

Inkshed

Newsletter of the Canadian Association

for the Study of Writing and Reading

Volume 7, number 3. May 1988

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Karen LeFevre argues that to understand rhetorical invention we must consider it as a social act. Surely rhetorical form is equally, if not more, social. And surely one way invention becomes social is when an individual's act of invention is mediated by conventional forms preferred or prescribed by a discourse community. One way discourse communities preserve their boundaries, their integrity, is by restricting the communications of those who have not learned the conventional forms--and the most important of these conventional forms often are not those described by the handbooks and "style" manuals, but those which govern the structure, interrelationships, and validation of statements.

--Rick Coe (75)
Toward a Grammar of Passages
Carbondale, IL:
Southern Illinois UP
1988

Inkshed

7.3 May 1988

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Inkshed provides a forum for its subscribers to explore relationships among research, theory, and practice in language acquisition and language use. Subscribers are invited to submit informative pieces such as notices, reports, and reviews of articles, journals, books, textbooks, conferences, and workshops, as well as polemical discussions of events, issues, problems, and questions of concern to teachers in Canada interested in writing and reading theory and practice.

Inkshed is published five times during the academic year. The following is a schedule of submission deadlines and publication dates:

31 December, for 15 January	1 September, for 15 September
15 February, for 1 March	1 November, for 15 November
15 April, for 1 May	

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KNOWING ONE BIG THING

/// Russell A. Hunt

In December I attended a conference in Germany that I think might be of some interest to Inkshedders. For two reasons: partly because of the way it was organized and partly because it was concerned with approaches to literature (empirical ones) which are not common in English or traditional literature departments.

The conference was sponsored by the University of Siegen, in central Germany. It began with dinner on Wednesday night, and over the next two days there were four half-day plenary sessions, with all 50 delegates arranged around a square of tables. The organizers had asked all the delegates to send in short "position papers" (they averaged about four pages) well before the conference; these were photocopied, assembled into bound volumes, and mailed to participants a month in advance. At the conference, each of the sessions focused on one specific theoretical or practical issue, and a number of the position papers were designated as especially relevant to that issue. At various points in the discussion, the moderators (who worked in pairs) might put a specific person "on the spot" and ask him for an extemporaneous summary of her or his recent research. This was usually--at least it was in my case--informally pre-arranged (the night before, one of the next day's moderators asked me if he could put me on the spot the next afternoon). The moderators had often picked an important phrase or passage out of the "spottee"'s paper, and put it up on the overhead while the speaker tried to wriggle out of the implications of what she'd incontestably said.

I was surprised and impressed at how well it worked. The two days' worth of discussions were animated, focused, interesting and useful. I met more people (exchanges started in public often continued over coffee or dinner) than I have at any conference--except Inkshed, of course. Those of us whose interest in Inkshed is fuelled partly by the desire to do something about dreary conferences at which one paper session with two perfunctory ceremonial questions is followed by another might do well to think about such a model. The only thing missing was inkshedding, and I may try to introduce that when the group meets next in Amsterdam in two years.

The subject matter and political role of the conference also might have some relevance to Inkshedders. There is a growing number of scholars in Europe who are interested in escaping from what many of them see as the dead hand of "hermeneutic studies"--traditional literary studies based on interpretation--and approaching the phenomenon of literature with other questions than "what interpretation will this work support?" in mind. (This phenomenon seems strongest in Germany and Holland, incidentally; and perhaps weakest in England and France, from which countries there were no participants.) This is partly a matter of academic politics, as universities in Europe--certainly in Germany--are under a good deal of social and financial pressure these days, and traditional literature departments seem to be pretty solidly closed shops. But it's just as much a matter of an attempt to understand the phenomenon of literature from a number of different disciplinary standpoints. The disciplines of psychology, philosophy, linguistics,

sociology, communication, and media as well as literature, were all represented at the conference--held together by one big central idea, that empirical methods have important things to say about phenomena like literature.

For people like me, trained to think of literature as the preserve of academic literary criticism, the idea that such disciplines and such methods have important contributions to make has been hard to accept. But I think it's getting increasingly clear that those of us who are interested in understanding how language--especially written, "literary" language--is learned and works need to pay attention to what's happening across those disciplinary boundaries, and this conference made it even clearer.

Anybody who'd like a list (or copies) of some of the most interesting position papers should drop me a note (my BITNET/NETNORTH address is HUNT@UNB). It's planned that expanded versions of the position papers will be published in Poetics and in SPIEL (Siegerer Periodicum zur Internationale Empirischen Literaturwissenschaft). And if you'd like information about the organization founded at the conference--der Internationale Gesellschaft fur Empirischen Literaturwissenschaft, or IGEL--let me know that, too. (I can tell you here that Igel means "hedgehog" in German, and we all know, because Tom Newkirk has reminded us, that while the fox knows many things, the hedgehog knows one big thing. I know it's true because I met one, who was wintering with the family I stayed with in Ohrsen.)

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REVIEW: FRAMES OF MEANING

/// Douglas Vipond

Frames of Meaning: The Social Construction of Extraordinary Science, by Harry M. Collins and Trevor J. Pinch. London: Routledge & Kegan Paul, 1982. 210 pp. ISBN 0-7100-9011-0.

As if writing teachers didn't have enough on their plates already, Greg Myers suggests (College English, October 1986) that a whole new discipline is relevant to composition studies, the sociology of science. Myers reviewed three books: Gilbert and Mulkay's Opening Pandora's Box, Collins' Changing Order, and Lynch's Art and Artifact in Laboratory Science. Myers gave reasons why this work should be of interest to writing teachers, researchers, and theorists, but what caught my eye was his passing reference to an earlier book by Collins and Pinch on parapsychology, which "many people skip." Although I usually find Myers persuasive, I wondered whether a book about parapsychology would have much to do with writing. At least, it likely wouldn't have much to say about what to do on "Monday morning" . . . or would it?

The "extraordinary science" in the title refers to psychokinesis, mind over matter, and specifically to Uri Geller's claims in the 1970s that he could bend metal objects by solely mental means. What became known colloquially as "spoon-bending" was called, in more refined circles, "Paranormal Metal Bending" (PMB). This book can be read as an extended case study of the conflict between advocates and opponents of PMB. I was surprised to learn that advocates included some prominent physicists. In fact, one chapter describes in detail (too much detail, perhaps) some consistencies between parapsychology and quantum physics.

Collins (a sociologist) and Pinch (who holds a Ph.D. in physics) were participant-observers in the confrontation between PMB advocates and skeptics. In their efforts to dwell in both communities, they found it surprisingly easy to believe in the correctness of whichever they happened to be in at the time, although not when they sat in their offices at the University of Bath. Thus, for instance, they became believers in spoon-bending when they were in "the remarkable cultural climate of the West Coast of the USA" (23). "Participant-observation" acquires new meaning when we learn that Collins and Brian Pamplin, a physicist, used hidden cameras to investigate children who were said to have PMB abilities. Pamplin and Collins' letter to Nature on these "mini-Gellers" in turn played a significant part in the development of the debate. Never, the authors add wryly, has participation in the sociology of science been taken so far.

According to believers in PMB, mind can influence matter: some people can bend rods by thought alone. It's one thing if a fringe element in California believes this, but if widely accepted it's quite another--in that case these claims would constitute nothing less than a scientific revolution. Thus it is no accident that the central character in this book is not Uri Geller but Thomas S. Kuhn.

Collins and Pinch find Kuhn's views on scientific revolution useful, but only if interpreted in a "radical" sense, a sense with which Kuhn himself, they concede, would undoubtedly disagree. In particular, Collins and Pinch use two key terms from The Structure of Scientific Revolutions, "paradigm" and "incommensurability," demonstrating how these terms can illuminate the debate between PMB advocates and skeptics. What the authors find so useful about paradigm--and this is where they part company with Kuhn--is that paradigm can be taken to imply the inseparability of thought and action: scientific concepts and scientific practice (i.e., experimentation) cannot be teased apart.

As for incommensurability, it is taken by the authors in the literal sense of "having no common measure," rather than the weaker sense of "logical incompatibility." Thus, to describe the debate between believers and skeptics in terms of paradigm incommensurability is to go part way at least towards explaining why the two sides were doomed to "talk through" each other, and why no amount of logical proof or experimental evidence was sufficient to convert either side to the other's view.

But it would be misleading to give the impression that Collins and Pinch are interested solely in parapsychology or even solely in science. Rather, the book is meant to be about the relationship between different cultures, "an area of concern normally referred to as the problem of rationality" (1).

Collins and Pinch study different scientific cultures merely as a convenient place to examine empirically some problems of cultural discontinuity. They would like to generalize their findings to differences between cultures of all kinds as well as to differences between historical epochs. Their aim, however, is not to account for why there are discontinuities, but rather to describe what to look for, what to expect.

"Some readers may still be wondering what all this has to do with writing programs" (Myers 606). There are several answers to this. First, teachers of scientific and technical writing may be interested in the discussion of the Pamplin-Collins' article in Nature. Collins in effect deconstructs the article by describing differences between what "really" happened (he was hiding behind a one-way mirror during the experiment) and what was eventually published. More important, however, is the idea that for any set of events a number of descriptions ranging from "sloppy" to "scientific" are always available. Scientific descriptions can be made more sloppy by microscopic inspection of moment-to-moment procedure, drawing attention to differences between what was really done and what was claimed to have been done. However, scientific reports are not normally subjected to the kind of "aloppification" that Collins practices here. This only happens at times of crisis.

A second application is broader in scope. We've heard a lot lately about writing as "social process," but it's easy to shrug off the term as simply the latest buzzword. Thanks to the efforts of scholars such as Jim Reither, however (College English, October 1985), it's becoming clear that to understand writing as social process we have to understand more about how knowledge is created and used; "writing and knowing" are inextricably linked. By this account, we need to be as concerned with knowing as with writing. What are "knowledge communities," and how do they create and disperse "facts," "truth"? I end up, then, agreeing with Greg Myers: It is worth listening to sociologists describe the ways scientific communities determine what counts as knowledge (regardless of whether "paradigm incommensurability" is a term to use on Monday morning).

Acknowledgments. I thank Russ Hunt for critical suggestions and SSHRC for financial support.

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Request for information: British Columbia Council of Principals of Colleges and Institutes has established an **Instructional Development Advisory Committee**. This committee is looking into Reading, Writing, and Thinking Across the Curriculum. If you have a program in effect, please send information to

Ruth D'Hollander
Capilano College
2055 Purcell Way
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REVIEW: TOWARD A GRAMMAR OF PASSAGES

/// Chris Bullock and Ardiss Mackie

Richard M. Coe. Toward a Grammar of Passages. Carbondale: Southern Illinois U.P., 1988.

Richard Coe is a rhetoric and composition theorist with a remarkably consistent focus of concern. From his "Rhetoric 2001," which won the Freshman English News prize in 1974, through Form and Substance: An Advanced Rhetoric, right up to the present, Coe has been concerned with what he calls, in the work under review, "the rhetoric of form." By this he means the role that forms play in generating or constraining content, or substance. Coe's rhetoric of form originates with the new rhetoric of the forties and thereafter, but, unlike some concepts from that source, it remains both a fertile and an undeveloped area of concern. This makes Coe's work of particular importance to teachers of writing, who are likely to interpret the process approach identified with the new rhetoric more in terms of invention than arrangement. This book offers a practical tool for applying the "rhetoric of form" in the teaching of writing, and later in this review we will try to establish exactly how practical this tool is.

Toward a Grammar of Passages consists of a preface and five chapters, together with an apparatus of appendixes, notes, glossary, lists of works cited and index. Chapter One argues the need for a way of describing the structure of "passages," the "patterns of thought" that sentences make when joined in paragraphs. Chapter Two examines some of the ways the structure of passages has been approached and argues for the value of Francis Christensen's generative rhetoric of the paragraph. Chapter Three outlines the discourse matrix, a reworking of Christensen in the form of a straightforward graphical representation of levels of generality in paragraphs. Chapter Four examines the applications of the matrix by detailing several specific studies conducted by Coe's students in China and Canada. Chapter Five relates the matrix to the "communicative contexts" (74) of passages, touching on the work of Foucault, LeFevre, Berlin and Otman.

For writing teachers, it is probably Coe's claims about the application of the discourse matrix that will determine the worth of Toward a Grammar of Passages. However, testing these claims is made less simple by the multiplicity of applications Coe associates with the matrix. The matrix, he claims, can illuminate paragraph theory, identify characteristic clause patterns in the discourses of different cultures and specialities, pinpoint flaws in poor writing, unify aspects of discourse "usually discussed piecemeal and/or as static oppositions" (65), and explain certain types of punctuation.

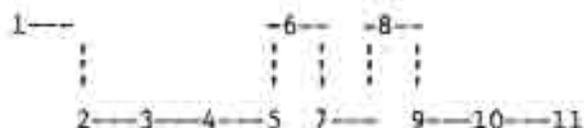
We must leave it to some more diligent researchers to test the range of applications Coe claims. But to get the feel of the matrix, we tried a brief application in the field of contrastive rhetoric, the study of culturally determined rhetorical patterns.

We adopted the following procedure, which Coe suggests, for using the matrix: (1) divide the text into T-units (a T-unit is an independent clause); (2) number the T-units consecutively; (3) analyze the text according to where each T-unit connects in the text and whether the T-unit is subordinate, coordinate, or superordinate to other T-units; (4) illustrate the connection and hierarchy of the T-units by joining the numbers with lines.

We used the matrix in this way to analyze two samples of student work from basic ESL students. ("Basic" here means a TOEFL equivalency of 250-320). The first sample was written by an Arabic-speaking student in response to the question "Do you think parents should live with their grown-up children?"

1. Parents have high and respected positions in the family.
2. The mother suffers from pregnancy and delivery.
3. She remains awake for many nights to keep her child comfortable.
4. She gets sick when her child is ill and gets worry when he is away.
5. The father works hard to keep his children healthy and well educated.
6. We should treat our parents gently and politely and take care of them when they get old as they take care of us when we are very young.
7. We do not expect other people to take care of our old parents in special homes as they do not expect other people to take care of us when we are very young.
8. In our religion nobody can enter heaven if his parents are angry at him.
9. Our prophet said "The heaven is under the mothers feet".
10. He also was asked by some one about his best advice and his answer was "your mother then your mother then your mother then your father."
11. In Koran God mentioned taking care of parents more than hundred times.

The matrix identified, through the position of T-units six and eight, that this student is not yet writing in a strictly linear, or English rhetoric, pattern:



The teacher could suggest a rearrangement of the text, like this:



In the reworked matrix, the two reasons given for parents and children living together are developed in a more hierarchical pattern.

The second sample was written by a Chinese (Mandarin) speaker in answer to the question "Do you think physical health affects mental health?"

So Coe's matrix does take time to learn, and it doesn't catch all the elements involved in contrastive rhetorics. However, it does focus on the existence of contrastive rhetorics, and would enable students writing culturally different rhetorics to adapt to the linear English model. In this area, then, we can support Coe's claim that the discourse matrix advances the teaching of writing. In the other areas, we may simply say that Coe has written a stimulating book, with a range of claims that need further testing.

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Works Cited

- Kaplan, Robert B. "Cultural Thought Patterns in Inter-Cultural Education." Language Learning 16 (1966): 1-20.
- Oi, Kyoko. Cross Cultural Differences in Rhetorical Patterning: A Study of Japanese and English. University Microfilms International. 1984.

BOOK NOTICES

/// Chris Bullock

Recent publications by Inkshedders include:

Michael D. Moore, Jim W. Corder, and John J. Ruszkiewicz, A Writer's Handbook of Current English. Third Canadian edition, Gage, 1988.

First it was Corder and Avis, then Moore, Avis and Corder and now it's capitalized Moore with lower-case Corder and Ruszkiewicz and HCE has become WHCE. But though the label and contents have changed a little the basic package is the same; namely a traditional handbook and a modern process rhetoric rubbing shoulders in a text that is probably the most thoroughly Canadianized of the originally American composition texts. Traditionalists may wish for more Part A ("Conventions of the language"), new rhetoricians may wish for more Part B ("The Writing Process") and Mike Moore will probably go on providing both and being very successful indeed. (Both traditionalists and new rhetoricians will likely appreciate the Instructor's Manual, which combines answers to exercises and course outlines with a cutting edge list of books on the theory and practice of composition.)

Paul Nay-Brock, Who's Doing What? AATE, 1988. (Available from CCTE Publications, 215 Paterson Hall, Carleton University, Ottawa, ON K1S 5B6, \$24.)

Australian Inkshedder Paul Nay-Brock reviews teaching approaches, courses, accreditation practices, evaluation, and so forth in English at the secondary level in each Australian state and territory. Many innovative ideas for the English curriculum come from Australia, and this book should provide much state-of-the-art inspiration for Canadians.

A BIBLIOGRAPHIC ADDENDUM

/// Rick Coe

Reading the January Inkshed, especially Fred Burghardt's seminal piece on adult basic literacy students, I feel impelled to suggest several additions to the literacy bibliography.

Bartholomae, David and Anthony Petrosky. Facts, Artifacts and Counterfacts: Theory and Method for a Reading and Writing Course. Upper Montclair, NJ: Boynton/Cook, 1986.

Christie, Frances. "Language and Schooling." Language, Schooling and Society. Ed. Stephen N. Tchudi. Upper Montclair, NJ: Boynton/Cook, 1985. 21-40.

de Castell, Suzanne, Allan Luke, and Kieran Egan, eds. Literacy, Society, and Schooling. Cambridge, UK: Cambridge UP, 1986. Especially to Burghardt's point is Shirley Brice Heath's essay on "Critical Factors in Literacy Development." See also Heath's other piece and articles by Graff, de Castell and Luke, Cole and Griffin, Herriman, and Kintsch.

Freed, Richard C. and Glenn J. Broadhead. "Discourse Communities, Sacred Texts, and Institutional Norms." College Composition and Communication 38.2 (May 1987): 154-165.

Freire, Paulo. Education for Critical Consciousness. New York: Continuum, 1973.

Luke, Allan. "Dick and Jane in Canada: A Critical Analysis of the Literacy Curriculum in British Columbia Elementary Schools, 1945-1960." Diss. Simon Fraser University, 1986.

Sperling, Melanie and Sarah Warshauer Freedman. "A Good Girl Writes Like a Good Girl: Written Response and Clues to the Teaching/Learning Process." Technical Report No. 3, Center for the Study of Writing. May 1987.

For those of us who teach academic/professional writing, there are also a limited number of relevant empirical studies (though one should consider the extent to which inductive empiricism is a fruitful approach to a definition of this discourse).

Faigley, Lester and Kristine Hansen. "Learning to Write in the Social Sciences." College Composition and Communication 36.2 (May 1985): 140-149.

Herrington, Anne J. "Writing in Academic Settings: A Study of the Contexts in Two College Chemical Engineering Courses." Research in the Teaching of English 19.4 (December 1985): 331-361.

Horowitz, Daniel M. "What Professors Actually Require: Academic Tasks for the ESL classroom." TESOL Quarterly 20.3 (September 1986): 445-462.

McCleary, William J. "A Case Approach for Teaching Academic Writing." College Composition and Communication 36.2 (May 1985): 203-212.

Walzer, Arthur E. "Articles from the 'California Divorce Project': A Case Study in the Concept of Audience." College Composition and Communication 36.2 (May 1985): 150-159.

Wilkinson, A.M. "A Freshman Writing Course in Parallel with a Science Course." College Composition and Communication 36.2 (May 1985): 160-165.

(I'm also tempted to suggest a deletion, namely Robert Pattison's seductive but mis-leading On Literacy, which is indeed "politically radical," but in what I believe is ultimately an elitist and rightwing sense.)

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CALL FOR PAPERS

/// Leslie Sanders

For a double issue on "Women and Literacy," scheduled for Fall/Winter 1988, Rita Cox and Leslie Sanders, guest editors of Canadian Woman Studies/les cahiers de la femme seek reflective articles, in English or in French, on any aspect of women and literacy, or on specific programmes for women and/or growing out of women's groups. The issue will include material from learners and tutors/facilitators in literacy programmes; articles on projects in Canada and abroad; general articles on women and literacy; book reviews; and a bibliography.

Articles should be geared to a general audience, be no longer than 2500 words, be typed, double-spaced, with notes following the article. Please send two copies, along with a brief biographical note and an abstract of your article. Final selection will depend on the decisions of our editorial board. Please send your work to: Canadian Woman Studies, 212 Founders College, York University, 4700 Keele Street, Downsview, Ontario M3J 1P3. DEADLINE: 1 June 1988.

Editorial Inkshedding

/// Kay Stewart

Special Issues for next year:

PEDAGOGICAL NOTES

Deadline: September 1

Brief (1-4 pp.) but detailed suggestions/comments/questions about teaching strategies, assignments, aids, marking, and similar concerns. Please include information about the teaching context (type of institution, course, students, etc.).

FEMINIST PERSPECTIVES ON READING AND WRITING

Deadline: November 1

NON-TRADITIONAL STUDENTS

Deadline: December 31

Values and Evaluation

August 14 - 16, 1988

Littledale Conference Centre, St. John's, Newfoundland

If you are considering attending the conference but have not yet returned the Registration Form from the March Inkshed, please do so as soon as possible, or return the revised version included below.

Note the DEADLINES (dates by which we need to receive your material):

- May 31 -- Pre-registration Forms (including information about the nights you will need rooms at Littledale)
- \$10.00 Pre-registration fee
- List of Recommended Readings (optional)
- June 30 -- Program Proposals
- Complete Paper (if you are willing to have your paper circulated in advance)
- Pre-conference Inksheddings on the conference theme, or other aspects of the conference
- \$70.00 Remainder of Total Registration Fee
- \$285.00 (Optional) Pre-conference tour

UPDATE ON PROGRAM: Proposals (from both former Inkshedders and newcomers) are varied and provocative, suguring well for one of the best Inkshed Working Conferences yet. They cover a range of topics relating to the theme, including evaluating processes rather than products in student writing; collaborative evaluation sessions as a method of staff development; defining values in academic discourse; evaluating women's language and feminist criticism; valuing style; valuing values;--and more. Most people say they prefer to present their papers orally, so if any of you want to express your views on that issue please let us know. We'll send out a program in early July. In the meantime if you want more information about the program or participants let me know.

Even if you don't want to submit a formal proposal for a paper or presentation for the conference, we'd be pleased to have informal written responses on some aspect of the conference theme from as many of you as possible--pre-conference Inksheddings, if you like--which we'll send out before the conference, anonymously or not, as you wish.

PRE-CONFERENCE TOUR: Only one person so far has expressed interest in the three day pre-conference tour, which provides an opportunity to explore some of the truly remarkable wildlife sites of the province, including the world's largest puffin colony and second largest gammet colony, and the most southerly herd of caribou. At \$285.00, including meals, it's not cheap, but if you have an extra three days to spend here and are interested in experiencing some spectacular parts of the province the tour (operated by a young biologist, with knowledgeable guides) seems good value. We need a minimum of twelve people to book the tour.

Inkshed Working Conference
VALUES AND EVALUATION
August 14 - 16, 1988

PRE-REGISTRATION FORM
(Please return this form by May 31)

Name _____

Institution _____

Mailing Address _____

Phone Numbers (home) _____ (work) _____

I plan to come to the conference _____

I have not decided, but expect to know by _____

I would like to come provided I can get funding from
my institution _____ some other source _____

I would like to come, but prefer not to prepare a paper _____

I am willing to spend approximately _____ (hours) or _____ (days)
doing preparatory readings if I find them interesting

I am interested in the pre-conference tour _____; please send information _____

I enclose Pre-Registration fee, to ensure a space at the conference,
and to help cover initial costs _____ \$10.00 \$ _____
OR

I enclose full Registration Fee (including most meals) -- 80.00 \$ _____
OR

I have already paid the Pre-registration Fee of \$10.00 and am
enclosing the remaining \$70.00 _____ \$ _____

Please book accommodation at Littledale Conference Centre for the
following nights:

Aug. 11____, Aug. 12____, Aug. 13____, Aug. 14____, Aug. 15____

I will need a single room @ \$35.00 per night for _____ nights = \$ _____
or a double room @ \$40.00 per night for _____ nights = \$ _____

I will be sharing a room with _____

FULL REGISTRATION FEES ARE DUE ON JUNE 30 (\$70.00 in addition to the \$10.00
Pre-Registration fee.)

PROGRAM PROPOSAL FORM

(The program will be drawn up from submissions received by JUNE 30).

1. FORMAL PAPER:

Title of Proposal _____

Approximate Length (number of words) _____

I prefer to deliver my paper orally _____
to have my paper circulated before the conference _____

I expect to have my paper completed by _____ (no later than
JUNE 30 if it is to be circulated in advance)

Please attach an abstract of 100 to 200 words, preferably typed, on a separate sheet of paper. Add further comments if you wish, for example about the kinds of participation and preparation, if any, you would like to encourage from your audience.

2. SESSION OR EVENT OTHER THAN A FORMAL PAPER:

Dialogue _____ Debate _____ Workshop _____ Film/Video/Slide Presentation _____
Dramatization _____ Poetry Reading _____ Other (Specify) _____

Describe the session, including information about other participants you would like to include in your session. Include as many extra sheets of paper as you need.

RECOMMENDED READINGS

I recommend the following, which have been important for my own thinking, and which have a direct bearing on the theme of the conference.

Please provide complete bibliographic references, and, if you list more than three items, indicate which three seem to you most valuable for our purposes. It would be useful to have your comments on each item. Deadline for these lists is MAY 31.

Send replies, proposals, money, suggestions, and anything else that seems appropriate to:

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709-753-2270 (home)