Rich, I have no reason to think that Rich has ever repudiated her respect for persons, her responsibility as an intellectual and an artist to take part in shaping her world with reason and passion, or surrendered her rigorous critique of her self and her community. These are the qualities I, like any of my generation with a university education, have associated with humanism and the purposes of the humanities. To understand why an artist of profound humanist convictions and practice would find the word so utterly diminished that it is no longer available for her use is part of my endeavour here. I will look at what threatens the humanities, from within, not without; I will examine the privileges and responsibilities that are part of humanism; and I will try to imagine a humanism that Adrienne Rich might not be ashamed to embrace.

This exploration, then, might be considered in the light of the title of the research network that has brought us together, “The Justification of the Humanities”: “Justification” – to defend, apologize, or argue, resisting, in current circumstances, the predations of politicians wearing deficit blinders or other predators on the sovereign terrain of humanism (some academics still writhing against the tentacles of Eurotheory). Or, “Justification” – to eliminate the ragged lines, to box a page of print, making the edges very straight. Or, “Justification” – to make just, to make true, not according to an already determined page but rather an adjustment that would make the word humanism “permeate the fibres of actual life” (Rich 262) taking justification from those fibres rather than glistening on the surface of life. To justify the humanities in this sense is an internal process, not to defend them against the barbarians, but to make them defensible according to their own principles.

This aim is the antithesis of wishing to straighten them to fit an habitual or time-honoured mould. One might say we need to queer them, or colour them, or gender them. You will understand, of course, as I do, that the humanities, and humanists, are social and embodied. How those bodies matter could be the study of a lifetime. But some humanists seem to be deeply reluctant to imagine themselves as bodies (their own or anyone else’s), and thereby prevent themselves from understanding, even in the most elementary ways, that values may be enfolded within the peculiar realities of historically situated bodies. This reluctance to consider embodiedness as a valid site of interrogation for humanist thinkers seems bonded to the image of an ongoing community of scholars, one that would be insulted at the notion that heterosexism, misogyny, or racism influences its adherence to truth or its commitment to excellence, an interpretive community whose authority is grounded in objective knowledge, not bias, partiality, bigotry or ignorance. I do not doubt the sincerity of this self-image. But I
am suggesting that our project must be to know ourselves, and our worlds, beyond this image of self. As academics, people of varied backgrounds, races, sexualities, whose common values include an openness to learning; a curiosity about that which we do not understand; a recognition that we understand little and find much mysterious; a willingness to engage in conversation, argument, debate — which to be meaningful must include knowledge of alternative perspectives.

I must, therefore, ask myself what it means that in 1995, in the papers for this urgent discussion of the future of the Humanities [the group included scholars in philosophy, religious studies, classics, literature and languages], a faculty in which over half the students are female, a significant proportion of full-time faculty are women, some senior administrators are women, what does it mean that among the many scholars cited in footnotes, only one of my colleagues makes reference to women writers or scholars. Here I was not looking for the facile addition of a “she” to the “he” in reference to “the scholar,” or the tacking on of names of female writers to a list. Engagement with ideas, a willingness to re-consider the terms of an argument, an ongoing reexamination of one’s own habits of mind, even an informed disputation — these are characteristics of an intellectual and the principles of scholarship that my education as a student in the liberal arts led me to expect from the humanities. Instead, and once again, I discover a partiality, an apparently impermeable boundary, as though scholarship produced by women is simply not visible, accessible, or imagined as possible.

An intellectual world of absences or hermetically sealed divisions is one with which most academic feminists are familiar. We will have the peculiar sensation of living in two worlds, and one of those does not seem aware the other exists, except as a media creation or an institutional irritation. For the scholar who has made himself (used advisedly — no woman academic, no scholar of colour could be unaware of the dominating traditions) aware of both worlds a richness may accrue. This doubleness need not be only a gender division: scholarship in postcolonial or homotextual or racially cognizant material will produce the same effects. Dale Spender describes the intellectual advantages that this “double vision” provides. She suggests that each world offers a corrective to the self-interest, partiality, and narrowness of the other (304). Spender, of course, is not suggesting a parallel universe, balanced in every way. The imbalances are only too apparent, and the costs, to all of us, remain high.

The absence of women philosophers, theoreticians, political scientists, or theologians as informing intellects means that the persons who inhabit female bodies need never be encountered as subjects or agents of meaning; they may function as objects of discourse, but will never be engaged with as its subjects. This issue of authority is at stake here, and my contention is not one based in any absolute of experience as epistemic privilege. Rather, if authority is constituted by “the absence or dismissal” of those whose voices are deemed unimportant, a “subject-object” dichotomy is maintained and domination is reinforced (hooks “Feminist” 43). In this examination of ethical issues in scholarship, hooks is talking not to the male establishment. She is addressing feminist scholarship, and providing a corrective to white academic feminists who had ignored the writing of African American women in their analysis of the position of “women” in the U.S.A. Unearned assumption of authority will be challenged by those it excludes, often, ironically, signalled by the claim to “include” those about whom they
know nothing, or the claim to "speak for" without having been voted in. I'm suggesting that humanism is better served by opening its mind than by defending its borders with inclusions and exclusions. Interestingly, that defense is often framed in the language of "freedom." Hooks observes that "again and again, academic freedom is evoked to deflect attention away from the ways knowledge is used to reinforce and perpetuate domination...away from the ways education is not a neutral process. Whenever this happens the very idea of academic freedom loses its meaning and integrity" ("On Being" 64). Hooks, by calling up principles of "meaning" and "integrity," places herself within the discourse of humanism. To evade the ideological freight that "knowledge" has accrued is to reiterate a dynamic of domination, not by brute force, but by the infinitely more subtle claim to disinterest, objectivity, and reason, having determined what those are.

I wish to conclude my paper with a response to Edward Said. A radical humanist who will not give up the right to define the terrain, Said says, "the great revisionary gestures of feminism, subaltern or black studies and anti-imperialist resistance" cannot be used simply to reaffirm suppressed or silenced forms of knowledge...or [to] make victimhood a way of making our intellectual presence felt (Said 26). He insists that emancipatory effects will be realized through the opposite of separatism and the reverse of exclusivism, "through opening and participating in a central strand of intellectual and cultural effort and of showing what had always been" (Said 27). Of course it is not "we" who are in a position to practice exclusions and separations—it is they, those who refuse to rethink what is always already known to be true, to be beautiful, to be good.

For mainstream humanists to surrender their nostalgia for the authority their perspective appeared to enjoy is not the tragic loss they fear. Rather, that surrender will allow the evolution of an intellectually and ethically viable humanism, one that takes responsibility for its past and exercises its passion and its reason for an emancipatory reach into the future.

Notes
1. Our current Calendar (1994-95) reiterates this understanding: "students in the Humanities explore modern as well as past traditions thus gaining a fuller understanding of their place in society and the ways in which all of us shape and are shaped by our cultural circumstances" (235).
2. Readers should be aware of Judith Butler's foray into this question, Bodies that matter: ON the Discursive Limits of Sex.
3. Donna Haraway has a useful articulation of situated and objective knowledge in Simians, Cyborgs, and Women: the Reinvention of Nature, 1991, esp. 183-201. Haraway's view is that "our' problem is how to have simultaneously an account of radical historical contingency for recognizing our own 'semiotic technologies' for making meaning, and a no-nonsense commitment to faithful accounts of a 'real' world, one that can be partially shared and friendly to earth-wide projects of finite freedom, adequate material abundance, modest meaning in suffering, and limited happiness" (187).
6. Readers should be aware of Luce Irigaray’s influential essay, “Any Theory of the ‘Subject’ Has Always Been Appropriated by the ‘Masculine’.” (133-146).

7. My view of this question is influenced by June Jordan, who argues that while responsibility must be taken for understanding the specific position one occupies socially, historically, “identity politics” is an inadequate political stance. She says, “What you’ve told me is what was... given to this person, and that’s immutable, but you haven’t told me what this person has chosen, or what this person would like to choose, for himself, herself, or for the world” (34). “The Craft that Politics Requires: An Interview with June Jordan.” Fireweed: A Feminist Quarterly of Writing, Politics, Art and Culture 36 (1992): 26-39.

8. Muriel Rukeyser’s poem “Myth” addresses the problem of inappropriate inclusions when the ancient, blind Oedipus stumbles across the Sphinx and asks her what went wrong:

   “You gave the wrong answer,” said the Sphinx.
   “But that was what made everything possible,” said Oedipus. “No,” she said.
   “When I asked, What walks on four legs in the morning,
two at noon, and three in the evening, you answered,
Man. You didn’t say anything about women,”
“When you say Man,” said Oedipus, “you include women
too. Everyone knows that.” She said, “That’s what
you think.” (139-40)

Works Cited


On to Brock

August 23, 1995

Dear Norm [Feltes],

Thanks for taking the initiative in publicizing concerns we talked about at ACCUTE. Your open letter, combined with the other material in the excellent June Newsletter, will, I hope, have aroused interest in the intellectual and political possibilities that might be pursued or realized at Brock next year. The ACCUTE Executive continues to offer important leadership but they cannot on their own address, far less solve, some of the problems that the current culture of crisis has generated, and we, the membership, have to help out in as many ways as we can.

You mention "related political, theoretical and professional struggles," and I hope this proves a cue for special sessions dealing not only with those three categories, but also with interrelation and struggle as constitutive and transformative processes within and across disciplines and institutions, and more broadly in (to invoke another hotly contested category) the public sphere. My own contribution will include an attempt to assist the initiatives of others while organizing a special session on the theme of LITERARY THEORY AND THE PUBLIC INTELLECTUAL IN CANADA.

However, special sessions of this sort at Brock, and the formal agenda of the AGM, ought to be supported by a plenary session which might address, among other things, the structures of feeling that give rise, for instance, to the complaint (often expressed privately to me) that the ACCUTE programme has been taken over by the graduate students; or to the rumour that a plenary title such as "Jane Austen and the Masturbating Girl" was sufficient in itself to cause a protracted boycott of ACCUTE by senior scholars at the University of Toronto and elsewhere. What sorts of symptom are these, and how can we begin collectively to engage with them as a means of re-enfranchising the disaffected, especially senior or more traditional scholars, and coming to terms with the separation of organizational form (as instantiated at the AGM) from intellectual content (apparently the preferred version of presence and activity for many graduate students). I agree with you that such tensions, differences, grounds of potential and actual conflict are not all of our own making, but that some of the remedies are surely available mostly if not exclusively to us, because of the capacities we have and the cultural and symbolic capital on which we can draw (if only in order to interrogate its current distribution, costs, and connections). Rather than denying our differences, or retreating into the analogous enclaves of imperturbable prestige and implacable alienation, I think we can and should make our differences more productive, productive, that is to say, of something other than possessive individualism, something yet to be determined by a constituency expanded and re-invigorated by nettle-grasping and networking at Brock next summer. Not Bentham then, but surely not Coleridge either with his exclusionary disdain for "lecture bazaars" at a time when 'our' discipline was attempting to establish its social mission as well as its institutional legitimacy.

I am glad you mentioned the possibility of a "master-narrative," but I do not think that all such narratives are equally to be "dread[ed]." Indeed, discriminating among and debating the merits of current contenders like postnationalism and internationalism-from below, globalization and localization, is part of the work we might wish to undertake anew at Brock.

On to Brock, then, chastened but not
subdued by echoes of the On to Ottawa Trek, and eager to persuade colleagues (from senior professors to graduate students) across the country that this next set of ACCUTE meetings can and should mark a communitarian, social, and strategic turn for English Studies in Canada, at a time when the human sciences are being reassessed and reconfigured, nationally, provincially, and locally.

I am sending this to Pamela and Evelyn too, and to historians of the discipline like Heather, Margery, and Henry, to Jackie as graduate student representative, and to Paul Gaudet as Chair of CACE. They can assist all of us in effectively contextualizing the challenges that face us. On to Brock!

Len [Findlay]

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What is to be Done?

by Stephen Bonycastle, Royal Military College

I am responding to Norman Feltes’s letter in the June Newsletter, in which he noted the difficulty we are having attracting people to our conference. Like many people I talked to, I found the program less attractive than I have in some other years, and I have a general suggestion about why this may have happened.

During the past twelve months I have been revising and adding to an introductory book on literary theory for a second edition. No one will be surprised at the fields which most called for updating and revision: new historicism, post-modernism, post-colonial criticism, multiculturalism, and deconstruction. What is striking about this list, to me at any rate, is that each of these fields promotes a local view of literature, and each is quite hostile to any account of things which is integrative or broadly explanatory. Many of these fields seem to display a grudge against what used to be thought of as “the centre,” associating it, perhaps correctly, with hegemonic ambitions and oppressive grand narratives.

If the centre seems to be falling apart, ACCUTE’s role, like that of the Federal government, becomes more difficult to sustain. If people want to work on a smaller, more local, more specialized scale, they will probably be happiest going to smaller, more specialized conferences which gather like-minded people together, like Inkshed and the Bibliotherapy conference. ACCUTE’s success will, I think, depend largely on revitalizing the centre, as Norman Feltes suggests.

The best treatment of this general subject that I know of is William McNeill’s The Shape of European History, in which he observes that historians in North America and Great Britain in the 70s failed to generate new and interesting large-scale hypotheses to unify historical studies:

The result is all too often to reduce professional historical study to trifling elaboration of questions that interest only a small circle of fellow specialists within the profession and leave everybody else completely cold. Erudition of this kind, unconnected with any vivacious hypotheses in which people really believe and upon which they are willing to pass judgment on new experience is usually dull and is always unimportant.

One can, of course, argue that things are that way: that human affairs ... are much too complicated to be reducible to any simple, intelligible pattern. But what cannot be understood becomes meaningless, and reasonable people quite properly refuse to pay attention to meaningless matters.

McNeill suggests history may decline into insignificance in the pattern of classics after the First World War; but that this is much less likely to happen if historians can
come up with large-scale hypotheses which inspire direct attacks and intelligent defence, that is, serious dialogue.

I suggest that the same is true of ACCUTE's conference. Further diversification can only weaken us. To prosper we need to somehow swim against the tide, and encourage people who can talk about the large picture to attend and participate. This is a difficult project, but not an impossible one. It has always taken an effort to keep the centre going - the freedom in dispersal is so exciting! But now we are seeing the down side of that freedom.

In practical terms this may mean having fewer sessions, more plenary sessions, a series of sessions devoted to core issues, and an attentive search for "vivacious hypotheses in which people really believe" and on which they are willing to base their teaching, their criticism, and their research.

An "Open Letter" to Members of ACCUTE

by Karl H. Siegler, President, Talon Books Ltd.

The End Of An Era?

First the good news. In 1994, Talonbooks published sixteen new Canadian books. Five of those were nominated for Canada's most prestigious literary awards, the Governor General's Awards, and one of them, Morris Panych's The Ends of the Earth, ended up winning in the drama category. Our gross shipments to fill orders for college and university course adoption sales to date in 1995 are up 10% over those in 1994.

Yet Canadian literature, as we know it, love it, live by it, and have come to take it for granted, may well disappear within the next three to five years. Lest anyone think I indulge in hyperbole, am anxious about my own vested corporate interest, or cry wolf, consider the following facts.

Contemporary Canadian literary books of our own, in the genres of poetry, fiction, drama and belles lettres (in which latter category I include books of both literary and cultural criticism), are really a phenomenon of the 1960s, and have their origins in the foundation of publishers like House of Anansi, Coach House and Talonbooks, followed in quick succession by a few dozen other, similar owner-managed and-operated presses all across Canada in the 1960s, 1970s and 1980s. Most of the founders of those presses came from "our" ranks -- the English Departments of U of T, Rochedale, SFU, UBC, and other similar, at that time "progressive" universities and colleges around the country.

We were teachers, writers, editors and graduate students, and we all knew that if we wanted a national cultural discourse of our own, we'd have to find the wherewithal to do it ourselves. Canadian literature wasn't exactly a growth industry among multinational, foreign-based publishers in the 1950s and 1960s, given to the occasional nod toward a Daphne Marlatt, for example. So we became publishers, and created a growth industry all our own, called "Canadian literature."

And what a growth industry it was!

I was a charter student at SFU in 1965. At that time, students in the SFU English Department were required to take three introductory survey courses: English 101, Introduction to Fiction; English 102: Introduction to Poetry; and English 103, Introduction to Drama. Not one of those "introductions to world literature in English" contained the work of a single Canadian poet, dramatist, or novelist/short fiction writer back then. In fact, throughout my undergraduate work at SFU, it wasn't until
our third year that we got to take the one and only "Canadian literature" course offered within the curriculum designed to produce Bachelor of Arts graduates with a major in English. The syllabus for that course consisted entirely of books from the M&S New Canadian Library pocketbook series—the only books then available for teaching. Talonbooks (along with a few others) was only five years old, and its authors and books were neither well-known nor well-established enough among those not yet teaching Canadian literature to have come to their notice.

Ironically, that one course in Canadian literature, taught as a "foreign" and "inferior" and "colonial" form of a "major world literature" to Canadian students in their own country, is the only course I ever failed during the course of my academic career. And I had failed it as wilfully, intentionally and arrogantly as only a twenty-year-old idealist can. (I can only hope you still have some of those in your classes.) So my path led me, more or less directly from that first experience of revolt and radicalization, via a two year stint of teaching at SFU, to my current position at Talonbooks. The rest is history, as they say. Regrettably, as they say. It was, after all, only thirty years ago.

In the intervening thirty years we did, in fact, create a vibrant, post-colonial Canadian literature and culture of our own — the very text that those of you who teach that literature and culture now illuminate, and guide your students through, as if we had always had them, as if we had always thought of ourselves as this independent country, a "distinct society" within the imperial sweep of everything encompassed by the gaze of the folks inhabiting the glass towers of London, New York, and now, Los Angeles.

And how did we do that? The way all struggles of liberation, the re-inscription of the self and the other, are carried out. Through sweat equity, and a great deal of help from our colonial government which, through the 1960s, 1970s, and, at least at the level of lip-service, even the 1980s, said it wanted to be as independent as its foot soldiers on the front lines wanted to be.

The parallel academic growth industries of Canadian Literature and Canadian Studies grew by leaps and bounds as well, peaking in 1978-79, and levelling off thereafter. They became the mainstay of the Canadian literary presses like Talon: the foundation of steady annual college and university course adoption sales on which to build the work of new authors year after year. In the twenty year period between 1970 and 1990, between 50% and 60% of the sales of this kind of press were derived from college and university adoptions of their books, and returns of unsold books, in the spring, after the academic year was over, remained rock steady at 12%, never varying by more than 2%. Trade sales increased as well over this period, but returns from the much more volatile trade sector had always been closer to 25%. Among the general public (the trade sector), Canadian literature has always remained what it was in the universities and colleges prior to the mid 1960s: a small niche market in our own country.

Hints of a coming change in direction in official public policy and official public attitude first appeared with the introduction of the FTA and the NAFTA, and their transparent "cultural industries exemptions," reinforced by a freezing of publishing support at the Canada Council (where Canada's chief negotiator for the FTA ended up) as early as 1986. But those hints only became clear in retrospect, and are minor in relation to what was still to come in the 1990s.

Beginning in 1991, with the introduction of the GST on books; the rapid escalation of tuition fees; the decline in the job market for students; and the emergence of both
"legalized" photocopying and "custom anthologies" now sanctioned by the new Canadian copyright collective, CANCOPY (which have yet to deliver a penny to publishers from such activities); returns of adopted, but unsold books from the college and university market to Talonbooks has been steadily increasing annually, to the point where, in 1994, they had edged up to 17.1%. This phenomenon was not unique to Talon, of course, and it worried all Canadian college publishers enough for them to commission a study by Environics of the college and university book market in 1994-95. Even as this study was being compiled, predicting returns from this sector as high as 38%, the returns were piling up in our warehouse this spring at the rate of 33.2%, double what they had been the year before, and well on their way to being triple the rate they had been for the twenty years prior to 1991. And, for the first time ever, the college and university bookstores hadn’t waited to the end of the year or term to return our books – they started mid-term, taking it upon themselves to predict that the students wouldn’t buy them in the second half of their term or year.

Then, in late February, 1995, Paul Martin, having quietly decided to “reclassify” what publishers create as “industrial products” rather than “cultural products,” cut the federal subsidies available to Canadian owned publishers in this country by 55%, in line with his promise of “cuts of subsidies to industry by 60%.” No other cultural or educational sectors, institution or industry was cut anywhere near as deeply as Canadian publishers were in the current federal budget.

So what does all of this have to do with the teaching of Canadian literature? Quite simply, with students having suddenly figured out in droves how to get through their courses—often with the misguided and short-sighted active assistance of their teachers collaborating in the students’ understandable attempts to stretch their ever-shrinking budgets—without buying their assigned texts, and with public subsidy in the literary arts evaporating, there is a very good chance that Canadian literary books will no longer be published in the very near future. This means no more income for authors, publishers and, ultimately, teachers specializing in Canadian literature.

But at the end of the day there are much larger issues at stake here than the loss of our collective and mutually dependent professional incomes. What is ultimately at stake here is what we have laboriously built over the last thirty years—a real country, a real culture, a real post-colonial identity, a real Canadian literature. Do we really want to return to the “good old days,” when a published Canadian literary work was so rare that Canadian literature, if taught at all, was only taught as an exotic colonial variant of “real” literature in English—and this in our own country, where specialists in the teaching of Canadian literature were even harder to find than Canadian authors?

If we don’t want to end up back there, here are a few suggestions:

- If you do adopt a Canadian work, try to use it as originally published by a Canadian publisher. Try to avoid photocopying extensive excerpts, anthologizing in custom anthologies, or other “new technologies” which do not result in revenue flows to the originating publisher or author. CANCOPY is not working, and I don’t see it starting to work cost effectively for authors and publishers for at least another three years, if ever.
- Check with your bookstore regularly, and insist that they keep the books in stock, and do not return copies of adopted books until the end of the semester/end of the term. Here’s where you can really help your students with their budgets. A lot of them
just don't have the cash flow to buy all their books in the first weeks of classes -- they have to stretch their budgets over the term, buying books only as they need them or use them, depending on your teaching schedule and the timing of papers and exams. Last year, many students wishing to buy some of their assigned texts in the latter half of the term found the bookstore shelves empty because of early returns.

Perhaps most important of all, try to instill in your students a sense that the books they are discovering with you are artifacts of lasting, and intrinsic value. They are not just a bunch of words on paper they are required to consume as cheaply as possible to meet the requirements of your course, and ultimately their degree. If they really are students of literature and culture, and if you really have made the important selections of key material in creating your reading list, these books are the foundation of a personal library which will endure for their lifetimes.

With the end of the cold war, the global village has adopted the seamless, monolithic ideology of monetarism. According to the most fundamental tenets of this now-universal ideology, things that are “free” have, by definition, no value. “Free” photocopies, borrowed books, “cheap” photocopied custom anthologies and used books all devalue the work of our creators of intellectual property. And we all remember, of course, that “there’s no free lunch.” The ultimate cost of this rapid devaluation of our books is the unique cultural discourse they contain.

Thank you all for hearing me out.

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The New ACCUTE Executive

At the AGM held in Montreal on 30 May 1995, Marjorie Stone was elected Vice-President and President Elect of ACCUTE. Two new members-at-large were elected, with Patricia Merivale agreeing to have her term as member-at-large extended for one year in accordance with the executive’s mandate to return to a system of staggered turnover for the three members-at-large. Jackie Heslop was re-elected as graduate student member at the graduate students’ meeting. The ACCUTE Executive for 1995-96 thus consists of the following people:

**President:**
Professor Frank Davey (Western Ontario)

**Vice-President and President-Elect:**
Professor Marjorie Stone (Dalhousie)

**Secretary-Treasurer:**
Professor Peter Auksi (Western Ontario)

**Members-at-large:**
Kenneth Hoeppner (Chair of English, Mount Royal College)

Professor Patricia Merivale (British Columbia)
Professor Heather Murray (Toronto)

**Graduate Student Member:**
Jackie Heslop (Victoria)

**Ex-officio members:**
Professor Doug Wurtele (Carleton), Editor, *English Studies in Canada*
Professor Paul Gaudet (Chair of English, Western Ontario), President, Canadian Association of Chairs of English.

Should you have suggestions relating to the organization of our 1996 conference, proposals for initiatives which you think our Association should take, or requests for assistance or information on matters of professional concern, do not hesitate to contact the ACCUTE office at the University of Western Ontario. If there are matters which you would like to see discussed at the next Executive Meeting, please contact any member of the Executive.
President’s Report

Membership renewals top the list of my concerns for the fall period. The usual newsletter invitations to renew will once again be supplemented by a special mailing organized by Peter Auksi to reach potential new members. ACCUTE must remain strong in membership numbers in order to maintain its influential role in curriculum, pedagogy, research funding, and the general working conditions of our profession.

Planning for ACCUTE’s program at the 1996 Learned Society’s Conference at Brock University in St. Catharines has already begun. The executive hopes to give some emphasis at the conference to collaborative and interdisciplinary research and teaching; collaborative research appears likely to be increasingly preferred by Canadian granting agencies. It also hopes to arrange some discussions of the public dimensions of scholarship, and on how scholars might take on more public roles. The general call for papers, and for papers for member-organized sessions, begins on p. 15.

The year promises to be another active one for ACCUTE’s own public professional concerns. There is some hope that a way will be found to protect the scholarly standards of the English departments at the four university colleges in British Columbia once those institutions assume degree-granting status and leave the mentorship of their affiliated universities. I expect to attend meetings on this issue in B.C. later this fall. The proposed merger of the Canadian Federation for the Humanities with the Social Science Federation of Canada will require considerable attention, not only to the terms of the merger but to ensuring that the process does not interfere with ongoing functioning of the CFH. A humanities lobby in Ottawa this fall could be essential in defending the research councils from further cutbacks and in ensuring that the humanities and social sciences areas of the report of the National Advisory Board on Science and Technology (NABST), “Healthy, Wealthy, and Wise,” are implemented. (In that regard, it might be extremely helpful for all ACCUTE members to write a polite note to our Prime Minister, urging him to ensure that the Humanities proposals of NABST are implemented: Parliament Buildings, Ottawa, ON. K1A 0A6).

Karl Siegler’s letter to ACCUTE members (pp. 8-11) points to cutbacks in the 1995 federal budget that most of us did not notice. These cuts, of approximately 40% to the Book Publishers Industry Development Program and 67% to the Publications Distribution Assistance Program (a program scheduled to be phased out completely in 1996-7), and applied indiscriminately to publishers whether they published literature, art, and scholarship or how-to manuals, were in the cases of many publishers cuts to cultural supports, and contradicted the government’s assurances that cultural funding was being cut by no more than 5%. For many publishers, these cuts constitute an overall cut of up to 40% in the support they receive from all sources, and threaten bankruptcy. The Association of Canadian Publishers has predicted that at least 30% of Canadian book publishers will go out of business because of these cuts. These cuts threaten ACCUTE members in at least two ways. Many of the affected publishers are our publishers, with whom we publish both scholarly books and the public scholarship necessary to our communication with non-academic audiences. Many also are the publishers who publish the books on which ACCUTE member’s courses are founded, particularly courses in Women’s Studies, Native Studies, Gay and Lesbian Studies, Canadian Studies, Canadian literature, and Canadian culture. The cuts are arguably a threat to some of the most valuable and
vulnerable areas of the curriculum we teach. ACCUTE and other learned societies will be protesting to the Paul Martin, Minister of Finance, and urging him in particular to reconsider how the cuts have in effect treated cultural publishers as if they were industrial publishers. (Again, I suggest that it would be useful for ACCUTE members to send individual letters on the matter.)

MLA Book Prizes

The MLA will award 12 book prizes in 1996, including the MLA Prize for a First Book as well as the biennial prizes in the fields of Italian literary studies and Germanic languages or literatures, last presented in 1994.

No book may compete for more than one MLA prize. Only books published in 1995 may compete for this year’s annual prizes; for biennial prizes, books published in the two preceding years are eligible. All awards are presented at the MLA’s annual Convention in December. Each prize consists of a cash award and a certificate. To enter a book into competition, publishers should send the requested number of copies of each book, along with a cover letter to:

MLA Prizes
10 Astor Place
New York, NY USA 10003;
phone: (212) 614-6406;
fax: (212) 533-0680.

The following prizes are open to MLA members only:

1995 James Russell Lowell Prize (6 copies)
1995 MLA Prize for a First Book (6 copies)
1995 Scaglione Prize for Comparative Literary Studies (4 copies)
1995 Scaglione Prize for French & Francophone Studies (4 copies)
1994-95 Scaglione Prize for Germanic Studies (4 copies)
1994-95 Howard R. Marraro Prize for Italian Literature or comparative literature involving Italian (4 copies)

The following prizes are open to MLA members and non-members:

1995 MLA Prize for Independent Scholars (6 copies; see additional information below)
1994-95 Scaglione Prize for Literary Translation (5 copies)
1995-96 MLA Prize for a Distinguished Scholarly Edition (to be awarded in 1997)
1995-96 Morton N. Cohen Award for an Edition of Letters (to be awarded in 1997)
1995 Katherine Singer Kovacs Prize for Latin American and Spanish literatures and cultures (6 copies)
1995-96 Scaglione Prize for Slavic Studies (to be awarded in 1997)
1995 Kenneth W. Mildenberger Prize for Research on the Teaching of Foreign Languages (4 copies)
1995 Mina P. Shaughnessy Prize for Research on the Teaching of English (4 copies; see additional information below)

1995 MLA Prize for Independent Scholars

To recognize and further encourage the achievements and contributions of independent scholars, the Modern Language Association invites nominations for the thirteenth annual MLA Prize for Independent Scholars, to be awarded for a distinguished scholarly book published in 1995 in the field of English or another modern language or literature. Under the auspices of the MLA Committee on Honors and Awards, the prize will be presented to an author who, at the time of publication of the book, was not enrolled in a program leading to an academic degree.
degree and did not hold a tenured, tenure­ accruing, or tenure­ track position in a postsecondary educational institution. Tenure is understood to include any comparable provision for job security in a postsecondary educational institution. Authors of nominated books need not be members of the association. The award, which consists of a cheque for $1000, a certificate, and a one­year membership in the association, will be presented to the winning author at the association’s annual convention in December 1996.

To enter a book into competition, send 6 copies and a completed application form to the MLA Prize for Independent Scholars, Modern Language Association, 10 Astor Place, New York, NY 10003-6981. Nominations for the 1995 award will be accepted until 1 May 1996. Publishers may enter more than one title, but no book may compete for more than one MLA prize. For further information, or to obtain copies of the application form, contact Richard Brod, Director of Special Projects at the MLA address listed above, or call (212) 614-6406.

1995 Mina P. Shaughnessy Prize

The Committee on Honors and Awards of the Modern Language Association invites nominations for the sixteenth annual Mina P. Shaughnessy Prize, to be presented for an outstanding research publication in the field of teaching English language, literature, rhetoric, and composition. The prize will be awarded for a book or article published in 1995; nominations will be accepted until 1 May 1996. Authors of works nominated for the Shaughnessy Prize need not be members of the association. In choosing the prizewinner, the selection committee will look for evidence of fresh and effective approaches to teaching and for works likely to be widely useful.

To enter research publications into competition, send 4 copies of each work and a letter indicating the titles sent, the authors, and the dates of publication to the Mina P. Shaughnessy Prize, Modern Language Association, 10 Astor Place, New York, NY 10003-6981. Textbooks based on the author’s original research are also eligible to compete, but the letter nominating a textbook must include a 300­word statement specifying the extent to which the book constitutes or derives from original research (books should not be entered if they are limited to reworking or restating ideas and concepts originating elsewhere). Nominators of textbooks should not ship copies until they receive approval from the MLA.

The award, which consists of a cheque for $500, a certificate, and a one­year membership in the MLA, will be presented to the winning author at the association’s annual convention in December 1996. Publishers may enter more than one title, but no book may compete for more than one MLA prize. For further information, contact Richard Brod, Director of Special Projects at the MLA address listed above, or call (212) 614-6406.

Deadline for next issue of the ACCUTE Newsletter

ACCUTE welcomes submissions from members for inclusion in the next newsletter. Please send items (on WordPerfect­ compatible disk if possible) to
ACCUTE Newsletter
Department of English
University of Western Ontario
London, ON N6A 3K7;
fax: 519 661-3776;
email: accute@uwo.ca.

Copy must reach the ACCUTE office by 15 November 1995 to be included in the December issue.
Call for Papers

The 1996 ACCUTE Conference will be hosted by Brock University from May 23-26. As always, the nature and the quality of our conference depends on our members: ACCUTE 1996 will only be as good as the papers you submit.

ACCUTE members are invited, then, to submit papers or proposals for consideration for the conference program; the final deadline for submissions is November 15, 1995.

If you are responding to our general call for papers, please send three copies of your paper or proposal to the ACCUTE office at the University of Western Ontario; if you are responding to the organizer of a proposed special session, please send two copies of your paper or proposal directly to the organizer (who will forward them to the ACCUTE office by mid-December). In either case, please include as well a brief abstract (not more than a paragraph in length). Each copy of your paper or proposal should also be accompanied by a cover page containing the following information: your name (in the form LAST, FIRST), address, phone and fax numbers, and a 5-10 line bio-bibliographical note.

Unless otherwise indicated by the organizer of a proposed special session, proposals should be at least 2-3 double-spaced pages in length, and completed papers must not be longer than 12-13 pages double-spaced (20 minutes speaking time). In order to permit blind reviewing by assessors, the papers and proposals themselves should contain no indication of the author's identity.

Please note that you must be a paid-up member of the Association for your submission to be considered for presentation at the ACCUTE Conference. And please do not double-submit: members who do so will be asked to choose which paper or proposal they would like to have sent to the assessors. The ACCUTE office will do everything within its power to ensure that papers or proposals submitted in response to the general call for papers and those submitted to the organizers of special sessions have an equal chance of being included in the conference program. (The former are read by two specialist assessors as well as by the President of ACCUTE; the latter are passed on by the organizer to the ACCUTE office, where they will be read by at least two people, including the President and if possible a second specialist reader.)

Assessors will be asked to judge each paper or proposal according to the following criteria:

- its importance and originality as a work of scholarship, a contribution to theoretical understanding, or an assessment of issues that are (or should be) currently under debate among us;
- its argumentative coherence, interpretive subtlety, and rhetorical or writerly elegance;
- its suitability for oral delivery within the allotted time;
- the skill with which it makes its specialized concerns accessible to an audience many or most of whom will not be specialists in the area under consideration.

When making final decisions about the programme, the conference organizers consider the readers reports, the necessity of including a range of period, genre, national, theoretical and critical interests on the programme, and the ways in which the papers can be intelligently coupled in sessions.

Decisions will be announced in February, and a draft version of the program will appear in the March 1996 issue of the ACCUTE Newsletter.
“Quebec/English-Canada: A Traffic in Languages*”
(A Joint Session of ACCUTE and ACQL/ALCQ)

The 1996 ACCUTE/Association for Canadian and Quebec Literatures joint sessions will focus on translation - as a language process, institution, figure, mode of reading, or mediating discourse. Papers will be welcome on all aspects of Quebec/English Canada translation of texts, methodologies, or cultural formations.

Proposals should be 2-3 pages in length, final papers no more than 12 pages (for 20-minute presentation). Two copies of the proposal must be received by 31 December either by ACQL/ALCQ or by ACCUTE, at one of the following addresses:

Susan Rudy Dorsch, President
ACQL/ALCQ
Department of English
University of Calgary
Calgary AB T2N 1N4

Frank Davey, President
ACCUTE
Department of English
University of Western Ontario
London, ON N6A 3K7

Please indicate on your cover page that you are submitting to the ACQL/ACCUTE joint session.

*With thanks to Sherry Simon for permission to play with the title of her forthcoming book.

“Literary Criticism and Computing Technology”
(A Joint Session of ACCUTE and COCH/COSH)

The past several years have seen computing technology take an increasingly important place in the scholarly work of literary academics and, among us, a growing interest in how the computer can be further employed as a research tool in our work. Developing concurrently are also [1] an interest in specific textual analysis techniques carried out with the assistance of the computer, and the affinity of these techniques to extant approaches to literary studies, [2] an appreciation of the computer’s ability to assist in the provision of new modes of expression (such as hypertext), and the forms of literary study and critical interaction based on these modes, and [3] a growing recognition that exactly what we study, how we study it, and how we exchange the results of our study may be part of a larger societal reconfiguration driven, at least in part, by technology. Paper proposals on aspects of the above may be sent by 15 November to

Raymond Siemens <siemens@unixg.ubc.ca>; or 2 copies by regular mail to
Department of English
University of British Columbia
#397 - 1873 East Mall
Vancouver, British Columbia V6T 1Z1

Please indicate that you are submitting to the COCH/ACCUTE joint session.
Proposed Executive-organized Session

"The (Post)Modern Classroom" is a pedagogy session dealing with various aspects of teaching in a climate of government cutbacks, technological innovation, multicultural classes, curricular reforms, and a changing sense of the discipline of literary studies. Submissions must meet the requirements printed above for ACCUTE conference papers and should be sent to the ACCUTE office by 15 November. Please indicate on the cover page of your proposal that you wish your paper to be considered for this executive-organized session.

Proposed Member-Organized Sessions

Woman as Colonizer and/or Colonized?

If, as Wicke and Ferguson argue, feminism and postmodernism now require an understanding of their “mutually inflecting” paths (1994), how do such politically-conscious theories as feminism and post-colonialism read each other? For example, for 20 years, Jane Eyre has been feminism’s preeminent text of the female subject. However, post-colonial studies place the novel within class, ethnic, and Other contexts while regretting that “feminist criticism reproduces the axiomatics of imperialism” (Spivak 1985) or arguing that the female subject “annihilat[ed] other subject-positions” (Azim 1993). Is this disjunction determined by the site of disagreement? Does it reflect a post-colonial “correction” of feminism’s totalizing? Would different texts -- say, Shirley -- reflect more positive conjunctions? Does it allow a re-examination of conservative ideology in “Bronte”? If there is a prismatic rift between the two theoretical positions, how can/does each discourse “inflect” the other? How does it affect projects on women and literature or projects on the representation of societies and nations, especially given the institutionalization of Women’s Studies programmes in the academy? How does it affect pedagogical practices? This session invites work on any aspect of these questions or related issues, in terms of specific texts, practice, or theory. Send two copies of detailed 2-page proposals or completed 10-12 page papers with a brief abstract and bio-bibliographical sketch by 15 November to Maureen F. Mann 41 Keystone Ave. Toronto, ON M4C 1H2.

Transpositions and Supplements: The Cultural and Performative Work of Opera

For the past several years, popular culture has been overwhelmed by images of opera. From British Air commercials to Oscar-winning films to best-selling novels and popularly aimed compact discs, opera has penetrated the discourse of popular society. In academic circles, opera has been increasingly embraced as a paradigm for a new interdisciplinary turn. We are interested in papers that explore the transpositions among various social, operatic, and literary texts. What sort of cultural work has opera performed in society? What sort of interchanges have taken place between opera and literature? Recently, musicologists have begun to explore the way in which the various systems of opera - - music, text, action - - interact with one another and with other social texts. Opera functions as a supplement to or as a pretext...
for literature, while literature, responding to opera, represents operatic voices and plots, figures, and conventions. Operatic performances, whether literal or literary, are sites for the proliferation of interpretations. In other words, opera cannot be reduced to a totalising discourse, for opera's work in society is to embody and to disseminate polyphonic voices.

Please send 3 copies of a 2-3 page abstract by 15 November to
Grace Kehler
Department of English
University of Western Ontario
London, ON
N6A 3K7

Elitism and Timothy Findley
While mingling with the social elite of Toronto, the hero of Headhunter, Marlow, finds the experience "deeply uncomfortable".
Part of his discomfort stems from the ostentatious show of wealth and power at the party. However, part of it also arises from "the fact that he was a snob, an elitist and—against his wishes—a believer in that most dangerous of concepts, the concept of men and women who were superior." We seek papers which consider how Findley's works are themselves "deeply uncomfortable," either attacking and/or reconstructing various forms of elitism, ranging from the social to the political to the geographical to the literary. Please send two copies of your paper or proposal (if possible, one copy on disk would be preferable), along with a brief abstract and bio-bibliographical sketch by November 15 to
Anne Bailey and Karen Grandy
Department of English
University of Western Ontario
London, ON
N6A 3K7

"Teaching Teachers: the ethics, politics and pragmatics of training graduate students to teach"
This session will deal with the current state of preparing graduate students for careers in university teaching. Apart from the old question about whether effective teaching can be taught, we are interested in how specifically graduate students should be prepared for a teaching career, what methods of training are used, their effectiveness, and the role of graduate students as cheap labour. We welcome proposals from faculty and graduate students. Please send 2 copies of proposals (rather than completed formal papers) by 15 November to
Mary Rimmer
Dept of English
University of New Brunswick
Fredericton, NB
E3B 5A3
or
John Miller
Department of English
Concordia University
7141 Sherbrooke St. W.
Montreal, QC H4B 1R6.

Important Membership Reminder
If you wish to submit a paper or proposal to the 1996 ACCUTE conference, you must have paid your 1996 membership dues. If your address label shows "(95)" after your name, your membership will expire at the end of this year and your submission will not be eligible for consideration. You can use the membership form at the back of this newsletter to renew your membership for 1996. Please note the new rates for 1996 memberships.
SHAW FESTIVAL
Assistant Director Academic

The Shaw Festival is the second largest repertory theatre company in North America, with a mandate to present works by George Bernard Shaw and his contemporaries (1856-1950). For the coming season, which runs from April to October, the Shaw Festival will produce at least ten plays on three stages in the historic town of Niagara-on-the-Lake, Ontario.

The Shaw Festival is currently looking for an Assistant Director Academic to work on one production in the 1996 season, from the first rehearsal to opening. This is a non-paying position well suited to a scholar on study leave.

Depending on which production he or she is assigned to, the successful applicant will be resident with the Shaw Festival either from mid-March to the end of May, or from early May to early July. Applicants should specify which of these periods would be suitable for them.

A curriculum vitae with a covering letter should be sent to the attention of Denis Johnston at the following address:
The Academy of the Shaw Festival
Box 774
Niagara-on-the-Lake, ON LOS 1J0.

The deadline for applications is November 15, 1995.

For further information please contact Dr. Johnston at (905) 468-2153, or fax (905) 468-5438.

Conferences/Calls for Papers

"The Greco-Roman Rhetorical Tradition: Alterations, Adaptations, Alternatives" will be the theme of the Eleventh Biennial Conference of the International Society for the History of Rhetoric at the University of Saskatchewan, Saskatoon, 22-26 July 1997.

The focus on "Alterations" and "Adaptations" recognizes that the art of rhetoric has emerged and changed with the societies that have produced the Greco-Roman tradition of discourse or adapted it to new institutional and cultural conditions and uses throughout its history. The focus on "Alternatives" acknowledges other discourses that have challenged and continue to challenge the Greco-Roman tradition wherever Europeans have transplanted it throughout the world.

Proposals must be accompanied by a form, available from ISHR President Professor Judith Rice Henderson. Proposals for special sessions are also invited. A modest travel grant may be available to assist those who could not otherwise attend. If you wish to be considered for travel assistance, enclose a brief explanation of your circumstances.
and a realistic budget with your proposal. Please submit proposals for 20-minute papers or special sessions by 9 February 1996 to

Professor Judith Rice Henderson
Department of English
9 Campus Drive
University of Saskatchewan
Saskatoon, SK  S7N 5A5;
phone: 306 966-5497;
fax: 306 966-5951;
email: hendrsnj@duke.usask.ca.

The program will include a seminar on “Women and the Rhetorical Tradition.” Scholars wishing to contribute on this topic should send proposals by 9 February to

Professor Christine Sutherland
University of Calgary
Faculty of General Studies
2500 University Drive NW
Calgary, AB  T2N 1N4;
phone: 403 220-7339;
fax: 403 282-6716;
email: sutherla@acs.ucalgary.ca.

The Canadian Society for Aesthetics invites papers or panel proposals for its 1996 Conference to take place during May-June 1996 as part of the Learned Societies Conference being held at Brock University in St. Catharines, Ontario. Papers can be on any aspect of aesthetics, broadly construed to include all facets of human engagement with the literary, visual, performing, and other arts. Papers are especially welcome on the topic of “Aesthetics and Science.” Detailed proposals for special sessions must include abstracts for individual papers, the names and affiliations of all prospective participants, and a general abstract making clear the objectives of each session as a whole. All papers and proposals must reach the Program Co-ordinators no later than 15 January 1996. Completed papers with abstracts, suitable for 20-25 delivery, should be sent to either of the CSA Program Co-ordinators:

Adam Muller
Department of English
McGill University
Arts Building
853 Sherbrooke St. W.
Montréal, QC
H3A 2T6
email: cxln@musica.mcgill.ca

or

Gabrielle Schloesser
Département des Arts Plastiques
Université du Québec à Montréal
CP 8888
Succursale Centre ville
Montréal, QC  H3C 3P8

The 31st annual Conference on Editorial Problems, “Editing Women,” will take place 3-4 November 1995 at the University of Toronto. Papers will be given by Joan Coldwell, Naomi Black, Isobel Grundy, Germaine Greer, and Margaret Anne Doody. Cost for full registration (including dinner and reception) is $75, partial registration is $50. There are special rates for students. For more information or to register, contact

Ann M. Hutchison
Pontifical Institute of Medieval Studies
59 Queen’s Park Cres. E.
Toronto, ON  M5S 2C4;
email: edwomen@epas.utoronto.ca

ATTENTION TIMOTHY FINDLEY ENTHUSIASTS: The editors of a collection of essays on the work of Timothy Findley seek submissions. The aim of the volume is to present previously unexplored critical issues in and theoretical approaches to Findley’s novels, short stories, and drama. Essays should focus primarily on one major
work or collection. The editors hope to encourage collaboration amongst contributors, who will be asked to read and respond to drafts of other chapters. The specific focus of the collection will be determined in consultation with all the contributors. Please send two copies of either a completed essay or detailed proposal by 1 February 1996 to:

Anne Bailey/Karen Grandy
Department of English
University of Western Ontario
London, Ontario
N6A 3K7

Requests for further information should be sent to the above address or to:

abailey@bosshog.arts.uwo.ca or
kgrandy@shark.stmarys.ca

The 1997 Malcolm Lowry Symposium: An International Celebration will take place at the University of Toronto, 11-15 June 1997. The conference will meet on the occasion of the fiftieth anniversary of the publication of Under the Volcano; tentatively planned special events include a visit to Niagara-on-the-Lake, where Lowry completed the writing of his Volcano manuscript. Please send requests for more information or proposals for papers to:

Frederick Asals
New College
Univ. of Toronto
Toronto, ON M5S 1A1

or

Paul Tiessen
English Department
Wilfrid Laurier University
Waterloo, ON N2L 3C5

There will be a section on “The Canadian Short Story” at the 1996 NEMLA Conference in Montréal, 19-20 April. I am interested in responses to both specific stories and recent theoretical work by such critics as Davey, Lynch, and Vauthier. Send ten-page papers or two-page proposals by 3 September 1995 to

Tracy Ware
Department of English
Queen’s University
Kingston, ON K7L 3N6.

The 32nd annual conference of the Canadian Association for American Studies, “Trade Marks: Commerce, Culture, and Identity after NAFTA” will take place in Toronto, 18-20 October 1996. Questions to be addressed by this interdisciplinary conference include the following: Does “culture” mean differently to Canadians and Americans? How does North American economic integration affect culture? How are Canadian cultural institutions affected? Is the concept of national culture relevant any more? What kinds of “trade” mark relations beyond the economic?

The conference organizer welcomes both specific and broad interpretations of the conference theme. Abstracts of 500 words are welcome for individual papers or panels of two to three papers on a common topic. Innovative forms of presentation and collaboration are also welcome.

Please submit proposals by 1 March 1996 to

Robert Adolph
Division of Humanities
208 Vanier College
York University
4700 Keele St.
North York, ON M3J 1P3;
phone: 416 736-5758;
fax 416 736-5460;
email: adolph@yorku.ca.
Contributions are sought for Examining/Experiencing Masculinities, a special issue of the Australian journal *Mattoid* that will examine the situating and situation of masculinities in the 1990s. What are the contemporary models of masculinity? What are men's and women's current experiences of masculinity? What about new feminist men, mythopoetic males, ethnic masculinities, and gay experiences of masculinity? Men and women are invited to deal with these and other matters relevant to contemporary masculinities in academic papers, informal essays, stories, poems, reviews, graphics or photographs. Academic papers should follow MLA style; a copy on 3.5" diskette formatted for WorkPerfect 5.1 should accompany the hard copy of your submission. Deadline is 22 April 1996. Send submissions or inquiries to Chris Bullock or Daniel Coleman, Department of English, University of Alberta, Edmonton, AB T6G 2E5; fax: (403) 492-8142.

Please enclose an International Reply Coupon if submitting from outside Canada.

**News of Members**


Manina JONES (Western) has taken up a position as Assistant Professor at the University of Western Ontario. She has recently published “Beyond the Pale: Femininity, Savagery and the Colonial Project in John Richardson’s *Wacousta*” in *Essays on Canadian Writing* 54 (1995): 46-59; “‘So Many Varieties of Murder’: Detection and Biography in *Coming Through Slaughter*” in *Essays on Canadian Writing* 53 (1994): 11-26; and “online: an Interview with Lionel Kearns on Computers and Poetry” in *Open Letter* 9.2 (1995): 96-100.

Henry C. PHELPS (UC Cariboo) has recently published “The Fat and Lean Years of Biff and Bernard: An Overlooked Parallelism in *Death of a Salesman*,” *Notes on Contemporary Literature* 25.4 (September 1995), and has forthcoming in *The Explicator*, “Does Biff Love Willy? Orchestrated Ambiguity at *Salesman*’s End” and in *NCL*, “Sylvia Plath’s ‘Polack Friend’.”

Linda WARLEY (Waterloo) has completed a year as a SSHRC Postdoctoral Fellow at Queen’s University and has accepted a tenure-track position as Assistant Professor in Canadian Literature at the University of Waterloo.
1996 Membership Form

Member’s Name: ____________________________

Academic Affiliation Information

Professional Designation: ____________________________ Address (use home address only if you are without academic affiliation): ____________________________

- Professor
- Assoc. Professor
- Asst. Professor
- Sessional Lecturer
- Instructor
- Retired Faculty
- Grad. Student / TA
- ___________

Phone (wk): ______________ Phone (hm): ______________ Fax: ______________ E-Mail: ______________

Languages spoken (besides English): ______________

I enclose (Please make cheque payable to ACCUTE - UWO and mail to Peter Auksi, Secretary-Treasurer, ACCUTE, Department of English, University of Western Ontario, London, ON N6A 3K7):

- The regular membership fee of $75
- The reduced fee of $40 (student / unemployed / underemployed / retired)
- The household membership fee of $125 (2 memberships, one subscription to ESC) Second householder's name: ____________________________ Second householder’s professional designation: ____________________________
- The three-year membership fee (1996-98) of $195

ACCUTE Membership Directory Information

Please complete the information on research interests found overleaf, for use in the 1996 ACCUTE Directory. The Directory is used mainly by colleagues seeking scholars to review books, prepare scholarly papers on special topics, and to evaluate manuscripts, grant applications, conference papers, and graduate student theses. In order to help colleagues locate specialists more easily, the 1996 Directory will list scholars categorically by primary area of research interest first. In addition, members may specify other categories in which they would feel comfortable performing professional tasks; these will be included in a secondary listing format.
**Primary Listing** *(List only 1 area of specialization)*

List specialization by Period / Nationality / Genre first; include other areas (Theoretical Methodology, Culture / Gender Studies; Authors / Works, etc.) if necessary.

Example: Modern British Drama; Feminist Theory, G.B. Shaw

If you are applying for a household membership, please differentiate clearly between research interests for each member.

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