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Peitho

a publication of the coalition of women scholars in the history of rhetoric and composition

In this issue:

Editor's Letter

Dear all

I am pleased to present to you the combined Spring/Fall 2010 issues of *Peitho*.

Much of this combined issue focuses on the topic of the Coalition Wednesday night session at the 2010 C's. Based on feedback from the 2009 session in San Francisco, the 2010 Louisville session attempted to examine new ways of mentoring and professional development—the remix, revisit, rethink, revise, renew of the conference's call for papers.

We are pleased to present here a number of the presentations from that session. Marcy Tucker's "Holding Hands and Shaking Hands: Learning to Profit from the Professional Mentor-Mentee Relationship" argues for looking

(Continued on page 5)

Holding Hands and Shaking Hands: Learning to Profit from the Professional Mentor-Mentee Relationship

Marcy Tucker

Scholars and students of feminist movement understand that we should never assume that anything is *natural* to any particular group; however, those of us who teach rhetoric and composition, and especially those of us who are female and who support interactive pedagogies, have long contended with the assumption that we are (or should be) nurturing. To a significant degree, women in Rhetoric and Composition remain framed in traditional views of women's roles: bound to motherly expectations for and about our professional roles, despite years of scholarship arguing otherwise. Many of

Peitho fleeing the seduction of Leda appearing on an Apulian red figure vase, ca. 350-340 B.C.E.

J. Paul Getty Museum
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us are still the "sad women in the basement" (Miller 1991) and any number of other descriptors that name the devaluing of our professional status.

Much of this is related to the still-prevalent notion of composition as service-work, where teaching involves the labor intensive and time consuming "tidying up" of student papers (Schell 1992) and where love is the dominant trope (Brannon 1993). Even when teachers do not personally display nurturing characteristics, their interactive pedagogies may still lead their students to see them as the source of maternal intimacy (Jarratt 1991). My own experience has shown me that this issue is compounded once we leave our doctoral programs—where we have the luxury of a shared theoretical framework—and are dispersed via the job market to campuses at which we may very well be the only compositionists in residence. It is indeed a difficult transition. Add to this the countless other adjustments that the newly-degreed academic faces, and the process of professionalization can seem overwhelming. Aisenberg and Harrington (1988) describe this complicated process of woman's professionalization as *transformation*, an "intellectual and emotional process whereby women acquire a new identity, transcending the limitations of the identity defined by the old norms" (20). Transformation is arduous, because as newcomers to the profession, we undergo much personal change and also simultaneously acquire extensive knowledge about the workings of our professions.

We could obviously use some help, and it makes sense to turn to another female who has experienced transformation herself—what many of us call a mentor. Paula J. Caplan (1995) argues that when we are faced with the challenges that academia poses for women, our two most powerful sources of help are an understanding of the system and the support we get from each other. Mentors are particularly important for new faculty or faculty from historically marginalized groups, such as women of color and/or first-generation college graduates, who are less "at home" with the culture of academe and who have few or no family members or friends who can relate to the "psychic turmoil" of their minority status in academia and of associated class and racial politics (hooks 1994). Because these women may lack vital support systems outside of their work environments, they can feel entirely dependent on their colleagues for assistance and leadership.

Regardless of our race, class, or professional ranking, *all* women need guidance and support. Because we all have very different and particularly specific needs from one day to the next, we should utilize *several* mentors and thereby create our own support systems based on the individual strengths of our colleagues. But before we are tempted to leap into a mentoring relationship, we need to examine what it means to mentor and be mentored. I outline below six different types of mentors, and while this list is far from exhaustive, it helps clarify how the expertise of each differs, yet still complements each other. My hope is that this list will inspire readers to imagine other types of mentoring roles, both for ourselves and for those we mentor, and in doing so we can better compartmentalize and customize our needs and the best options for meeting them.

The Guidebook Mentor

It was 1929 when Virginia Woof's *A Room of One's Own* was published. She wrote of being the audacious trespasser at "Oxbridge" who was barred entrance to the library without the accompaniment of a Fellow or letter of introduction. In many ways, those Fellows and Scholars are still protecting their turf, so this mentor can serve as your Fellow to open doors for you and introduce you to the intricacies of academia. There are policies articulated in the *Faculty Handbook* (however vague or ambiguous), and there are policies *de facto*. Unarticulated rules serve as a power mechanism that works especially well when women remain silent. Breaking a rule could bring condemnation, while deliberately asking what the rules are could make us appear paranoid (Caplan). Women without mentors can be thwarted by insiders/gatekeepers who carry the rules and regulations in their heads and refuse to share them, further marginalizing them and impeding their success (Bishop 342).

The Guidebook mentor is someone who is willing to share accurate information with you. New, junior, and contingent faculty may lack the experience and exposure to recognize and understand the many nuances present in their department, college, or university. When a mentee has had limited employment in academia or has had a not-so-wonderful graduate experience, she has no basis of

comparison of institutional norms between what actually is "normal" and what is not. For many reasons, this mentor should be a senior or advanced professor or administrator. As such, she is likely to be someone who may have already established a network of other women on- and off-campus and she is privy to the unofficial "histories" that provide precious insight into the climate of a particular campus. This mentor, then, is an especially important asset to you in that she can refer you to someone who has information and resources to help you, if she can't. She also has the means to introduce you to others on campus, in the local community, and in the larger academic community and disciplines, thus increasing your visibility and expanding your career opportunities. Aside from knowing the rules, the Guidebook, especially when tenured, may be willing to report wrongdoings or voice a complaint for you if your untenured status causes you fear of reprisal, or if you suspect your complaint will be dismissed or ignored.

The Political Advisor Mentor

No, this mentor does not (necessarily) help you win a high post, but she does know how to navigate the "political" nature of the academic workplace, especially in regard to gender politics. Women frequently enter the academic arena with lower expectations toward entitlement than male colleagues (Carli 1998); we have a more difficult time setting competitive boundaries (Barash 2006); and we forfeit personal power by directly voicing our needs and expectations (Heinrich 1995). We frequently engage in "invisible nurturing" by performing work without getting confirming beforehand that it will be acknowledged for tenure/promotion purposes (Caplan). We take on extra responsibilities for the sake of our students or each other, causing our own work to suffer in the process. The Political Advisor knows that we can't please everyone, nor can we say "yes" all of the time. Her expertise, then, is valuable in helping us recognize the best times and ways to say "no" (a very specialized art, even for the rhetorician) as well as to whom it is most wise to say "yes." The Political Advisor can help you learn negotiation strategies and the value of being your own campaign manager (self-promotion). Because asking for fewer students or more money can evince "the crass masculinist values of power and self-interestedness" for females (Brannon 460), this mentor helps you escape the alternative of remaining silent by teaching you how to be recognized and/or compensated for the work you do. Her insight into power-dynamics particular to your campus makes her an especially helpful resource toward determining which obligations (committees, for example) will most strategically satisfy service requirements and facilitate fruitful networks among colleagues.

The Task-Master Mentor

While the "life of the mind" prospers in unhurried solitude, we know that the intersections between our personal and professional lives and the multitude of roles we play in each represent a far different reality. This mentor is skilled in active-focused strategies for coping with workloads, deadlines, and the concomitant stress. Because she is action-oriented, she can teach us ways to deal productively with our stress instead of avoiding or denying it. She may encourage us to manage scheduled short blocks of time in which to prioritize the article draft that gets shoved aside when the day-to-day demands of teaching and service intercede. You may also chose (as I do) to have this mentor impose specific deadlines on you and/or monitor your progress; in this regard, this particular mentor does not necessarily have to be a senior colleague, but may very well be someone else who needs a task-master in *you*.

The Risk-Taker Mentor

Successful people know failure; what helps make them successful is their willingness to take risks coupled with their ability to handle rejection. In academia, the saying "nothing ventured, nothing gained" is especially true, but the reality is that rejection is frequent and ongoing, especially in terms of publication and competitive acceptance rates.

Aisenberg and Harrington (1988) find an extremity in women's reactions to having their scholarship rejected: they shelve the work instead of revising and/or resubmitting it. Aisenberg and Harrington find that women may also not take "visibility as a goal" and instead hold out for work that "makes a significant contribution." In other words, they harbor "disdain for the pedestrian project" (34). A tendency to take failure personally

may not be, however, an entirely personal venture. It should be noted that in oppressive situations, the myth of meritocracy and the subsequent conclusion that failure is always individual lends itself to such thinking and feeling, and, as such, deflects accountability away from the dominant group. Wendy Bishop (1990) finds evidence of such in our disciplinary scholarship when she cites Robert Conner in "CCCC Voices" (*Rhetoric Review* 1988) and his response to the problem of being "outsiders" in a patriarchal system:

> You will only be outsiders as long as you define yourselves that way. All you have to do to get on the bus is some quality work. Yes, it is a meritocracy. But that's all it is. Nothing else—not race, professional status, gender, religion, clothes style, sexual orientation, or brand of underwear—decides whether or not you succeed in getting recognized. (qtd. in "Learning Our Own Ways" 342)

Bishop accurately argues that this contention opens the door for women (and other minorities) to be blamed for below-par work with no acknowledgement having been denied access or of not having (insider) knowledge of the rules. Nonetheless, to regard failures—even seemingly insignificant ones—as indicators of worth instead of opportunities for improvement is counter-productive. The Risk Taker is a mentor who will help you de-personalize failure and avoid self-blame by reminding you of the frequency of rejections in comparison to acceptances, and that what may be rejected in one venue will be accepted in another or that the amount of work needed to turn success into failure is minimal. Whether it is a publication rejection or negative student evaluations, this mentor refuses to allow you to focus on the negative; instead, she forces you to turn things around. The critical feedback provided by reviewers, while often frustrating and sometimes brutal, can be necessary toward improvement. The following mentor can address this need in a more positive (and less threatening) way.

The Critic Mentor

Much like the risk-taker, this mentor provides honest and constructive criticism. Isolation is a professional hazard, especially if you are the only _____ scholar in your department or on your campus. Having someone who is willing to observe your teaching or review your scholarship is an absolute necessity. Choosing a mentor whose opinion and knowledge you value and respect will not only facilitate your getting the most valuable feedback for the sake of improvement, but will also allow you to gain confidence from knowing what you do well and having it recognized. Finding a critic with whom you feel safe will facilitate your ability to accept her criticism, because you know that her feedback is offered in good will and that her skill has facilitated her own successes.

The Hand Holder Mentor

Although each of the aforementioned mentors can offer their mentees emotional support, sometimes we simply need the comfort that comes from understanding and encouragement. Knowing that others tackle the same issues as you do can bring a much needed sense of relief. Indeed, the reciprocal sharing of struggle binds us together and reigns us in when we become our own worst critics. My experience has taught me that having this type of mentor who has recently been in my ranking is especially important, because her past experiences are still fresh in her memory and are still contextually relevent, but her successful push past them keeps me grounded; she shows me, then, that there is the proverbial light at the end (or on the other side) of the tunnel.

Having a voice that can be heard in a safe venue not only keeps us sane, but it reminds us of the reasons we are educators. Acknowledging our emotions in healthy ways with the help of others maintains an awareness that there is so much more work to be done to advance women in academe, but that we must strategically facilitate that change.

Seeking Mentors

When seeking mentors, it is important to distinguish between a role model and a mentor, although we may certainly consider our mentors as our role models. A role model is essentially chosen without consent (we want to be someone like her), and a person's simple desire can bring a role model into being (Fisher 1988), but a mentoring relationship is consensual. Agreements should actually be articulated, much as the business deal they are. I shake hands on the agreements made with my mentors—a gesture that seals the deal with mutual respect. Because women's outsider status creates a

common ground for seeking change, the professional choices we make are often complimentary (Aisenberg and Harrington). Because of this, many women are anxious to help each other, but are also extremely busy. We should make our desire to be mentored clear to a prospective mentor and seek their agreement. We should also not be hurt if they cannot manage to accept more work and must therefore decline our request. We should seek mentors who challenge us and who are both trustworthy and honest.

Responsibility in the workings of a mentor relationship lies on both sides. As the mentee, we must possess the ability to admit mistakes and to accept criticism; after all, we have sought mentors who have obviously done something right. We cannot be afraid to ask for help, and even when their advice or criticism is not what we expect, we should maintain an open mind. When that advice turns out to be profitable to us, we should remember to follow-up with our mentors and let them know that their help proved useful and it is appreciated.

A final note on mentors: throughout this article, I have referred to female mentors, and while I contend that female experiences are shared and unique in many ways, I do want to remind readers of the value of male mentors for the very same reasons I have argued in regard to female mentors, as I have personally profited greatly from the mentorship of male colleagues. I also want to remind readers of the mentors-in-print that are always readily available to us through the published scholarship of our disciplines, much like the scholarship I have employed in this piece.

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(Continued on page 24)

(Continued from page 1)

for multiple mentors—not just one—in order to promote professional development. Melissa Nichols' "Intentional Mentoring" presents mentoring options and possibilities for those of us who teach in small departments, where we might be the only compositionist and in need of disciplinary mentoring. Kirsten Benson and Casie Fedukovich's "Mentoring, an incantation" presents both sides of mentoring—the confusion, the frustration, the illumination, the reward—in the form of a pantoum poem, a wonderful addition to our normal presentation of academic articles.

In an attempt to bring the often fruitful Roundtable discussions to a wider audience, each Roundtable group was offered the opportunity to write up their discussions for publication in *Peitho*. The Digital Spaces group took up the challenge. We are pleased to present their collaboratively developed heuristic that illustrates the "core aspects of our work and the epistemic reach of the work that we do." From this heuristic, they also developed a list of ways to document digital work for the job market, pre-tenure, and tenure review. *Peitho* hopes to continue publishing Roundtable discussions in the future.

Two other articles round out our combined issue. Cara Minardi's "A Selection of Secondary Texts Concerning Ancient Women" identifies "women trained in rhetoric during Hypatia's lifetime as well those who were educated and similarly trained centuries before her." Many, if not all, of these women have not been seriously studied by rhetorical historians; Minardi's article serves as a rich resource for those of us looking for women rhetoricians in the past. Finally, Lisa Mastrangelo and Lynée Lewis Gaillet bring us a piece questioning the notion of "presentism" and how it impacts the stories we tell.

We hope you enjoy this double-issue. As always, submissions for publication are very welcome; please don't hesitate to contact us to talk through possibilities.

Intentional Mentoring

Melissa Nicolas

Jonnika Charlton and Shirley K. Rose's recent survey revealed that over the past twenty years, WPA work has become increasingly dominated by women, but the number of tenured and tenure-track WPA positions has actually decreased (119-23), leaving significant numbers of female WPAs with much responsibility, little institutional clout, insufficient resources, minimal job security, and unclear paths to advancement. These challenges highlight the need for mentors—those experienced in dealing with these institutional realities—who can provide mentees with strategies and resources to navigate these sometimes rough waters. Mentoring, therefore, should not only be considered something that occurs between a graduate student and her advisor but rather a career-long need for women as they continue to shape WPA work.

Perhaps nowhere is the need for mentoring so acute as it is for WPAs at small liberal arts colleges (SLACs) where 64% of WPAs are women (Gladstein, Lebduska, and Regaignon). Because most doctoral education—and WPA preparatory work—occurs at large research universities, very few SLAC WPAs have the training, experience, or preparation needed for the SLAC environment. Once on campus, a WPA often has no senior colleague in her field, as many SLACs have only one compositionist on staff.

Recognizing these problems, WPAs from small liberal arts colleges recently created a group, SLAC-WPA, to provide a forum for addressing administrative issues (and professional development concerns) that are the greatest concerns at these colleges. Currently, membership in the SLAC-WPA is limited to members of the Annapolis Group—a national group of liberal arts colleges. One of the most pressing concerns that has surfaced in SLAC-WPA is the need for mentoring, and SLAC-WPA is looking at ways to facilitate and support mentoring across institutional and geographic boundaries. Because until now, mentoring has largely been an informal and somewhat random activity (with the notable exception of the CWSHRC Wednesday night meeting before CCCCs), there are few models for SLAC-WPA to emulate as we begin our mentoring work. To facilitate conversations about mentoring, I have begun the "SLAC Mentoring Project." What follows are descriptions of four pieces of this project.

1. *Actively solicit mentors and mentees*. Since SLAC-WPAs are often isolated on their campuses, it is necessary to be proactive in matching potential mentors with mentees. To that end, I have created a "Mentoring Project Interest Form" and have invited all SLAC-WPA members to participate in the mentoring project. On the form, participants can indicate whether they wish to receive or provide mentoring or both. Other questions on the form address the types of issues participants may want to discuss, as well as their number of years of experience in the field. When enough participants have indicated interest in the project, I will match people based on their interests and geographic locations. Being intentional about mentoring catalyzes relationships that might normally develop more organically in larger programs.

2. *Create spaces and structures for mentoring to occur on/in*. A very real challenge for all mentoring relationships is time. Even when mentor and mentee are located in the same area, finding time in already jam-packed schedules is not easy. When mentors and mentees must also navigate geographic distance, the challenge becomes even greater. While people on the same campus may find serendipitous moments to grab coffee or go to lunch, mentors and mentees at different locations must be more deliberate about their interactions. It is all too easy in long-distance mentoring relationships to succumb to "out of sight, out of mind," even when both parties have the best of intentions. Therefore, a critical piece of the SLAC Mentoring Project is to create spaces for these relationships to develop. One obvious place to begin is setting aside time at our annual meeting (or other professional gatherings like CCCCs or the WPA conference) for conversations to take place. For example, I have also proposed a working session at the annual CWPA conference where mentors and mentees can come up with a "mentoring plan" that

might include things like how and when they will communicate and when and where they might meet face-to-face. In addition to conversation, though, these relationships may have a better chance of flourishing if they have some task or project to complete.[1] To that end, Small Talk: Newsletter for the Small Liberal Arts College WPA will host a regular "Mentoring" column where participants will be invited to share stories, tips, and projects. The hope is that by aiming to produce something concrete and that "counts" for tenure, mentors and mentees will be able to prioritize their relationship.

3. *Create postdoctoral positions*. Several SLACs are experimenting with these positions. At my institution, for example, we currently have two postdoctoral positions, and for the coming year, we are excited to be welcoming two additional postdocs. These positions are at the rank of visiting assistant professor, and they are two-year appointments. In addition to being a member of the English department and teaching in our first-year writing program, colleagues in these positions have the opportunity to gain administrative experience in first-year writing program administration, WAC, or the writing center. One of the goals of creating these positions is to provide new graduates with a way of learning about life at a SLAC before making a long-term commitment to one. Postdoctoral positions at my institution have a built-in mentoring component: a tenured WPA and I (a soon-to-be-tenured WPA) work with our postdocs on everything from program design to assessment to faculty development to job search strategies. When we interview for these postdoc positions, we make it clear to candidates that this kind of support is one of the main advantages of taking such an appointment. This arrangement also benefits our university as we are able to bring in new voices and new perspectives on a regular basis, a rotation that is unusual in small departments.[2]

4. *Create career-long mentoring opportunities*. When I introduced the topic of mentoring at the SLAC meeting, I was surprised by the number of mid-career professors who spoke up about wanting to be mentored. This makes sense if we think about our careers as dynamic and ever-changing. The desire for guidance, advice, and most importantly, support, does not stop once we have established ourselves in a position; each stage of our careers comes with its own set of challenges and questions. In some ways, it may even be more difficult for a mid-career woman to ask for mentoring because she has come to be viewed as a mentor to newer scholars. Creating mentoring opportunities for women throughout their careers not only provides them with emotional and professional support but also helps make them more productive in terms of publishing and grant winning (Jaschik). Additionally, despite gaining ground in terms of sheer numbers in the academy, female professors, on average, still earn less than male professors (June).[3] While the wage gap may be closing, the fact that any gap remains highlights just one of the many obstacles female academics face in negotiating the political and cultural climates on their respective campuses. Mentoring women throughout their careers, therefore, may aid in closing this gap by helping women break through some of the remaining institutional barriers.

While the old-boys' networks of the past were harmful to the women, minorities, and even other men who were not allowed access to them, there is an important lesson to be learned from those informal but powerful networks. In that system, men looked out for other men, providing advice, opportunities, and even jobs to members of their networks. Today, women in composition studies can create open and welcoming networks that aim to support individual members of the profession for the betterment of the field. Because women represent a majority of the members of composition studies, we have the power and the voice to re-imagine what mentoring could and should look like. Mentoring is an important issue because so much of our personal and professional success—as well as the future of the field—depends on it.

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(Continued on page 24)

Mentoring, an incantation

Kirsten Benson, Casie Fedukovich

Casie
The field doesn’t wait for us while we meet in your office,
students shuttled into, through, out of schools, bodies not reducible to data,
but we have so much to learn from them: I am novice, and we talk about the sharp turns,
the shifting ground of qualitative studies, and you offer consolation for those projects unrealized.

Kirsten
Students shuttled into, through, out of schools, bodies not reducible to data,
But oh, they are data, don't forget, and how are you defining them?
The shifting ground of qualitative studies. You say I offer consolation
for those projects unrealized.
Consolation is yours. But not forever!

Casie
They *are* data. I don't forget. And how am I defining them?
These things are self-evident, I say.
Consolation is mine. But not forever.
Not forever, not even past that first draft when we're back in your office over the quad.

Kirsten
These things are self-evident, you say.
And I say, no, not really. Show me your thinking.
Consolation is not forever, not even past that first draft when
we're back in my office over the quad.
Is that a question? Let's make an appointment now to meet in my office.

Casie
And you tell me, no, not really. It’s not self evident. I labor to show you my thinking.
It feels like work before the work has started. Is this the way it feels? Is this the field?
I can't tell if that's a question, you add. We make an appointment to meet in your office.
I think, no participants yet, yet hours of writing, talking, the shakiness of new ideas.

Kirsten
It feels like work before the work has started. Is this the way it feels? Is this the field?
I remember the sting of feeling this, once upon a time. The work before
the work IS more of the work than you realize.
You think, no participants yet, yet hours of writing, talking, the shakiness of new ideas,
But entering this field feels shaky. Keep going—you're getting it, now.

Casie
You tell me you remember the sting of feeling this way. You tell me, the work before
the work IS more of the work than I realize.
I'm skeptical, but I listen. I'm resistant, but I start to hear, through pen edits, through long talks.
You tell me, entering this field feels shaky. You tell me to keep going, that I'm getting it now.
A little bit of success, a lot of failure, but I move forward. And you show me how experts enter the field
before entering the field.

Kirsten
You're skeptical, but you listen. You're resistant, but start to hear, through pen edits,
through long talks.
Resistant listening. (Might be a new topic, there. Just kidding.)
Whatever you call it, it's working.
A little bit of success, a lot of failure, but you move forward. You think I show you how experts enter the field
before entering the field,
but no one is expert to start off with. Move forward.

Casie
Resistant listening? (A new topic? I hope you're kidding.) Whatever you call it, it's working.
It's working because it's more than researcher and researched, it's working because we work together.
No one is expert to start off with, you say. I trust, and I move forward.
Slowly, but forward.

From the authors: *We imported the idea for this project from Corinne Glesne's "Tourist Dollars" (in Noblit, Flores, and Murillo,* Postcritical Ethnography: Reinscribing Critique*, 2004), an ethnopoem detailing the researcher's experiences in India. By framing fieldwork as a poem, instead of a traditional academic article, Glesne forces a reconsideration of the generic demands of research while also asking her readers to "see" the research site in all its richness.*

The Coalition of Women Scholars' 2010 C's session emphasized mentoring relationships, a topic that felt like a natural fit for the polyvocality and embodiment offered through ethnopoetics. The form of the pantoum, which Glesne also used, is a form based on repeating lines. While a traditional pantoum would repeat verbatim the second and fourth lines of the first stanza as the first and third lines of the second stanza—carrying this alternating repetition throughout the piece—we adapted this form to fit our goal: to collaboratively write a piece that highlighted our own voices, yet was bound and made consistent by interlaced lines and incantatory repetition.

We were excited to present an embodied text on mentoring that relied on the points of view of both the mentor and mentee. One interesting exploration involved the actual creation of the poem: we worked together, in the same room. Technology has made collaboration easy, even at a distance, but we feel that this proximity—laughing and chatting between writing stanzas, taking breaks together, negotiating lines, words, images—colored the experience for both of us.

Audio version of the poem

http://cwshrc.org/wp-content/uploads/Kirsten-and-Casie-poem.WMA

Women in Digital Spaces Roundtable Report

Table Leaders: Kathleen Ethel Welch, Tarez Samra Graban
Participants: Alice Myatt, Stephanie Ceraso, and Dahliani Reynolds

At the 2010 CCCC Coalition mentoring roundtable on "Women in Digital Spaces," Kathleen Ethel Welch and Tarez Samra Graban led a discussion with participants on what it means to work *digitally* in feminist pedagogy and rhetorical theory. For us, this question led quite naturally to two interrelated threads:

1. the various ways we do digital work in rhetoric and composition and
2. how we have described and valuated this work in our various institutional contexts, especially if we are advanced graduate students or junior faculty at institutions whose review, tenure, and promotion criteria do not explicitly account for such work, or in departments where histories of rhetoric and composition are not a focus.

What emerged from our conversation was a heuristic of five aspects. We call this a *heuristic* because it simultaneously illuminates what we understand to be core aspects of our work and the epistemic reach of the work that we do.

1. Researching, envisioning, and articulating "digital spaces" as gendered masculine, feminine, or different categories
2. Theorizing digital spaces, including considering how "teaching in digital spaces" differs from or provides an alternative to articulating a universal "digital pedagogy"
3. Developing a new vocabulary to contextualize our work that comprises a combination of interests, talents, and expertise (e.g., digital humanist, researcher of digital spaces, teacher in digital spaces, etc.), and applying this vocabulary proactively
4. Devising ways to document what we do, even in non-traditional genres or venues
5. Extending questions raised by any of the above toward other disciplines, or toward other activities in our discipline.

From the fourth aspect of this heuristic, we generated a list of ways to document digital work specifically for graduate student portfolios, job portfolios, and pre-tenure reviews:

- Developing (and maintaining) an online portfolio, with links to teaching, student work, and collaborative or individual projects, including projects for which funding was sought but not received.
- Writing brief summations of how we have taught with technology or in hybrid environments for each course we teach, including examples of assignments. These summations can easily be folded into a teaching philosophy statement, grant proposals, or annual reviews later on.
- Collecting digital artifacts from each class we teach. With student permission, this may include gathering samples of the work they produce in digital environments.
- Keeping evidence of e-mail or other correspondence regarding projects on which we collaborate, even informally.
- Keeping evidence of significant listserv or blogging activity, or of ways our websites and blogs serve the discipline (i.e., by offering bibliographies, resources, or clearinghouses).
- Adding a category to the CV for "curricular and administrative projects" or "curricular and digital projects."

Finally, we considered that there are ways of conducting each activity that could be considered more conservative or at-risk, depending on the contexts in which we study or work.

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Participants: Alice Myatt (amyatt1@gsu.edu), Stephanie Ceraso (slc94@pitt.edu), and Dahliani Reynolds (dar60@pitt.edu).

A Selection of Secondary Texts Concerning Ancient Women

Cara Minardi

Robert Connors's 1992 "The Exclusion of Women from Classical Rhetoric" argues that "…the search for a women's tradition in the discipline has been a failure…[because]…women were definitively excluded from all that rhetoric implied in its disciplinary form" in the ancient world; that is, they were excluded from schools of rhetoric (65). Connors' argument is based on a definition of rhetoric that is narrow; it includes antagonistic public discourse and the discipline of rhetoric as taught in schools alone (73, 77).

Feminist scholars have responded and continue to respond, often by depending on Aristotle's notion of rhetoric as the available means of persuasion and by considering alternate sites of rhetorical activity. While feminist scholars have applied Aristotle's definition to a variety of places and historical periods, scholarship about ancient women and rhetoric is particularly pertinent for the purposes of this essay. For example, Andrea Lunsford's 1995 *Reclaiming Rhetoric: Women in the Rhetorical Tradition* includes work by Susan Jarratt and Rory Ong about Aspasia and C. Jan Swearingen's discussion of Diotima. Molly Meijer Wertheimer's *Listening to Their Voices: The Rhetorical Activities of Historical Women* (1997) includes an article about Egyptian women's rhetoric by Barbara S. Lesko and another about Roman women's rhetoric by Robert W. Cape, Jr. while Cheryl Glenn's *Rhetoric Retold: Regendering the Tradition from Antiquity through the Renaissance* (1997) includes a chapter of ancient women's rhetoric. Joy Ritchie's and Kate Ronald's 2001 *Available Means: An Anthology of Women's Rhetorics* includes secondary texts about Aspasia, Diotima, and Hortensia. Jane Donawerth's 2002 *Rhetorical Theory by Women before 1900*, in addition to texts concerning Aspasia, includes texts written by Pan Chao and Sei Shonagon. Carol S. Lipson's and Roberta Binkley's *Ancient Non-Greek Rhetorics* (2009) includes Roberta Binkley's article about women's prophecy in the ancient Near East and Carol S. Lipson's study of Egyptian tomb autobiographies. These significant studies recognize rhetorical activities of women and provide a better understanding of ancient rhetorical practices. In many ways, they demonstrate that research in the area of ancient women's rhetorics is just beginning.

Complicating research about ancient women is a paucity of primary texts. In response to the lack of texts, feminist scholars turn to secondary texts to include women in the rhetorical tradition. Cheryl Glenn's *Rhetoric Retold: Regendering the Tradition from Antiquity through the Renaissance* is a good example. Glenn's groundbreaking study instigated a debate over the use of secondary texts, which appeared in the 2000 issue of *College English*.[1] Although a complete discussion of concerns expressed is outside the scope of this article, I note it here because while the variety of discussions about the use of secondary texts is important to how feminist historiographers conduct research, without dependence upon secondary texts, research about ancient women simply cannot be conducted.

My study of Hypatia of Alexandria (355-415 ACE) is dependent upon secondary texts for her recovery. Secondary sources make clear that Hypatia received rhetorical training in order to teach, administer her own school, and advise high-level political leaders successfully. If ancient women were excluded from schools of rhetoric, how could Hypatia have lived a public life that demanded her rhetorical prowess? Context supplied some answers and considering her particular place and time supplied other answers. I discovered her empowerment was a complex tangle of familial birth in conjunction with mixed ancestry and historical timing. Roman Alexandria was a syncretic city that synthesized Egyptian, Greek, and Roman customs and practices. For this reason, women of mixed ethnic ancestry, in particular, had access to greater legal and social freedoms. As I discovered names of additional women, it was apparent that many were involved in pagan and Christian communities where women were educated and expected to participate as writers and teachers. No doubt, the presence of the Library of Alexandria influenced the amount of research,

studying, and teaching in which that city's population engaged. As a teacher and scholar, Hypatia had access to the library's vast holdings and I asked: whose work may she have read there? My work, then, identifies ancient women educated in rhetoric during Hypatia's lifetime as well those who were similarly trained centuries before her. These women probably did not attend schools of rhetoric, as Connors claims; instead, documentation suggests they were trained in rhetoric by family or community members who believed women needed to be educated for the benefit of all.

The belief that women should be educated often stems from ideology about the soul. For example, Platonists, Neoplatonists, Pythagoreans, and Neopythagoreans believed that the soul was without gender, and therefore, that education was vital for men and women. While I am not connecting the two schools of philosophy to support a linear narrative, they hold some important ideals and practices in common that need mention because of their application to women.[2] For Platonists, the only difference between men and women was a physical one. As Allen details "…women needed to struggle harder to attain wisdom than men…30 years of education [was required] for men and 40 years [was required] for women" (68). The goal of Platonists and Neoplatonists, Pythagoreans and Neopythagoreans was to discipline the body to assist ascension of the soul—the body mattered little—if at all. Gender then, mattered very little in terms of one's capacity for education, intellect, and virtue and some women became so highly educated they earned the title of philosopher.

Following this doctrine, women were important members of the Neoplatonist Plotinus's school (O'Meara 83). Germainae (Geminae) and her daughter, with whom Plotinus lived platonically, are sometimes named as disciples of Plotinus (Ménage 73) and were sometimes called philosophers (Kersey 5). In the fourth century ACE, the wife of the Neoplatonist Ariston, Ampliclea, was also a philosopher (Kersey 5). Ménage, citing a text entitled *Theriaca,* identifies Arria (third century ACE) as learned in Neoplatonic philosophy, and Amphilla (fourth century ACE), Iamblichus' daughter- in-law as a Neoplatonist as well (25).

Both the Pythagoreans and Platonists, as well as later Neopythagoreans and Neoplatonists, tended to be endogamous, that is, they married and lived among their own ideological community. The practice of endogamy must have seemed vital, especially in late antiquity, in light of threats to paganism by Christianity. The practice of endogamy probably supported the belief that there was an "… unbroken succession of divinely inspired teachers who both taught and practiced the Platonic mysteries" (Athanassiadi 4). The succession of teachers followed one of two paths: 1. women were related, by blood or marriage, to philosophers or 2. a woman who distinguished herself in her knowledge of philosophy could become heir to her teacher's knowledge or to his school. The names and activities of some of these women have been documented, however, it is likely that many more were not. Could it be that women were not documented as students and teachers of philosophy because their attendance was so common that their participation did not seem worth noting? In some philosophical groups, such as the Platonists and Neoplatonists, the Pythagoreans and the Neopythagoreans, the assertion certainly seems plausible.

Early Christians adopted old and familiar pagan customs: they expected women to be present and participate in mixed-sex study groups where their questions were seriously addressed (Brown 151). Like Christian men, many early Christian women travelled on a variety of holy missions. Men preached and converted men in public. However, women could move more freely among women in their homes or in public and were often successful evangelists (Bellan-Boyer 50). The working relationship between St. Paul and St. Thecla[3] demonstrates the practice.

Pagan notions of asceticism influenced the monastic movement and ascetic Christian women were essential to the support of the early Church. Through their wealth, they established churches and convents and supported important Christian men in their work (Brown 152). Women's convents allowed women to study, teach and learn, and influence others, in some cases through copying and disseminating important texts themselves (Brown 369). Brown explains that books could often only be borrowed from upper-class women with libraries, as few others had the time, money, or inclination to build a library collection (370). Indeed, the presence

and influence of women in early Christianity was so necessary and common that they were taken for granted (Brown 152).

In the fourth century, sexually integrated practices began to change. In response to pagan accusations that Christians engaged in bizarre sexual practices, Emperor Licinus enacted a law for the eastern provinces that demanded men "…not appear in the company with women to attend the sacred schools of virtue or to receive instruction from the bishops" (Brown 141). No doubt, the later tradition of sex segregation carried into the modern era and led us to believe sex-segregation was extensively practiced in early Christian communities. It was not.

What follows are sketches of the women I have identified as part of Hypatia's potential community. I include secondary sources, the only documentation available, where evidence of their lives may be found. Following an entry on Hypatia, the first group includes pagan and Christian women Hypatia may have known or known of and whose lifetimes intersected her own (c. 350-415 ACE). The second group includes earlier Pythagorean and Neopythagorean women (c. 6-2 BCE) whose works may have been in the collection of the Library at Alexandria, and whose work Hypatia may have read. My hope is to unveil the names of women engaged in rhetoric and rhetorical activities in the ancient world from c. 6 BCE until Hypatia's death in the fifth century ACE. Separated by hundreds of years, what the women named below have in common is that they were educated, engaged in scholarly pursuits, and taught or led others in some capacity, sometimes publicly.

While I am not suggesting that the women named below were the only ones or that they worked in the same community, I am arguing that women participated in a variety of communities and in a variety of capacities, places, and historical periods and that Hypatia may have known, or known of, their work. Although the women named below generally lived in the Mediterranean, they are not homogenous: they lived in different places; the material conditions of their lives varied; they are pagan and Christian; widows and avowed virgins. My study centers upper-class women because those are the women documented in historical sources. However, their locations, social and material conditions, access, and constraints are as varied as their interests. My focus below is on the myriad of ways their participation in public life was empowered by their contexts and material conditions. I have provided as many details of each woman's life as possible. However, more research is needed of each woman to more fully understand each of them, their contributions, and their value to the history of rhetoric.

Hypatia of Alexandria (Neoplatonist Alexandria, 355-415 ACE)

Hypatia was a Neoplatonist philosopher, teacher, political advisor, and school administrator. She received her education from her father Theon, the last known librarian of the famed Library of Alexandria. The city of Alexandria, because of its library and the number of scholars studying there, provided opportunities for women to study, write, and teach; some positions were publicly funded.[4] The ancient texts indicate that Hypatia was well regarded in Alexandria and that her reputation as a teacher was known all over the Mediterranean. She reportedly taught in private and in public; her most famous student was the Church Father Synesius of Cyrene. She was murdered in 415 by a mob. To this day, the murderers and their motives have not been identified. See *The Ecclesiastical History of Philostorgius: As Epitomized by Photius Patriarch of Constantinople* (in Deakin 158; Ménage 26), *Ecclesiastical History* by Socrates Scholasticus (in Deakin 143-148; Dzielska 6, 17-18; Fiedler 59; Ménage 26, 27; Waithe 172; Wider 53, 58), *The Chronicle of John Malalas* (in Deakin 159), *Chronicle* by John, Coptic Bishop of Nikiu (in Deakin 148-149; Fiedler 61), Damascius' *Life of Isidore* (in Deakin 140-143; Dzielska 18, 56; Wider 53), and the *Suda Lexicon* (in Deakin 137-139; Dzielska 18; Fiedler 57). For significant discussions about Hypatia see Deakin, Dzielska, Ménage, Waithe, and Wider.

Pandrosion (Unknown affiliation, Alexandria, c. 290-350 ACE)

Pandrosion of Alexandria was a teacher of mathematics who has been misidentified as male. Frost explains that Pandrosion was probably a younger contemporary of the mathematician Pappus and that Pappus was older than Hypatia's father, Theon, which means that Pandrosion and Hypatia were separated by one or two generations (Frost 132). Discovery of Pandrosion as a teacher of mathematics,

in addition to our knowledge of Hypatia's life and work, certainly suggests that Alexandria was one place where women may have had more access to learning and teaching than in other parts of the ancient Mediterranean world. See Pappus, *Collection*, book III (Frost in Deakin 127-133). For discussions about Pandrosion, see McLaughlin (16-17) and Netz (197).

Macrina/Makrina the Younger (Christian, Neocaesarea, c. 270-340 ACE)

Macrina the younger was born in Neocaesarea to an aristocratic family. During labor, Macrina's mother had a vision of St. Thecla, which the family understood as a prophecy about the child's destiny (Brown 278). Macrina's grandmother, Macrina the Elder, was a student of Gregory Thaumaturgos who taught Greek philosophy and Christian doctrine, hence the family seems to have believed that women should be educated (Waithe 140). Macrina the Younger was a Christian woman who took a vow of celibacy after she was widowed. We know about Macrina because her brother, Gregory of Nyssa, wrote two books that document her model Christian life, *De anima et resurrection* and *Vita Macrinae*.

Beagon observes "Macrina [was] a Socratic figure and [who] is several times explicitly called 'teacher' by Gregory" (Beagon 170). She is credited for being the only teacher to the youngest member of the family, Peter (Brown 278). An extant letter written by Basil of Caesarea claims that Macrina the Younger, following her grandmother, preserved the teachings of Gregory Thaumaturgos by oral tradition and used her knowledge to educate a community of celibate women (Alexandre 443; Lefkowitz and Fant 330). Waithe tells us that in *De anima et resurrection* Macrina demonstrates her knowledge of Greek philosophy, namely that of Plato and Aristotle, through discussions with Gregory and asserts that Macrina "…belongs among those women in the ancient world who actually occupied themselves with philosophy" (Waithe 163). Basil's letter claims Macrina "…was widely renowned [and] had done battle [while] several times preaching [about] Christ," indicating that she used her classical education, probably including training in rhetoric, in her efforts to spread Christianity (qtd. in Alexandre 443).

See Gregory of Nyssa's *De anima et resurrection* (in Waithe 139-168) *and Vita Macrinae* (in Lefkowitz and Fant 327-330) and Gregory's letters (in Alexandre 443; Lefkowitz and Fant 330). For discussions about her life, see Brown (270-278) and Beagon (170-172).

Marcella (Christian, Rome, 325-412 ACE)

Marcella was a Roman widow who used her home as a salon for women before converting it into a convent. Her home was also a venue for eastern clergymen to meet. She was well educated and owned a large Greek library, resources she used to teach women (Brown 369). In a letter to Principia about Marcella, St. Jerome claims that Marcella delighted in divine scripture, was teacher to Paula and Eustochium, and that she could quote Plato (Schaff 515, 517). When St. Jerome visited Rome and spent time with Marcella, she asked him questions about scripture and disputed his answers, according to Marcella, so she could learn how to answer objections (Schaff 517). Their sessions demonstrate her familiarity with the Socratic method, which she employed as a student and a teacher. St. Jerome also credits her with the public identification and condemnation of heretics (Schaff 519). Her activism against them suggests knowledge of rhetoric, especially since she was persuasive and, on at least one occasion, heretics stopped their teaching in response to her. She was beaten when the Goths sacked Rome and died from her injuries a short time thereafter (Clark 102). See Jerome's letter *To Principia* (in Schaff 513-522). For details and discussion about her life, see Brown (259-284, 366-386), Clark (28-29), and Drijvers (246-248).

Melania the Elder (Christian, Spain, 342-411 ACE)

Melania was an heiress and widow who was born in Spain and later moved to Rome (Clark 53). She was a learned woman familiar with the Church Fathers including Origen, Gregory, Stephen, Pierius, and Basil, among others. Palladius credits Melania's laborious study of Church Fathers that enabled Melania to reach the heights of Christian awareness (Palladius LV.3). In 374, she moved to Nitria to join the large ascetic community located in the outskirts of Alexandria. Later that year, she went on pilgrimage to Palestine with them. When the group reached Palestine, they were arrested. After speaking with her, the judge let the travelers go free, indicating Melania's effective use of persuasion (Brown 279).

Melania convinced her son, daughter-in-law, and granddaughter to give up their property to join ascetic communities (Palladius LVI.4). She taught, financially supported, spread and defended Christianity "…in so doing, she fought with beasts in the shape of all the senators and their wives who tried to prevent her…" (Palladius LIV.4). In 377, she moved to Jerusalem where she established and led a convent that included fifty women, sustained by the endowment she left upon her death (Brown 379). All extant examples detail her private and public rhetorical activities. See Palladius's *The Lausiac History* (Chapters XLVI, LIV, and LV). For discussions about Melania, see Brown (259-284, 366-386) and Clark (53-54).

Paula (Christian, Rome, 347-404 ACE)

Paula was part of St. Jerome's and St. Marcella's circle. She was a widowed Christian woman who took vows of celibacy when her husband died. Paula could read Greek and Hebrew and she supported Jerome financially in order for him to translate the Bible from Greek into Latin (Brown 369). See letters between St. Paula and St. Jerome (Schaff 127, 130, 136). For discussions about Paula's life and activities, see Brown (259-284, 366-386) and Clark (53-54).

Eustochia/Eustochium (Christian, Rome, 368-420 ACE)

Eustochia was a Roman woman who, supported by her mother St. Paula, chose to remain a virgin and dedicate herself to study. She is credited with translating the Bible from Greek to Latin alongside St. Jerome; their text would eventually be known as the Latin Vulgate (Anderson and Zinsser 75). See letters between St. Jerome and Eustochia (in Schaff 85, 128, 405). For a discussion about Eustochia, see Anderson and Zinsser (74-75) and Clark (53-54).

Olympia/Olympias (Christian, Constantinople, 368-408 ACE)

Olympia was the daughter of a politician at the imperial court in Constantinople. After her husband died, rather than remarry as expected, she devoted herself to Bishop John Chrysostom (Clark 53-54). She donated much of her wealth to Chrysostom and built a convent adjacent to his Episcopal palace, which housed 250 women. Palladius documents that "…[s]he engaged in no mean combats for truth's sake, instructed many women, addressed priests reverently, and honored bishops; she was accounted worthy to be confessor for truth's sake" (Palladius LVI.2). In 391, the bishop of Constantinople ordained her a deaconess in the Church (Brown 265). Her position and wealth empowered her to teach and lead others, activities that demanded rhetorical activity. See Palladius' *The Laustic History* (Chapter LVI). For discussions about Olympia, see Brown (259-284, 366-386), Clark (53-54), and Holum (71-72, 143-144).

Pulcheria (Christian, Constantinople, 399-453 ACE)

Pulcheria was the daughter of the emperor Arcadius and the older sister of Emperor Theodosius II. She was educated in Greek, Latin, and probably in rhetoric alongside her brother (Holum 81). Her brother, Theodosius II, ascended to the throne in 408 at the age of seven. In 412 Pulcheria took charge of the royal household, directing even her brother's education, and at this point, "…she became known in society at large as the emperor's [Theodosius II's] 'guardian'" and regent (Holum 91). In 413, she and her sisters, Flaccilla and Marina, took vows of virginity. On July 4, 414, Theodosius II bestowed the honorific title of *Augusta* on her, which included official, albeit limited, public power. After Emperor Theodosius II died in 450, Pulcheria became empress, a position she maintained until her death in 453. Although a politician rather than a teacher, I include her here because of her engagement with rhetoric in three areas: first, because of her documented habit of debating with her brother about policy; second, as regent, and later empress required to manage affairs of state; and third, as the leader and teacher of an ascetic Christian community at Hebdomon palace (Holum 196). See Holum's book for a lengthy discussion about Pulcheria that considers textual and archeological sources (79-112, 130-147).

Eudocia/Athenäis (Converted Christian, Athens and Constantinople, 401-460 ACE)

Eudocia learned Greek and Latin literature, philosophy, rhetoric and logic, astronomy, and geometry from her father, the Athenian rhetorician Leontius. Eudocia is "…one of the best attested woman writers from antiquity," probably because of her synthesis of classical and Christian styles and themes (Plant 3). Her poetry included centos and her epic was about Constantanius' war against

Magnentius (Plant 3). She also wrote and delivered an encomium (lost) in praise of Antioch in 438/9 on her way from Constantinople to the Holy Lands that earned her "…great acclaim…" (Plant 198). While Plant and Ménage claim that her encomium was delivered to the general public, Holum argues she delivered it to the senate while sitting on a jewel encrusted throne (Holum 187). In either case, Eudocia used her rhetorical training to speak to a public assemblage and her encomium delighted the audience. In appreciation, the city erected two statues of her, one of gold placed in the senate, and one of bronze placed in the sanctuary of the Muses (Holum 187). Holum claims that Eudocia used her rhetorical skills to persuade her husband Theodosius II on public matters and that he listened to her with great care (121). On Jan 2, 423, Theodosius II declared Eudocia *Augusta*, indicating that he took her advice seriously (Holum 123).

Some historians credit Eudocia with the establishment of the University of Constantinople. However, Holum claims she "…took an interest in stabilizing academic life in the dynastic city and in honoring successful teachers" but did not establish it (126). In a political move for power, enemies charged Eudocia with adultery in 443; Theodosius II believed the charges, and she left for Jerusalem, never to return to Constantinople (Holum 194). Her educational and writing efforts continued in Jerusalem where she "…attended the lectures of Orion, professor of literature" and wrote until she died in 460 (Holum 220). See Socrates Scholasticus the *Ecclesiastical History* (in Ménage 16), Evagrius (in Ménage 16), Nicephorus (in Ménage 17), and *The Chronicle of Malalas* (in Holum 114). For translations of Eudocia's poems, "The Martyrdom of St. Cyprian," "Homeric Cento," and "The Baths," see Plant (198-209). For discussion about her life and work, see Brown (48-79, 112-130), Clark (124-171), and Holum (48-79, 112-130).

Sosipatra (Neoplatonist, Pergamum, 4th century ACE)

Eunapis' *Lives of The Sophists* documents the life of Neoplatonist and teacher, Sosipatra (Ménage 12). Sosipatra was born in the early part of the fourth century and was of noble birth (Pack 98). She became the wife of the philosopher Eustathius who was governor of Cappadocia. After her husband died, Sosipatra returned to her native city, Pergamum.

> According to Clark,
>
> Sosipatra did actually teach philosophy. As a widow she returned to [her home in] Pergamum, where her friend the philosopher Aedesius educated her sons, and she was his rival in philosophy: she 'set up her chair' in her own house, and students would come to her after they had heard Aededius' lecture. We find her delivering an inspired discourse on the soul, in a state of exaltation: but she has first demolished various arguments, so it is clear she is not merely possessed, the ignorant vehicle of some greater force. (Clark 133)

Since Eunapis' account makes the claim that Sosipatra could "…demolish various arguments," she probably had some training in rhetoric (Lefkowitz and Fant 334). See Eunapis' *Lives of the Sophists* (in Lefkowitz and Fant 333-334;). For discussions about Sosipatra's life see Clark (130-134), Ménage (12), and Pack (198-204).

Asclepigeneia/Asklepigenia (Neoplatonist, Athens, c. 400-500 ACE)

Asclepigeneia was the daughter of Plutarch of Athens who became a teacher of Neoplatonism; her most famous student was the influential Neoplatonist, Proclus. Waithe claims Asclepigeneia taught Proclus theurgial aspects of Neoplatonism (203). Asclepigeneia either became director of the school of Neoplatonism in Athens when her father died in 430 ACE or co-director of the school with her brother Hierius and their colleague Syrianius (Vivante 172; Waithe 201). Athanassiadi, who charts the succession of Neoplatonist teachers, argues that familial terms were commonly used among Neoplatonists, even when biological connections did not exist. She argues that Asclepigeneia was, therefore, not Plutarch's daughter, but his heir. Teachers often bequeathed schools to their best students, which means Asclepigeneia's academic excellence earned her the honor. Athanassiadi's chart of teachers also names a second Asclepigeneia, who was related to Proclus. Both may have been related to Aedesia. For a translation of pertinent passages of Marinus' *Life of Proclus* see Elder and Bryant (257) and Waithe (203). For a discussion of Asclepigeneia, see Vivante (172-173) and Waithe (201-203).

Aedesia/Aidesia (Neoplatonist, Alexandria, fifth

century ACE)

Aedesia married the Neoplatonist Hermeias (Athanassiadi 6). She may have been the sister or niece of Syrianus and she was related to Proclus and the younger Asclepigeneia (Athanassiadi 29). The *Suda Lexicon* documents that "…[b]oth [her sons] studied philosophy under Proclus, with their mother acting as pedagogue when they came to him," demonstrating her knowledge of philosophy and ability to teach it (Whitehead "Aidesia"). Damascius, in *his Life of Isidore*, states that after her husband's death, Aedesia ensured the chair of Neoplatonic philosophy in Alexandria for her sons (qtd. in Athanassiadi 5). Aedesia was educated in Neoplatonist philosophy, taught her sons, and earned the respect of her community. See Damascus *Life of Isidore* (in Athanassiadi) and "Aidesia" in the *Suda Lexicon* (Whitehead).

Theano I (Pythagorean, Croton, 6th -5th BCE)

According to ancient sources, Theano I, daughter of Brontinus of Croton, was Pythagoras' (c. 570-509 BCE) wife (Ménage 48). Theano wrote *On Piety* (in Plant 70; Waithe 12-13), *Pythagorean Apophthegms* (in Allen 145; Plant 70; Waithe 12; Wider 31), *Philosophical Commentaries*, sometimes collected as *Female Advice* or *Letters* (Plant 70; Wider 32-33). Ghougassian titles the same text "The Indulgent Woman" (18-21). Theano also wrote *On Virtue* and *On Pythagoras*, lost texts. *On Piety* is concerned with the application of harmony (law and justice) to the domestic sphere and "…alludes to the metaphysical concepts of imitation and participation," all of which applied to women as well as men (Waithe 12). Theano I also argues that the Pythagoreans "… believed everything has been formed conforming to Number since in Number resides the essential order," a primary tenet of Pythagorean philosophy (Wider 31).

Plant claims that the *Pythagorean Apophthegms* consists of sayings attributed to, but not written by Theano I. The text comments on Pythagorean philosophy and its application to the domestic sphere and includes discussion of the "…three key concerns of a wife: the way she should bring up her children, how she should treat the servants, and how she should behave virtuously toward her husband" (Plant 69). These texts are consistent with Pythagorean philosophy that held that the Greek *polis* was based on the family unit; *harmonia* and virtue were generally thought to move from the *oikos* (domestic sphere) to the *polis* (public sphere). Valuing *harmonia* in the home reflects the value of women understanding philosophy for the Pythagorean community, as well as their responsibility to disseminate it. Wider claims Theano I may have headed the Pythagorean School, perhaps with her sons, after Pythagoras' death. For translations of her work and information about Theano's life, see Glenn (29-33), Plant[5] (68-75), Waithe (12-15), Wider (26-40), and Vivante (158-159).

Most sources indicate that Theano I and Pythagoras had five children, three of whom were daughters, Arignote, Damo, and Myia. All of their children were teachers and writers in Pythagoras' school (Ménage 48).

Arignote (Pythagorean, Croton, 6th -5th BCE)

Arignote was a writer who also edited texts and co-wrote with her mother (Vivante 159; Wider 29). She was the author of *Rites of Dionysos* and either wrote or edited a book on the mysteries of Demeter entitled *The Sacred Discourse* (see discussions in Vivante 159, Waithe 12, and Wider 29).

Damo (Pythagorean Croton, 6th -5th BCE)

None of Damo's works are extant. Meunier states, however, that she "…wrote a commentary on Homer" (qtd. in Wider 29). Reading Diogenes Laertius, Wider claims Pythagoras left his commentaries to his daughter for safekeeping in order to guide Pythagorean practice after his death. Pythagoras' actions suggest Damo "…was most likely an active and important member of that philosophic school" and demonstrates the role women played in maintaining Pythagorean philosophy (Wider 29). Wider includes a discussion about Damo's importance to the Pythagorean community (11-12).

Myia (Pythagorean Croton, 6th -5th BCE)

Myia was known to epitomize Pythagorean virtue (Wider 29). One letter written by Myia is extant and is a discussion about how to raise a child. For a translation of Myia's letter to Phyllis see Allen (152-153), Plant (79-80), and Waithe (15-16).

Perictione I (Pythagorean, Athens, circa 6th century BCE)

Glenn (32), Ménage (61), Pomeroy (*Goddesses* 134), Thesleff (111), and Waithe (32) claim that

Perictione I was a Pythagorean philosopher who may have been Plato's (428-427 BCE) mother. Waithe notes similarities between Plato's *Republic* and Perictione's *On the Harmony of Women*, and concludes that either Perictione I was influenced by Plato, or that Perictione I was Plato's teacher (Waithe 32). Some scholars have claimed that the work by Perictione is a forgery because of shifts in dialect. However, Thesleff argues the evidence indicates that were two women who wrote philosophy named Perictione, now referred to as Perictione I and II. Perictione I (6th century) wrote *On the Harmony of Women* Perictione II (4th or 3rd century) is credited with authorship of *On Wisdom* (Thesleff 111).

Like Theano I, Perictione I's work, *On the Harmony of Women*, forwards the idea of moderation and the traditional responsibilities of women, however, she also argues that women should be philosopher-rulers. For translations of *On the Harmony of Women* by Perictione I see Allen (143-145), Elder and Bryant (179), Ghougassian (22-25), Guthrie (239-242). Lambropoulou's discussion includes the Greek text (124-126). See Ménage (61), Plant (76-78), and Pomeroy who entitles the work "advice to the young ladies" (*Goddesses* 134-136). Also see Vivante (161, 163), Waithe (32-39), and Wider (35-36).

Themistoclea/Themkistoclea (pagan Delphi, 6th or 5th century BCE)

Themistoclea was a Greek priestess at Delphi, perhaps the Oracle, credited with teaching Pythagoras concepts that led to his philosophy (Ménage 47). Some scholars claim she was the sister of Pythagoras. Ménage argues that it would have been more credible to claim inspiration from the Delphic Oracle than from a sister, it is likely she was both. See Diogenes Laertius *Lives of the Eminent Philosophers* (in Ménage 47), the *Suda Lexicon* (in Ménage 47). Also, see discussions in Glenn (31), Waithe (11), and Wider (27).

Arete of Cyrene (Socratic, Cyrene, 5-4 BCE)

Arete was probably a contemporary of Plato. Her father, Aristippus "…was a student and friend of Socrates" who was present at Socrates' death (Waithe 198). Arete is credited with teaching philosophy to her son, and his name, Metrodidaktos, means mother-taught (Wider 49). Arete was Aristippus' successor as the head of the Cyreniac School where she taught natural and moral philosophy (Waithe 198). Ménage claims that she founded the school (Ménage 35). Wider notes that Aristippus' school was Socratic and that it emphasized knowledge of values over speculative knowledge; although logic and physics were taught there, they did not have any value without knowledge of ethics (Wider 49). Citing Boccaccio, Waithe claims Arete wrote forty books and was responsible for educating one hundred and ten philosophers (Boccaccio qtd. in Waithe 198). See *Stromata* by Clement of Alexandria (in Ménage 35; Waithe 198). Boccaccio's *De Laudibus Mulierum* (in Waithe 198), and *On the Pythagorean Life* by Iamblichus (in Clark 132).

Perictione II (Neopythagorean, Greece or Italy, circa 4th-3rd BCE)

On Wisdom, credited to Perictione II, is a theoretical text in consideration of wisdom as the principle that gives harmony to all that exists. Perictione II, like Aesara, Theano II, Perictione I, and Phintys, suggests that women should be educated as philosophers. According to Waithe, the similarities between works by these women demonstrate that "… a woman who understands and can appreciate the ways in which her actions satisfy the principle of [Pythagorean *harmonia*] is better able to act virtuously" (55). The consistent concern over a woman's education suggests that it was an established Pythagorean and Neopythagorean value intended for wide application. See Photius *Bibliotheca* (Ménage 61). Translations of *On Wisdom* are printed in Allen (151), Ménage (61), Plant (76-78), Vivante (160) and Waithe (55-57).

Aesara/Asara/Aisara of Lucania (Neopythagorean Lucania, 3rd-4th century BCE)

Aesara was a Neopythagorean who lived in Italy and wrote the *Book on Human Nature* (Waithe 19). Aesara was an advocate of women learning philosophy and its advantage for the community at large. Aesara believed analysis of one's soul is essential to an understanding of "…law and justice at the individual, familial, and social levels" (Waithe 19). Thesleff reports that Aresas of Lucania, a male, is the author; Waithe identifies her as part of a later Neopythagorean movement. Translated fragments of Aesara's *Book on Human Nature* are printed in Plant (81-82) and Waithe (20-21). For details about Aesara see Allen (151-152), Vivante (159-160), and Waithe

(19-26).

Theano II (Neopythagorean, Italy, 4th-3rd century BCE)

There is very little information about Theano II. After considering the dialect and the philosophy in Theano II's letters, Thesleff concludes she was part of the later Neopythagorean community in Italy (97). Several of her extant letters to women deal with the importance of moderation while raising children, dealing with a husband's infidelity, and in one's treatment of slaves. The letters demonstrate the importance of women as teachers of Neopythagorean philosophy and provide insight about the dependence of the Pythagorean and later Neopythagorean communities on women as leaders of their communities and mentors of young women. Translated letters can be found in Allen (153-159), Plant (68-75)[6], Vivante (164), and Waithe (41-55).

Hipparchia (Cynic, Thrace, 3rd BCE)

Hipparchia was the wife of the Cynic philosopher, Crates (Ménage 39; Waithe 207). Hipparchia threatened to commit suicide if her parents did not allow her to marry Crates. Because he respected her parents, Crates also tried to persuade her not to marry him. Defeated by Hipparchia's rhetorical skill, Crates agreed to the marriage on the condition that she followed him in his studies and habits; she agreed (Waithe 207). During an incident in which Theodorus criticized Hipparchia for not being domestic enough, Diogenes Laertius claims that Hipparchia attacked Theodorus with a piece of "…sophistry" (qtd. in Waithe 208). Wider includes a translation of the incident (Diogenes Laertius qtd. in Wider 49-50). Such events indicate Hipparchia's training, knowledge, and effective use of persuasion. Hipparchia is also credited with authoring two texts, *Philosophical Hypotheses* and *Questions to Theodorus*, fragments of which remain (*Suda Lexicon* qtd. in Ménage 39). Vivante states that women were welcomed in the Cynic school, although no names other than that of Hipparchia are documented. Hipparchia's life and activities are documented in the *Greek Anthology* (in Ménage 369), Clement of Alexandria's *Stromata* (in Ménage 39), Diogenes Laertius *The Lives of Eminent Philosophers* (in Ménage 39; Lefkowitz and Fant 167-168; Waithe 208), and the *Suda Lexicon* (in Ménage 39). For discussion about Hipparchia see Allen (130-131), Pomeroy (*Goddesses* 136-137), Vivante (171), and Wider (50).

Phintys of Sparta (Neopythagorean, Italy, c. 4-2 BCE)

Phintys' father was the admiral Kallikratidas, who died at sea during the battle of Arginusae in 406. Knowing the year of her father's death provides scholars an approximate date of her lifetime; Waithe argues Phintys lived in the fourth or third century and she was an older contemporary of Plato (26). She was probably part of a Neopythagorean community that lived in Italy, although she was born in Sparta (Plant 84). Phintys wrote *On the Moderation of Women* in which she argues, "…some virtues are common to both men and women, while some are unique to either gender," typical of Pythagorean ideology of the time, which asserted the similar faculties of men and women (qtd. in Waithe 28). Phintys is among ancient women to argue that women should be educated in philosophy.

For translation of Phintys' *On the Moderation of Women*, alternately titled *Temperance of Women* and sometimes *On Women's Prudence* see Stoebaeus *Stromata* (in Ménage 61), Guthrie (263-265). Lambropoulou includes the Greek text (128-131). Also see Meunier (in Allen 147-150), Plant (84-86), Vivante (162), and Waithe (26-31).

Histiaea/ Histiaia/Hestiaea (Unknown affiliation, Alexandria, c. 200 BCE)

Histiaea was a scholar of history, topography, and grammar. She wrote a treatise considering the location of the city of Troy by using the *Illiad*. See Pomeroy "Women in Roman Egypt" (311).

Pamphile (Peripetetic, Athens, c. 1 ACE)

Wider claims Pamphile was a disciple of Theophrastus, Aristotle's successor as head of the Lyceum (22). Plant reports that she wrote thirty-three books and that eleven fragments from Pamphile's *Historical Commentaries* were paraphrased in a variety of ancient sources including those by Anulus Gellius and Photius (Plant127; Ménage 9). Diogenes Laertius also probably depended on Pamphile as a main source (Ménage 9). Plant claims she wrote "…a collection of apophthegms, lectures, debates, and discussions of poetry" (127). Citing the *Suda Lexicon*, Lefkowitz and Fant report that Pamphile wrote history and that her other texts concerned controversial subjects, including sex (168). What is

interesting about Pamphile's work is that she claims to weave together many genres in her histories in order to make the reading of history more pleasurable,[7] indicating an attention to audience and suggesting familiarity with rhetoric (Plant 127). For a translation of fragments of Pamphile's *Historical Commentaries*, see Plant (127-129). Also, see Photius *Biblioteca* (Ménage 9), and the *Suda Lexicon* (in Lefkowitz and Fant 168).

Cornelia Gracchi (Unknown affiliation, Rome, 175 -143 ACE)

Cornelia Gracchi was the mother of the Gracchi brothers and is credited as their teacher. Cicero and Quintilian praise her rhetorical skill (Glenn 66, 60). Some of her letters to her sons have been preserved in Cape (119), Glenn (66), Lefkowitz and Fant (21-22), and Plant (101-103).

Vibia Perpetua (Christian, Rome, 183-203 ACE)

Perpetua was a Roman woman martyred for her Christianity. Much of her autobiography detailing her prison experience is extant. For translations of *The Martyrdom of Saints Perpetua and Felicitas*, see Lefkowitz and Fant (313-318) and Plant (164-168).

Conclusion

I conclude here with part of Vivante's discussion of Perictione I's works, *On the Harmony of Women* and Perictione II's, *On Wisdom.* Vivante asserts,

the emphasis the female philosophers placed upon women using their intellectual faculties shows that, in spite of the legal and political stress on women's lack of subjectivity and voice, women did not just mutely fulfill male social projections. Women thought about their position in society, and they were aware of differences in women's roles in different cultures. (Vivante 161)

Theano I discussed immortality, the transmigration of souls, and punishment and reward in afterlife; Aesara discussed a tripartite soul; Phintys discussed how the natures of men and women have their differences but always assumed both men and women had souls and were worthy of education. Perictione I and II discussed the nature of the soul. Lastly, Perictione I, Aesara and Perictione II discussed the benefits of women trained as philosophers for themselves, their families, and by extension, to the *polis.* Ancient women worked with other women and men to maintain and strengthen their communities, using knowledge of rhetoric to do so. Women contributed to the development and use of rhetoric and philosophy, often, in the domestic sphere but also in public, as needed by their communities, or as demanded by their families. The fact that women thought about their role means they could; they were educated and had enough time to write texts, teach, and work alongside men in their lives.

Ancient women learned rhetorical principles and strategies in a variety of ways, often, they had access education because their community valued it. No doubt, they learned rhetorical strategies through schools of philosophy, and some probably eavesdropped on lessons from which they were prohibited. Women probably learned rhetorical strategies from observing others and from their own trial and error. Women were teachers who probably spent hours working with and helping students. They were philosophers and writers who wanted to lead others to the good life and to a better existence beyond this one. They had one thing in common: they participated in their communities and used rhetorical strategies as needed to succeed in their tasks.

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(Continued on page 25)

Historical Methodology: Past and "Presentism"?

Lisa Mastrangelo and Lynée Lewis Gaillet

> *"History should be studied because it is essential to individuals and to society and because it harbors beauty"* Peter N. Stearns, "Why Study History?"
>
> *"The historians, therefore, are the most useful people and the best teachers, so that one can never honor, praise, and thank them enough."* Martin Luther, from Kelly *Versions of History*

As historians, both of us spend a significant part of our time in the past, researching the history of composition and rhetoric. However, when sharing our work with present-day audiences, we have noticed a particular phenomenon creeping up on us as we try to publish our findings. Our work is often sent back for revision with comments such as these:

- This work is interesting, but how does it relate to current concerns—either pedagogical or theoretical?
- What lessons could current practitioners or theorists take from this research?
- How does this scholarship connect with current history? (movements, social change, shifts in ideology and/or identity).

This perceived need to connect our work with the present is frustrating to us, but it isn't exactly new. In the 1988 "Octolog: the Politics of Historiography," Robert Connors noted that "meaningful historical writing must teach us what people in the past have wanted from literacy so that we may come to understand what *we* want" (7). More recently, authors in the edited collection "Working in the Archives" have echoed this need to connect the present with the past. In "Archival Survival: Navigating Historical Research," Lynée commented on this move in the past few decades towards "presentism"—the idea that historical scholarship must *do* something in current locations. As she points out, "although many historians have looked to the past to understand the present, that goal is not universally embraced and has recently fallen out of favor in the wake of charges of 'presentism'" (36). In examining issues of presentism, we find ourselves repeatedly asking, must historical scholarship make implicit connections to the present? Can historical research simply be fun/interesting/strange/informative for its own sake? Must it constantly connect to our current times and practices? What are the risks and limitations of forcing past/present connections?

To begin to address these questions, we must first stipulate a working definition of "presentism," particularly as it is associated with scholarship in the history of composition theories and pedagogies. The term is certainly an ever "present" methodological concern for those of us researching the history of rhetorical events and actions, but the notion of "presentism" is a bit subjective and often invoked without benefit of definition; as a field we've worked from methodological assumptions of what the term means. Much like US Supreme Court Justice Potter Stewart in his now famous line, we've relied on the ambiguous claim to "know it when we see it." That recognition may be true, but intuition and experience are hard to codify and teach, in the same ways Sondra Perl's "felt sense" is difficult to pass along to students who just don't get it. To formulate a definition, we began examining uses of "presentism" in the scholarship of rhetoric and composition and searching through denotative definitions of the term. We were seeking a working definition of "presentism" that best captures our understanding of the concept. One online definition of the term explains that it is the "application of contemporary perspectives in explaining past events rather than placing these events in their historical context" (http://www.yourdictionary.com/presentism). As historians of rhetoric and composition, we like this straightforward definition; unlike philosophical explanations, it gets closest to our fields' (mis)uses of "presentism."

Working from this definition, we—along with many other readers of *Peitho*—are dedicated to researching the history of composition and rhetoric, filling in the gaps and holes we see in our current histories and adding to a growing body of knowledge that represents composition/rhetoric's past. Certainly early work in our field did just that—worked to recover lost practices and movements and to contextualize them within their own time period. Doing this work legitimizes our profession (a

perceived need for early composition and rhetoric scholars) and helps those who currently reside in the field to understand what has come before. Much of our research stems from newly discovered documents or evidence that we find tell an interesting, compelling, or sometimes just plain bizarre story—narratives that we feel should be shared with others in the field. As Stephen North explains in *The Making of Knowledge in Composition*, often, histories in rhetoric and composition "[deal] with the introduction of new or alternate connections between events: variant interpretations of the significance of some one event within the narrative, for example; or a new perspective on some whole section of the narrative in light of some new event" (70).

In the wake of North's early "legitimizing" portrait of rhetoric and composition, historians have carefully considered the kinds of work they do and shared goals. First, history provides us with a greater understanding of our own society, and about the ways that people and societies function. Second, it helps us understand the changes that we see in those societies, and "provides the only extensive materials available to study the human condition" (Stearns). In addition, the study of history can contribute to a sense of earlier practices and provide identity. In addition to North's foundational treatise, works such as the now famous three Octolog sessions in which eight researchers discussed and debated the politics of historiography (presented at the Conference on College Composition and Communication 1988, 1997, 2010) and the 1999 *College English* issue devoted to archival research raise theoretical and practical questions about historical methodologies and goals, including:

- how and why scholars engage in archival research
- who gets represented (by whom) and who gets silenced and why
- what sorts of methodologies are acceptable in historical research
- in what ways should we revise current practices of archival research
- what is the result of over—or under—theorizing the ways we approach the archives
- how should scholars cast their relationships with materials under scrutiny
- what is the potential harm in crossing cultural borders
- what is the relationship between historical research and contemporary rhetorical practices

These research concerns guide the way we approach the archives as well, but for us, the key reason for doing historical work is to tell a story—to present a narrative that has been ignored or neglected or has simply not yet been discovered for modern readers. We are interested in reexamining (and revising when warranted) the stories that current historians in our field know and tell, to revisit traditional practices and heralded heroes/villains in an attempt to contextualize the past; our ongoing goal is to expand existing knowledge to create more complex pictures. Of course, some of our work connects well and easily to current practices. Lynée's work on George Jardine, for example, shows us the roots of many current composition theories and practices. However, Lisa's work on the Four Minute Men explores a little-known, anachronistic movement that most likely could never be repeated—and while it is interesting, it doesn't have much bearing on current pedagogical methods, nor does it add to the theory of the discipline. It's just *interesting*. Is that enough? If the goal of "doing" history is to tell a story, to recover a moment, or to fill in a gap, then the answer is yes. As Stearns notes, that may be adequate; he observes that history may simply be beautiful to people, which in itself is no small feat. But if the goal of doing historical research is to place a story in conversation with the present, the fact that a story is interesting and/or beautiful may well not be enough.

Is it because our discipline is relatively new in American colleges that we feel the need to be sure that our history is recognized as "legitimate" by connecting it to current practices and theories at every turn? Have we been so concerned about our place within the academy that we feel a need to create a "usable" past? According to Peter Stearns, "merely defining the group in the present pales against the possibility of forming an identity based on a rich past." But with a current "history" of theoretical inquiry into writing instruction and rhetorical investigation that has a long and richly documented past, it seems anachronistic to claim a need for past-present connections in order to confirm identity.

Perhaps, instead, this history-building is a way of "testing" historians to be sure that their work is "legitimate"—in the same manner that judges search for legal precedent to validate current forensic claims and cases. North suggested as far back as 1987 that historians must use alternative methods for testing their integrity. He claims that historians must test their hypotheses against the patterns seen by other Historians as well as against the narrative and patterns within which they are embedded (82-83). Forcing connections between historical narratives and patterns to current concerns seems like a cry for justification. Unfortunately, it is not one that either makes sense or provides us with any assurances of the integrity that it seeks.

In forcing connections between the past and current practices, we are reversing the trajectory that history itself presents. In other words, it seems to us that asking historians to relate history to the present is a backwards practice. Instead, should we not be asking current practitioners and theorists to connect to history? Perhaps reviewers should consistently ask authors who are writing about current practices to be sure to fill in the historical pieces of their writing—to determine where their ideas originate, to discover if they've been presented before. As Kathleen Welsch observes in "History as Complex Storytelling," "We are drawn to history because its story is our story—by gazing backwards we learn the past as well as something of the present and possibly even something of our future" (116). We think the present must look back at history in order to work forward, to avoid reinventing the wheel, to understand theories and practices given a particular historical and socio-economic milieu. This belief is in direct conflict with presentism, which asks us instead to look from past to present.

That said, we acknowledge that complex, thoughtful historical research cannot help but contribute to our understanding of the present, of ourselves, and of our discipline. As Bob Connors notes, "historians' growing awareness of the causal complexities and socio-cultural motivations that are as important as any theoretical history to the development of our field can only make sharper our awareness of current conditions and make more realistic our hopes for solving contemporary problems through understanding them" (215). We realize the need to couch our work within historical and contemporary social and cultural moments. However, we must also acknowledge the important work that history can do *on its own.*

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(Continued from page 5)

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Notes

1. Thanks to Joel Haefner and others at the 2010 SLAC-WPA meeting at Occidental College for these suggestions.

2. I am aware of some of the critiques of post-doctoral positions, mainly that such positions exploit new graduates and contribute to the problem of the shrinking of tenure-track lines. This is valid criticism, and we should pay careful attention to these issues. However, I believe that with careful planning, constant reflection, appropriate institutional support, and active mentoring, post-doctoral positions can be a wonderful opportunity for new graduates to explore the SLAC environment. A postdoctoral position that has an administrative component allows postdocs to get some hands-on administrative experience that can make them much more competitive for tenure-track lines. The National Postdoctoral Association has guidelines and core competencies that can help institutions thinking about post-doctoral positions negotiate potential pitfalls.

3. According to the *Chronicle*, female professors earn 87.9% of what male professors make. Female associate professors make 93.3% of their male counterparts and female assistant professors, 93.0%. The only rank where there is near parity is at the instructor level where women make 99.8% of what men make.

(Continued from page 20)

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(Continued on page 26)

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Notes

[1] The debate is also anthologized in *Walking and Talking Feminist Rhetorics: Landmark Essays and Controversies.* Lindal Buchanan and Kathleen J. Ryan, eds.

[2] I am not the only one to make this argument. Waithe claims Perictione I was an early Pythagorean and possibly Plato's mother. If this is the case and she conducted his primary education, as was the custom in Classical Athens, it should not surprise us that Pythagoreanism, Platonism, and the later versions, Neopythagoreanism and Neoplatonism share similar ideals. In addition, Allen, among others, claims that

(Continued on page 27)

(Continued from page 26)

Ancient Women Notes

Neopythagoreanism and Platonism were influential in the development of Neoplatonism (Allen 159).

[3] For a translation of the Acts of Paul and Thecla, see Lefkowitz, Mary R and Maureen B. Fant. *Women's Life in Greece and Rome: A Source book in Translation* and Bellan-Boyer's "Conspicuous in their Absence: Women in Early Christianity."

[4] A practice instituted by Ptolemy Soter I (367-283 BCE) in his effort to make Alexandria a center of learning. It is important to note that women received funding at a lower rate than men.

[5] Plant does not distinguish between Theano I and Theano II.

[6] Plant does not distinguish between Theano I and II.

[7] As Cicero does in *Brutus*.

(Continued from page 23)

"Presentism"? Works Cited

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Feminisms & RHETORICS

Feminist Challenges or Feminist Rhetorics?: Locations, Scholarship and Discourse

Minnesota State University, Mankato, MN
October 12-15, 2011

The 2011 Feminisms and Rhetorics conference, sponsored by the Coalition of Women Scholars in the History of Rhetoric and Composition, will be hosted by Minnesota State University, Mankato.

The conference committee is strongly interdisciplinary and therefore our theme seeks to recognize the spaces between disciplines and communities. The conference theme is meant to acknowledge the academic and socio-discursive spaces that feminisms, and rhetorics on or about feminisms, inhabit. Major political, religious and social leaders have recently discussed feminism, including the Dalai Lama, but the discussion seems to revolve around cultural or essentialized discourses of feminism.

We seek proposals that speak to the challenges and diversities of feminist rhetoric and discourse, in public and private life, in the academy, and in the media. We welcome proposals on topics that significantly engage disciplines other than Rhetoric and Composition, and that have consequences for communities located outside of the academy.

"She didn't write it.
(But if it's clear she did the deed. . .)

She wrote it, but she shouldn't have.
(It's political, sexual, masculine, feminist.)

She wrote it, but look what she wrote about.
(The bedroom, the kitchen, her family. Other women!)

She wrote it, but she wrote only one of it.
("Jane Eyre. Poor dear, that's all she ever. . .")

She wrote it, but she isn't really an artist, and it isn't really art.
(It's a thriller, a romance, a children's book. It's sci fi!)

She wrote it, but she had help.
(Robert Browning. Branwell Bronte. Her own "masculine side.")

She wrote it, but she's an anomaly.
(Woolf. With Leonard's help....)

She wrote it BUT. . ."

Joanna Russ, *How to Suppress Women's Writing*

For more information, contact **Kirsti Cole at kirsti.cole [at] mnsu.edu** or **femrhet.cwshrc.org**
Deadline for submissions April 15, 2011