



INDEPENDENT SCHOLARS

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Letter from the president

This year is significant because we will be holding our national conference later this year. Not all NCIS members have a computer or, if they have one, provide us their e-mail address. This is one of those times when I want to repeat what I wrote in the March e-mail letter so we do not miss anyone – and it is a conference update. I call it COUNTDOWN TO THE CONFERENCE:

Our West Coasters have been working intently on organizing, planning, and evaluating the right place for us to meet. The site they selected is known to many members and is near-perfect. Although I could not join the onsite visit, I got a glowing report and some brochure pages and photos by Kati Lynn of the places we will be using. We have seven months until “opening day” so if you are thinking about getting there, here’s the basic-basic info. I’ll update you each month on our progress.

Dates: October 25-26, 2008 (Conference)
October 24, 2008 (Board)

Venue: Graduate Theological Union
Berkeley, California

Conference and Reception Rooms:
Perfect for a small conference; with all the adjunct facilities and services needed.

Guest Rooms:
Attractive and comfortable, some with private bath, some with shared bath (depending on the building you’re in). The report is that the bath towels are large and plentiful –almost a luxury at low conference rates.

The grounds are well-tended and peaceful; the views are beautiful. More to come.... Or, go to

<<http://www.gtu.edu/>> and look at GTU – it is quite a large campus; we’ll be in a small part of it. One more conference-related item – *very important*: If you live in Berkeley or near the Bay Area and would like to volunteer, we need you for the Host Committee. These tasks involve working at registration check-in; staffing the book table; offering hospitality, as in providing directions and local information, help with getting about to lodgings, finding a taxi. Also we need your help in coordinating sleep accommodations (getting people pointed in the right direction to their lodgings and doing any necessary trouble-shooting), overseeing parking lot assignments, and if you are bringing your own car, perhaps offering a lift on campus to a conference arrival with luggage. You do not need experience in hospitality – there is a 60-second learning curve – just bring a bright smile and be our welcome to our conference registrants.

In this issue, I have written an In Memoriam for Harold Orlans who died last December. Harold Orlans was a founding member of NCIS -- a visionary and driving force of the idea of independent scholars in a community of their own. He lived what he believed. We can do no less than to mobilize ourselves for a terrific conference in October – a conference that would make Harold proud of NCIS.

It is dues renewal time – *and* time for members to revise their three-item bibliography in the Membership Directory. If you want to update those entries, get them to David Sonenschein at <ncisbiblio@myway.com> as soon as possible.

Janet Wasserman
<mae08ben02@aol.com>

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The Independent Scholar
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NCIS newsletter editor position open

NCIS urgently needs an experienced individual to fill the position of editor of the NCIS newsletter *The Independent Scholar*. The newsletter editor is responsible for all facets of the newsletter's quarterly production and distribution. This includes the following responsibilities:

- Establishing and maintaining a style guide.
- Establishing a publication schedule and internal timelines.
- Soliciting, gathering, and editing news and articles.
- Working with the book review editor and media review editor to schedule inclusion of material.
- Providing a final PDF of the newsletter to the Webmaster to be posted to the NCIS website.
- Establishing a privacy policy.

The newsletter editor must have access to and be familiar with electronic mail, major word processing, desktop publishing, and online publishing software packages. The newsletter editor works closely with the executive team to insure that newsletter content is accurate and that the newsletter is published on schedule, four times a year.

At least 21 days prior to publication of any mailing, the newsletter editor will make available by email an electronic copy of the mailing to each executive team member, to allow the executive team members to make last minute changes which normally will be limited to correction of errors and omissions. Any changes made by the executive team members must be resubmitted and in hand to the newsletter editor ten days prior to publication date, otherwise the mailing will be considered to be approved as submitted.

The newsletter editor must be an NCIS member upon or after hire. The newsletter editor is paid a stipend of \$350 per issue.

Please apply via email only including a cover letter and CV to Janet Wasserman, NCIS president, at <mae08ben02@aol.com> by March 15, 2008.

President's note: Linda Lucas, editor of *The Independent Scholar* has resigned, effective with the spring 2008 issue. Linda has served as editor since the fall 2006 issue. We bid her a fond farewell and best wishes as she pursues her teaching career at Texas Christian University and her doctoral degree.

Non-traditional Historians at the American Historical Association

By Kathleen Sheldon

To mark the tenth anniversary of the Catherine Prelinger Award, the Coordinating Council for Women in History sponsored a panel at the American Historical Association in January 2008 that featured non-traditional women's historians. The award is given annually to a "contemporary scholar whose academic path has not followed the traditional path of uninterrupted study, moving from completed secondary, to undergraduate, then graduate degrees, followed by a tenure-track faculty position" with the intention of furthering the CCWH goals of "exploring women's history, encouraging opportunities for women in the historical profession, and in educating young women to pursue careers" in history (for further information see <http://www.theccwh.org/>).

The panel, made up of five of the ten past winners of the Prelinger award, was chaired by Jennifer Scanlon, the CCWH executive director, and it showcased the varied routes that scholars can take. The session was slated on the first afternoon of the AHA conference, before many meeting attendees had even arrived in Washington, D.C. following the winter break, but there was a lively audience of around fifteen who were very interested in learning about the various strategies of the panel presenters.

The panel members illustrated several variations of non-traditional careers, with just one of us following a more conventional route from college to graduate school, while the others had detours before returning to school and completing their PhDs in history. Two are now working as independent scholars, while three are teaching in universities or colleges.

The most dramatic story was Pamela Stewart's, which she characterized as a path from "Mormon wife to lesbian feminist life." Now teaching in the history department at Arizona State University, she had converted to Mormonism in her teens, married, and had five children. In an abusive marriage for many years, she was the primary breadwinner, earning a meager income doing childcare, sewing, and similar jobs. When she was able to return to school, she focused on the safe goal of becoming a teacher. Her marriage subsequently broke up, and she was forced to relinquish custody of her children because she did not have the funds to fight the crucial legal battle to keep them. Her children are now grown, and some have returned to be with her. Her dissertation research focused on working women in the 1871 Paris Commune, and she teaches courses on European and women's history, such as a recent offering on Women and War in Modern Europe. Her personal experiences emphasized the importance of

women's history, as the first women's history courses she found as a student opened up a new world of possibilities as she charted her own future.

After she finished college Linda Rupert lived for several years in Peru, where she worked in local grassroots community development organizations with a focus on educating and empowering women. After returning briefly to the U.S. to obtain a graduate degree in sociology, she moved to the Caribbean island of Curaçao, where she first worked as program director for the local women's center and later founded and directed a text-writing company while raising two children. As the spouse of the director of the island's Cultural Ministry, she became concerned about silences in official narratives of the island's history. When the Curaçao Chamber of Commerce commissioned her to write an island history focusing on Dutch merchants, her research found a much larger, more vibrant, and untold story that documented the role of seafarers of African descent, women market vendors, and small-scale Sephardic Jewish merchants. That project inspired her to return to graduate school, and eventually became her dissertation and book manuscript, "Creolization and Contraband: Curaçao in the Early Modern Atlantic World." She now teaches Atlantic and Caribbean history at the University of North Carolina, Greensboro, and maintains close ties to Curaçao. The Curaçao museum is developing an exhibit based on her research, which will premier in early 2008. Her extensive experience outside of the United States has shaped her entire approach to researching, teaching, and writing history.

In the 1980s, Lisa DiCaprio was a freelance journalist and working as a carpenter as a member of the Brotherhood of Carpenters and Joiners in Chicago. She co-founded Chicago Women in Trades, an advocacy group for women in the construction trades. At one point she asked the editors of the *Women's Review of Books* if she could review a new book about women in the building trades, thinking they would appreciate the perspective of a woman who actually worked in that field. She was told that she would need to find an academic co-author; that was her "aha" moment, as she realized she could *become* that scholar. Her dissertation on the spinning workshops that were established for indigent women during the French Revolution has been published as *The Origins of the Welfare State: Women, Work and the French Revolution* (University of Illinois Press, 2007). She became involved in organizing photographic exhibits focused on human rights, including one sponsored by Amnesty International on missing persons in Chile. Her current concentration is on Bosnia

and the 1995 massacre at Srebrenica, and has resulted in the photo exhibit, "The Betrayal of Srebrenica: A Ten Year Commemoration." She is currently a visiting assistant professor of history at Boston College.

Rickie Solinger also curates traveling exhibits, and both Solinger and DiCaprio extolled the virtues of visual displays as a way to reach students with important historical information. Solinger returned to graduate school in her thirties, after many years of non-academic work. She realized she was not interested in teaching and has only worked as an independent scholar. She has written widely on reproductive rights in the United States, including the award-winning *Wake Up Little Susie: Single Pregnancy and Race Before Roe v. Wade* (1992), *Beggars and Choosers: How the Politics of Choice Shapes Adoption, Abortion and Welfare in the U.S.* (2001), and most recently *Pregnancy and Power: A Short History of Reproductive Politics in America* (2007). She is now writing a book about the first welfare case ever heard by the Supreme Court in 1967. Her exhibits, including "Interrupted Life: Incarcerated Mothers in the U.S." and "Beggars and Choosers: Motherhood is Not a Class Privilege in America," were related to the issues of class, race, gender, and sexuality in America that were raised in her books, and have been seen in over one hundred university galleries and museums. One of her current curatorial projects, "Reimagining the Distaff Toolkit," brings together art pieces based on women's domestic tools; it opens this spring at the Bennington Museum and will then travel to ten other venues over the next two years. She is simultaneously working on curatorial projects about the legacies of the Roosevelts and about the Holocaust.

My own research has focused on the history of women in Africa, particularly in Mozambique. Initially I moved along a familiar route from college to graduate school, where I did my research and wrote my dissertation. Though I expected to find a tenure-track position, I was committed to southern California for family reasons, and I was limited to adjunct teaching, which I did for ten years before deciding to stop. On the panel, I spoke about the importance of supportive organizations and

networks. I have been able to pursue my own research and writing as an independent scholar for the past decade due to the assistance of my husband, the affiliation I have as a Research Scholar at the UCLA Center for the Study of Women. I also discussed my involvement with professional organizations such as the Western Association of Women Historians, the African Studies Association, and the National Coalition of Independent Scholars, which is a key source of recognition and support for scholars working without academic employment. When I felt the need for stronger connections between scholars who do work on the Portuguese-speaking African countries (including Mozambique), I was the catalyst for organizing the Lusophone African Studies Organization, and I also serve as an on-line editor for an H-Net listserve on Portuguese-speaking Africa. Though I am an independent scholar, I have been able to develop networks that help me in my academic work and alleviate the isolation of working alone, allowing me to publish *Pounders of Grain: A History of Women, Work, and Politics in Mozambique* (2002) and a *Historical Dictionary of Women in Sub-Saharan Africa* (2007), the first comprehensive reference work on African women.

All five of the women on the panel have accomplished many important goals, and the examples of our varied careers were inspiring to those in attendance. By pursuing other occupations for years and sometimes decades before returning to complete a graduate degree, turning to independent scholarship rather than seeking employment in academia, publishing history books and articles, and curating exhibitions to bring women's history to a wider audience, the five panelists demonstrated some of the options available to those wishing to make contributions to women's history.

Editor's note: This article will be reprinted in the CCWH newsletter. We are pleased to provide reprint permission of articles published in *TIS* as a service to our members – as long as the appropriate citation is included: name of journal, date of issue in which article appeared, article pagination, and a note that *TIS* is the newsletter of the National Coalition of Independent Scholars.

Scholars Without Borders

The following three papers, "How Teaching English as a Second Language Became a Profession," by Yvonne Groseil, "Voltairine de Cleyre (1866-1912): Activist Scholar Without Borders," by Therese B. Dykeman, and "Can Scholarship Protect Your Savings?" by Hugh Lindsay were presented at the NCIS 2006 Conference *Scholars Without Borders*. Since immediate plans for

NCIS to publish a scholarly journal are in abeyance, as a service to the members, *The Independent Scholar* will periodically reprint the papers that were presented at the 2006 conference. Additionally, following our long-standing policy, current articles and papers submitted to *TIS* for publication will be given priority consideration for upcoming issues.

How Teaching English as a Second Language Became a Profession

By Yvonne Groseil

Three years ago, in 2003, I decided that working full-time was definitely a bore and that retiring on Social Security was definitely impossible, so I looked around for a pleasant part-time occupation. Teaching English as a second language seemed perfect, but I quickly learned that many organizations would love to have me as an unpaid volunteer. If I wanted to be paid, I had to have either a Master's degree or a certificate in the field, so I enrolled in the Hunter College M.A. Program in TESOL. TESOL stands for Teaching English to Speakers of Other Languages, and it is the most widely used expression in the field. Many of our students already speak two or three languages, so English is hardly their second language, and for students in other countries, English may be a *foreign* language rather than a *second* one.

I thought I was just taking up an occupation, but I soon found that I was being socialized in a profession. A profession may be defined as having a certain monopoly in the marketplace due to the special training of their members and the credentials attesting to that training, "corporately organized occupations to which specialized knowledge, ethicality, and importance to society are imputed...."¹ In this definition, I follow Eliot Freidson, a sociologist and scholar of professions, who saw professions as particular social/economic formations of the late capitalist, post industrialist political economy. In this paper, however, I am not going to focus on social theory; rather, I want to examine the dynamics of one particular instance of professionalization, that of TESOL.

People have been teaching the English language to non-native speakers for a very long time. Howatt, in his definitive history of the teaching of English, says that the teaching of English for purposes of trade began in the 16th century.² In the United States, we know people were learning and teaching English from the beginning of colonization, although documentation and specifics about methods and materials are sparse. Successive groups of immigrants learned English in a variety of places such as settlement houses, churches, and night schools while their children generally were totally immersed in English-only public school classes. The Bureau of Indian Affairs boarding schools taught English to Native American pupils who were not allowed to speak their own languages. None of these English teachers had degrees or certification in TESOL, although many did have expertise in other areas of teaching and

scholarship. TESOL certification is a phenomenon that comes on the scene only within the past forty years.

I date the beginning of the professionalization of TESOL to the founding of the TESOL organization in 1966. Indeed, one of the reasons most strongly articulated by the founders for establishing the TESOL organization was to advance the professionalism in the field. Although, as I shall make clear later, I do not consider the TESOL organization the only actor or the only cause in the professionalization of the field, I submit that it has been a major player in the process and we can see its role in facilitating and shaping the direction of the development of TESOL professionalization.

The TESOL organization was founded by representatives of five organizations engaged in various ways in the teaching of English to non-native speakers: the Center for Applied Linguistics, the Modern Language Association of America, the National Association of Foreign Student Affairs, the National Council of Teachers of English, and the Speech Association of America. The groundwork for the founding of TESOL had taken place over the four previous years, as members and leaders of these organizations had discussed concerns of teachers and administrators of programs for teaching English to speakers of other languages at three special conferences. Central concerns at these conferences and in the founding of TESOL were: 1) the need for a professional organization of teachers of English to speakers of other languages; 2) the need for a pedagogical journal devoted to issues and research of concern to these members; 3) "The need for a register of specialists that might be helpful to foundations, government agencies, and universities in their attempt to cope with the ever-growing need for qualified personnel in the area of TESOL."³

Thus we see that from the beginning, one of the purposes of the TESOL organization was to identify who was "qualified" to teach at various levels, or as Freidson would put it, gaining a monopoly on the labor market in this field.⁴ The qualifications for such a position would involve completion of certain educational requirements, thus further strengthening the role of TESOL in defining the teacher education program.

The strongest impetus that led to the 1966 organization of the TESOL organization came from The National Advisory Council on Teaching of English as a Foreign

¹ Eliot Freidson, *Professional Powers: A Study of the Institutionalization of Formal Knowledge* (Chicago: University of Chicago Press, 1986), 34.

² A.P.R. Howat and H.G. Widdowson, *A History of English Language Teaching*, 2nd.ed. (Oxford University Press, 2004), 12.

³ James Alaitis, "The Early History of TESOL" (n.d.) http://www.tesol.org/s_tesol/sec_decoument.asp (accessed 11/21/2005).

⁴ Freidson, 59.

Language (NACTEFL). This was a non-governmental body made up of distinguished leaders in the field from academic, government and other agencies concerned with teaching English to speakers of other languages in the US. The Council studied reports from governmental and other sources and made recommendations to those agencies. In 1964, in addition to representatives from several universities, members of the Council included The Asia Foundation; Modern Language Association; the Center for Applied Linguistics and other academic organizations; and US government agency representatives from the Agency for International Development, the Peace Corps, US Office of Education, US Information Agency, and Bureau of Indian Affairs. The teaching of English had become an issue of national concern, and the Council realized that the creation and maintenance of such a register required a permanent organization.⁵ The TESOL organization began in 1966 with 337 charter members. Twenty years later, there were about 11,000 members.⁶ Today the membership stands at more than 13,000. The percentage of members outside the US has grown steadily, from about 2% of the total in 1986 to about 22% today.⁷ The TESOL organization was deliberately titled with no reference to "American," or "national" in its name because the founders were aware of the global nature of English and they sought from the beginning to be inclusive of English teaching abroad as well as within the United States. The *TESOL Quarterly*, a refereed journal, and a newsletter (now called *Essential Teacher*) with news and brief articles of interest to members, were published from the beginning of the organization and played a significant role in its continuity and growth. Publications, an annual convention, information on job opportunities, Special Interest Groups, and regional affiliates are all enhancements of value to members.

As a membership organization, the leadership of TESOL is elected by its members, and there are a number of very active committees, including those on standards and professional development. The quality of teacher education has been a deep concern for TESOL since the beginning of the organization.

TESOL has taken an active role in social and political issues, such as bilingual education, immigration, naturalization, and similar areas in which the organization has issued policy statements and reports over the years. TESOL has continued to work with the US government in many areas, such as the preparation of materials for teaching English abroad for the USIA in the 1980s. TESOL has also taken a strong stand on lobbying for certification of ESOL and bilingual teachers in public schools, for establishing standards for adult programs in English language and literacy, and for the creation of standards for teacher education programs in this field. Today, there are about 400 programs for

certificates, Master's or doctoral degrees in the US and Canada.⁸

The demand for ESOL teachers around the world continues to grow, as English becomes the lingua franca within and between nations and in commerce and now especially of the Internet. Some statistics from 1997 show that over .014 billion people live in countries where English is dominant.⁹ This number does not include the thousands of students who study English as a foreign language or the professionals, students and visitors in the United States who learn the language for their own purposes. Writers in *TESOL Quarterly* and elsewhere now refer to "Englishes," the national variations of English that have developed in a number of countries. In the US, the demand for English language teachers continues to grow, both in crowded public school classrooms and on waiting lists for adult programs. At the same time, the demand for teachers with MA degrees or certificates in TESOL becomes more insistent as job openings increasingly require such professional credentials.

Clearly, TESOL has been very successful in its organizational aims, and all signs indicate that it will continue to be so. Although there are still many ESOL teachers with degrees in fields other than TESOL, most of them have been in the field for a number of years; more and more job notices today for teachers and directors of ESOL require TESOL backgrounds. From the point of view of obtaining a growing monopoly on the job market for ESOL, TESOL is strong and getting stronger. Similarly, the efforts of the TESOL organization to set standards for programs and for teacher education continue and seem to be increasingly successful. The TESOL organization has been busy, diligent, organized, and efficient, and it deserves to be congratulated upon its successes.

However, the TESOL organization was not operating in a vacuum, nor is it only the creation of the ability and efforts of its members and leaders. At this point, we need to look at the larger picture, the socioeconomic and political background. I can only suggest here some of the factors that I believe were most influential in providing a favorable setting for the work of TESOL, Inc.

Growth and changes in the patterns of immigration were a great factor in increasing the need for more and more varied English language teaching. The Immigration Act of 1965 did away with rigid quotas and opened the US to large numbers of immigrants from Asia. In 1970, the foreign-born population of the United States was 9.65 million, a record low of 4.7 percent of the total population. By 1997, the total foreign-born population was 25.8 million, an estimated 9.7 percent of total

⁵ Alaitis, n.d.

⁶ Alaitis, "The Growth of Professionalism in TESOL: Challenges and Prospects for the Future," *TESOL Quarterly* 21 (1987):10.

⁷ TESOL,

http://www.tesol.org/s_tesol/bin.asp?CID=1199&DID=6174&DOC=FILE.PDFH (accessed June 1, 2006).

⁸ Ellen Garshick, ed., *Directory of Teacher Education Programs in TESOL in the United States and Canada* (Alexandria, VA: Teachers of English to Speakers of Other Languages, Inc., 2002), 2.

⁹ Tom McArthur, *Oxford Guide to World Englishes* (Oxford University Press, 2002), 3.

population.¹⁰ These numbers have continued to increase: for 2003, the U.S. Census Bureau reports a total of 33.5 million foreign-born, an estimated 11.7 percent of the total population of the U.S.¹¹

Legislation, from the Economic Opportunity Act of 1964 to the Workforce Investment Act of 1998 and later, emphasized adult literacy and English language lessons as preparation for productive employment and provided funding for adult education. Nearly one half of the adult education students today are in English language classes.

The Lau decision in 1974 supported demands for bilingual education, and the legal requirements to satisfy the decision brought the federal government ever more deeply into the state and local schools and teacher preparation. This activity was continued through the Equal Educational Opportunity Act of 1975 and subsequent legislation right down to the No Child Left Behind Act of 2001.

This is just a brief overview of some of the federal government actions that have resulted in funding for expanding programs in English language. The requirements for assessment, reports and standards that have come about as a result of these programs have been the subject of TESOL organization studies and publications as well as partly the result of TESOL organization's efforts to provide such materials to the government agencies.

In addition, we have to look at the great changes affecting higher education which has expanded steadily since the post-World War II GI Bill of Rights which brought not only a larger numbers of students but new kinds of students. They were older, more focused on careers, many of them already caught up in the workforce and facing family responsibilities - quite unlike the typical adolescent, privileged college student of the pre-war period. Higher education grew in all dimensions - in course offerings as well as in numbers, as competition among schools increased their

responsiveness to students' demands. During this period, we see new interdisciplinary courses, majors, and departments: Communications, Women's Studies, Black studies, and American Studies. In these circumstances, it is not surprising that courses in TESOL grew rapidly, in response to the expanding job market in this area. The TESOL organization hastened to set standards for the preparation of teachers as well as standards for the programs for language teaching for children and adults.

Today's social and political climates increase the opportunities for the TESOL organization to continue its work of professionalizing the field of English language teaching. Since President Bush and Congress are determined to see that everyone speaks English, there will have to be more and more programs, more and more funding for them. TESOL has now been established as an academic program, with degrees and certification, and the TESOL organization has plans to continue its efforts in this field, both by lobbying for the expansion of programs, by supporting bilingual education and by tightening the pressure for certification and standards for the programs and for teacher education.

To summarize, I have described the development of a professional organization and provided some overview of the causes and conditions that enabled its development. Many questions remain, from broader issues like the significance of professionalization in the political economy of the United States to more specific concerns such as the role of professional organizations in defining the intellectual and methodological direction of their fields.

Editor's note:

Yvonne Blanche Groseil has, since her dissertation in the subject, done research in the anthropology of American Protestantism, Methodist women and missions as well as other interests including development of parks and public gardens, and changes in the delivery in US medical care.

¹⁰ Campbell J. Gibson and Emily Lennon, "Historical Census Statistics on the Foreign-Born Population of the United States: 1850 to 1990" (U.S. Census Bureau, 1999), [Hhttp://www.census.gov/population/www/documentation/twps0029/twps0029.html](http://www.census.gov/population/www/documentation/twps0029/twps0029.html) (accessed June 5, 2006).

¹¹ Luke J. Larsen, "Current Population Reports: The Foreign-Born Population in the United States: 2003" U.S. Census Bureau (August 2004), [Hhttp://www.census.gov/prod/2004pubs/p20-551.pdf](http://www.census.gov/prod/2004pubs/p20-551.pdf) (accessed August 6, 2007).

Voltairine de Cleyre (1866-1912): Activist Scholar Without Borders

By Therese B. Dykeman

Tis ever the same—the celebration of the breaking of bonds

The Case of Woman Versus Orthodoxy

The greatest of all human benefits, that at least without which no other benefit can be truly enjoyed, is independence.

Wm. Godwin *The Enquirer* 1797

I prefer dangerous liberty to quiet servitude.

Thos. Jefferson 1787 [ltr. Jan 20.]

It has been said, “Nature has a habit of now and then producing a type of human being far in advance of the times.... Such a being was Voltairine de Cleyre.”¹ Voltairine de Cleyre was a radical. She was an anarchist but not a Communist, a freethinker but not a libertine, a feminist and scholar of the human condition who espoused unique theories of economics, freedom, and pacifism. Her honest insight and sincere passion led her to advance the borders of thought and action and at times push beyond them. Portraits of de Cleyre prove her to have been attractive, and a reading of her lectures and essays prove her eloquence, singular fervor, and fearless inquiry and judgment.

One critic has concluded that few men “were her equal in the development of a libertarian social philosophy,” for she demonstrated “a breadth of vision and an ability to think outside of predetermined philosophical lines.”² Her works may never be read in mainstream political science or philosophy books; nevertheless, her ideas are necessary for the full assessment of this country’s past and for its preparation for the future.

Life

Born in 1866 in Leslie, Michigan, to parents who separated the following year, Voltairine was sent to live with her father at age twelve and to a convent school in Ontario at age fourteen where she was very homesick for her mother and sister Addie and unhappy in the authoritarian Catholic atmosphere. Graduating at age seventeen, she began her first lecture tour the next year as a freethinker, quickly becoming editor of the free thought *Progressive Age* and publishing her first volume of poems. After the Haymarket hangings in Chicago, 1886, she became an anarchist and later began friendships with Emma Goldman and many other anarchists here and abroad. Though she championed birth control, from a short-lived relationship she bore a son Harry but did not raise him thinking herself unsuitable to do so.

She eked out a living by teaching English and piano in the Russian Jewish ghetto in Philadelphia, continuing to write and lecture. The many periodicals she contributed included *Open Court* (1891-1896), *Rebel* (1895-1896), and *Mother Earth* (1907-1911). Eventually, for a brief time, she lectured in Great Britain, Paris, Scotland, and Norway as well as in New York City, Chicago, Philadelphia, and Kansas. Each anniversary of the Haymarket affair she journeyed to Chicago to give speeches.³ It was there that she died at age forty-six of complications from a gunshot wound and sinus infection. It is there in the Waldheim Cemetery that her monument stands, still today drawing admiring visitors.

This short biography does not tell the story of Voltairine de Cleyre fully or well, because her real story is that of her soul and its intense and elegant expression through her essays, speeches, and poetry. Perhaps it was her continuing poverty that motivated de Cleyre, or perhaps it was the pain and ill health that plagued her throughout her life that prodded her, or possibly, it was bearing the name of Voltaire and reading philosophy. Whatever the cause, from an early age de Cleyre had strong ideas about social conditions and was a rebel against authority and establishments that promoted inequality and injustice.

Writings and Speeches

The essay that first turned my attention to Voltairine de Cleyre, was her 1910 essay “The Dominant Idea” in which she views civilizations as dominated by ideas: “Everywhere in the shells of dead societies, as in the shells of the sea-slime, we shall see the force of purposive action, of intent within holding its purpose against obstacles without.”⁴ In the medieval civilizations, for example, the idea was “greatening of God, lessening of man” who, however, wrought their aspiring spirit “into cathedral stones.”⁵ She saw the 20th century, barely a decade old, with unusual clairvoyance. The dominant idea stretching into the future before her she conceived

³ Only eight of the speeches she delivered were located by Paul Avrich and reprinted in Voltairine de Cleyre, introd., notes and bibliography Paul Avrich, *The First Mayday: The Haymarket Speeches, 1875-1910* (New York: Libertarian Book Club, 1980).

⁴ Sharon Presley and Crispin Sartwell, eds. *The Exquisite Rebel: The Essays of Voltairine de Cleyre - Anarchist, Feminist, Genius* (Albany: SUNY Press, 2005), 109.

⁵ *Ibid.*, 117.

¹ Jay Fox in his eulogy, “Voltairine de Cleyre,” *Agitator* (July 15, 1912).

² William O. Reichart, *Partisans of Freedom: A Study in American Anarchism* (Bowling Green, OH: Bowling Green University Popular Press, 1979), 338.

as “The Much Making of Things” - seeing it producing “heaps and heaps of things” not caring why or to what end, but “possessed with the idea that he must do it.”⁶ Goldman judged this essay to have been the leitmotif of her life.⁷

De Cleyre’s courage and radical thinking follow in the singular tradition of the early 19th century’s Frances Wright, who lectured publicly against the immorality of religious leaders who condoned slave ownership and of male educators who denied female teachers and students.⁸ De Cleyre particularized Wright’s principle of “human improvement” concerning the violence and abuse in marriage and more strongly railed against their economic inequality. Many New England women who led in demanding abolition and voting rights by less radical means were aging. Other women leaders, for example in St. Louis, kept to more traditional subjects, pushing the boundaries to gain serious positions in educational institutions. De Cleyre, in first lecturing in a white toga, imitated Wright. Both committed their thoughts to writing throughout their lives. Both were too nontraditional to be held generally and publicly as models by other women; yet, both broke new ground beyond traditional boundaries in their writings and speeches. Wright died in 1852, de Cleyre in 1912; neither witnessed women’s franchise but both led in articulating inequalities and injustices not convincingly addressed by this country until the late 20th and early 21st centuries.

Anarchism

De Cleyre’s anarchism was not as close to the center of political philosophy as was Wright’s pre-Mill utilitarianism. By its very definition, anarchism edges a border of political philosophy. In developing a consistent philosophy of anarchism, de Cleyre defined it in terms of freedom, plenty and peace. In her 1901 essay “Anarchism” she outlines four kinds of anarchism. She claims two spirits in the world, caution and dare, and society “a quivering balance, eternally struck afresh” between them. The guide of an anarchist is the Spirit of Dare, the aim is free play for the Spirit of Change, for it is that which gives freedom to the soul as to the body: “Once and forever to realize that one is not a bundle of well-regulated little reasons bound up in the front room of the brain to be sermonized ... and stopped by a syllogism, but a bottomless, bottomless depth of all strange sensations, a rocking sea of feeling.”⁹ She explained her revulsion at economic repression in her essay “Why I am an Anarchist?” in which she argues

from emotion and politics of personality. In her essay “Our Present Attitude,” she argues the necessity for “total disintegration and dissolution of the principle and practice of authority” in order that peace might triumph over injustice and violence.¹⁰ In “Open Your Eyes,” she distinguishes anarchism from law: the one preaching peace, the other violence. Her most popular essay, her 1908-1909 “Anarchism and American Traditions,” links the early ideas of equality and liberty in the words of Jefferson with anarchism, quoting him as saying that the nation would go downhill from the Revolution.¹¹ Finally, “In a Lance for Anarchy,” (1891) she asserts the superiority of anarchist morality.¹²

De Cleyre defines anarchism as a philosophy of freedom. The rejection of authority - authority being the root problem of poverty - makes possible just distribution of wealth, morality, women’s equality, and peace. Shaped from the thinking of Adam Smith, William Godwin,¹³ Mary Wollstonecraft, and Frances Wright, and finding guidance from Thomas Paine and Thomas Jefferson, from the legacy of Ralph Waldo Emerson and Henry David Thoreau, as well as her contemporary anarchists Peter Kropotkin and Johann Most, de Cleyre’s anarchism becomes “virtually unique in the history of American anarchism.”¹⁴

Some have found de Cleyre’s definition of anarchism to be less a matter of politics than of ethics, an ethics of “self-responsibility,” a philosophy that bore “good news for the individual.”¹⁵ However, de Cleyre argued that anarchism was a matter of political freedom, making “the greatest sin of our fathers that they did not trust liberty wholly.”¹⁶ Hers was an individualist anarchism which opposed any fetters on the “soul and mind and heart,” its higher principle being that “every man must be a law unto himself,” and so affirming the “highest morality.”¹⁷ Thus, De Cleyre’s anarchism does not focus on the abolition of social restraint so much as it promotes an

¹⁰ Voltairine de Cleyre, *Selected Works of Voltairine de Cleyre*, ed. Alexander Berkman (New York: Mother Earth Publishing Association, 1914), 79-80. The *Selected Works* includes thirty-three poems, eighteen essays, and eleven stories and sketches.

¹¹ Here de Cleyre notes that Jefferson thought no government was best, but that it was also impractical.

¹² Surprisingly, Adam Smith, who concluded that of the extremes of the political spectrum, anarchy was “less destructive of security and leisure” than despotism, would have leaned in de Cleyre’s direction, Adam Smith, *Essays on Philosophical Subjects* [1795], (New York: Garland Publishing, 1971), 56. Smith is most noted for his *Wealth of Nations*.

¹³ In 1797, William Godwin, Mary Wollstonecraft’s companion, argued that “a servile spirit cannot feel what it is to be a man. Still, a man not provided for tomorrow cannot enjoy today,” sentiments reflected in de Cleyre’s works, William Godwin, *The Enquirer: Reflections on Education, Manners, and Literature* (New York: Garland Publishing, 1971), 240. In 1792, Wollstonecraft argued for national education, making the point that without it women cannot “participate in the inherent rights of mankind,” Mary Wollstonecraft, *Vindication of the Rights of Woman* (Hammondsworth: Penguin Books, 1986), 88.

¹⁴ Terry Perlin, “Anarchism and Idealism: Voltairine de Cleyre (1866-1912),” *Labor History* 14 (Fall 1973): 506.

¹⁵ Reichart, 342, 344.

¹⁶ *Ibid.*, 350.

¹⁷ Voltairine de Cleyre, “A Lance for Anarchy,” *The Open Court* (September 24, 1891), 2963-4.

⁶ *Ibid.*, 118.

⁷ Goldman also finds the “key” to de Cleyre’s power in her essay “The Dominant Idea” from which she quotes: “In everything that lives ... is limned to the shadow-line of an idea,” Emma Goldman, *Voltairine de Cleyre* (Berkeley Heights, NJ: Oriole Press, 1932), 7, 8.

⁸ In her conclusion of “The Case of Woman Versus Orthodoxy,” de Cleyre mentions other women who challenged the status quo besides Frances Wright: Hypatia, Mary Wollstonecraft, Ernestine L. Rose, Harriet Martineau, Lucretia Mott, Sojourner Truth and Lucy N. Coleman, Presley and Sartwell, 207.

⁹ “Anarchism,” *Free Society*, (October 13, 1901) 1.

ethics to evolve from individual thought, actions and passions.

Probably unbeknownst to de Cleyre, her insistence upon political freedom and individual responsibility had been the keystone of 18th century American historian Mercy Otis Warren's political philosophy as well. Warren's greatest fears had been the loss of freedom in a federalist government for the individual and loss of personal and national morals from power and greed. De Cleyre found Warren's fears to have been realized, and she gave her life to urge no government in the face of the one she lived under.

Economics

Witnessing the immorality of government and industrial greed, Voltairine de Cleyre believed that the individual should be allowed decent earning power, but rejected the theory of economics that communist Emma Goldman held. De Cleyre's study of political economy began after hearing Clarence Darrow speak on socialism in 1887, the year she became involved with labor issues, especially as related to the Haymarket affair. The day after police fired into a crowd of strikers from the Chicago McCormick Reaper Works, anarchists met in the rain at Haymarket Square to protest. That day, May 4, 1886, police marched in killing four anarchists, and a bomb was thrown, it was believed, by an anarchist. Eight men were brought to trial (six of whom had never been there) and four were hanged, on November 11, 1887. Of the four remaining, one committed suicide, and the last three were not pardoned until 1893. It was proved later that the bomb thrower was not one of the eight after all. Still, the incident, having sent the erroneous message that anarchists engaged in violence, indelibly sealed the two together in the public's mind. The message of the Haymarket affair for de Cleyre was that with such sacrifice in moral revolution, "real justice and real liberty might come on earth."¹⁸

From her childhood and throughout her life, de Cleyre took on the causes of factory workers. Her two concerns were one, that life has higher appeals which deem a fair distribution of wealth, and two, the necessity for economic equality in marriage as opposed to economic slavery. She critiqued the modern consumer culture, believing that three hours a day of labor would satisfy all human economic needs, and favoring a "decentralized economic system according to the principle of worker's self management achieved by education and propaganda."¹⁹ Economics must be related to greater individualism, greater equality, and greater freedom. Living in harmony with nature rather than in industrial diminution of the individual laborer was de Cleyre's ideal,

an ideal that demanded individual austerity in practice. She lived that ideal to a punishing extent.

Freedom

In de Cleyre's philosophy, freedom is the great principle. Without freedom the individual may be denied his wants to eat, breathe, sleep, love, dream and create, and become a "crippled creature."²⁰ "A hungry man," she says, "has the social right to bread."²¹ Hence, freedom must allow man to exist. Secondly, freedom must allow the individual not only to exist, but also to exist in equality. This means that women must be as independent and equal as men, for "without the independence of woman there can be no equality, and without equality no true adjustment of sex relations."²² Thirdly, freedom must allow man to be free from oppression. By this, de Cleyre means that there can be no essential difference between those who live lives of vice and crime and those who live lives of virtue. Crime is in each of us and in the world, so she bids us: "Ask yourselves, each of you, whether you are quite sure that you have feeling enough, understanding enough, and have you suffered enough, to be able to weigh and measure out another man's life or liberty, no matter what he has done?"²³

The great commandments of Jesus, Buddha, and Tolstoy to forgive and judge not come not from laws but only from "accumulated wisdom of man."²⁴ To allow freedom to ourselves and others and to grow in wisdom is the responsibility of the individual, for "every ethical advance must be wrought out in the individual."²⁵ In this sense of anarchist freedom, de Cleyre can say, "Liberty... is the mother of order."²⁶ It is lack of freedom that encourages inequality, injustice, chaos, and war.

Feminism

Often referred to as an anarchist-feminist, de Cleyre based her feminist position as well as her economics on the philosophical principle of liberty. She lists Hypatia with Socrates and Christ and personifies liberty as a woman in her poem, "O Mother Liberty!"²⁷ She believes it is freedom in education, marriage, and economics that will end the crippling of women's minds, sexual abuse, and slavery within marriage and promote financial independence for women. She blames government and churches or states and priests for fostering unequal freedoms with their unhappy consequences for women. She sees justice as an evolving issue. What was once considered just may no longer be, e.g., monarchies that

²⁰ Voltairine de Cleyre, *Crime and Punishment*, Philadelphia (March 15, 1903): 17.

²¹ *Ibid.*

²² Voltairine de Cleyre, "The Economic Relations of Sex," *The Open Court* (May 7, 1891): 2963.

²³ De Cleyre, *Crime and Punishment*, 21.

²⁴ *Ibid.*, 7.

²⁵ Voltairine de Cleyre, "American Progress," *Open Court* (December 3, 1891): 3041.

²⁶ Emma Goldman, *Voltairine de Cleyre*, (Berkeley Heights, NJ: Oriole Press, 1932), 17.

²⁷ "In Memoriam: to Gen. M.M. Trumbull," *Open Court* 8 (19 July 19, 1894): 158.

¹⁸ Paul Avrich, *An American Anarchist*, (Princeton, NJ: Princeton University Press, 1987), 17; "Our Martyred Comrades" delivered in Philadelphia, November 17, 1900; published in *Free Society* (San Francisco), December 16, 1900; reprinted (abridged) in *The Firebrand* (Mount Juliet, Tennessee), November 13, 1909.

¹⁹ Dave Baxter, "Voltairine de Cleyre," in *Women in World History. A Biographical Encyclopedia*, Anne Commire and Deborah Klezmer, eds. (Waterford, CT: Yorlkin Publications, 2002), vol. 4, 438.

contributed to “antiquated sexual codes of the Victorian era” and feudalism that left women in “serfhood” rather than “selfhood.”²⁸ The remedy, she states emphatically, lies in “LIBERTY!”²⁹ In liberty lies morality and future. The new code of ethics founded on the law of equal freedom will allow women what she finds to be most important - complete individuality.

De Cleyre, still a part of the Victorian era herself, fearlessly brought into the forefront issues of birth control, rape and abuse, of women who as heads of families could not support their children. By speaking about these issues, she gave voice to the prison of silence to which they were condemned. Although de Cleyre admired Thomas Paine, friend of Mary Wollstonecraft and hero of Frances Wright, she asked why he had been given so much recognition while no other woman had been. Thus, in addressing these issues in public forum with power and eloquence, Voltairine de Cleyre was much in advance of her time. One observer claimed that she formulated “the most complete articulation of the anarchist-feminist position to appear in the nineteenth century.”³⁰

Pacifism

De Cleyre’s pacifism is related to her feminism. She judges that while most women “regard war as a barbarism ... [n]evertheless if it comes to that ... it is skill, not numbers, not muscular strength, which counts.... A single figure in the darkness, a flash, a blast -the work of an army is done! Was the figure man or woman?”³¹ Against wars, she yet praises the individual who assassinates tyrannical leaders. She found prisons to be engaged not in reforming but in punishment, to be violent and without redemption. Her pacifism is not simple. The seeming inconsistencies in condoning both pacifist and non-pacifist acts are derived from the distinction between individual acts with their responsibilities and those acts commanded by authority.

Conclusion

By the time she died, Voltairine de Cleyre, in pain and depression, harbored doubts about her thinking and direction of action. She had more or less reconciled with her son, and had come to appreciate the preparation in writing and speaking, music and poetry, the constant companions given to her in her convent education in spite of bitter feelings toward that experience. Giving herself, beyond the borders of benevolence, to the ignorant, the poor and the unjustly slain, she became a saint, but one from no organized religion, a secular saint. In addition to her legacy of writings, in Stelton, New Jersey, a street was named after her, as were many

daughters. Emma Goldman requested that she be buried near de Cleyre’s grave.

Outside the borders of the mainstream, her life and her thinking challenged her contemporaries, and continue to challenge us to question our own lives and our own thinking and our political choices. Why are we so preoccupied with things, that we eliminate jobs and proper wages to get more and more things cheaply? Why do we punish? For justice, revenge? Why do we condone government in events that take away from the individual?

The borders of law and order that Voltairine de Cleyre came to and crossed over with her notion of anarchism, made clear the hypocrisy and unreasonableness, if not stupidity, of the status quo, of certain laws and order condoned and enforced at the turn of the century. Her thinking at the political edge elucidated for others the inappropriate, even transgressive and harmful political rules and habits. Its benefit continues to be in making us rethink the way we live. In what was, perhaps, her overreach, she established a different center or middle ground by which to measure political human progress.

In view of her experiences in witnessing the politically voiceless, de Cleyre would perhaps applaud women’s and minorities’ increased power, social security help for the elderly and disabled and better and safer working conditions that in the main eliminates child labor but would despise its coming from the state. Yet, she would continue to question the role of the individual in all this, the role of individual responsibility, the legalistic atmosphere, and the cumbersome weight and authority of government. And, were she alive today, she would decry the CEO salaries that selfishly denigrate the dignity of their workers and condemn them to unlivable wages, and decry the power of religions. In all she would still attempt to convince us that our main sin is the sin against freedom.

Perhaps Voltairine de Cleyre will eventually be in history the way Emma Goldman saw her, the “most gifted and brilliant anarchist woman America ever produced”³² and in the eyes of her more recent biographer Paul Avrich, “one of the most interesting if neglected figures in the history of American radicalism.”³³ I would add that her soul survives the consummation of her own life through its immolation in the fires of her exquisite passion for a better life for others.

Editor’s note: Therese B. Dykeman notes her special scholarly interest is recovering and presenting women philosophers. She is the editor of three anthologies: *American Women Philosophers, 1650-1930: Six Exemplary Thinkers* (Edward Mellen Press, 1993); *The Neglected Canon: Nine Women Philosophers. First to the Twentieth Century* (Kluwer Academic Publishers, 1999); and, with co-editor Dorothy G. Rogers, *The Social, Political, and Philosophical Works of Catharine Beecher*, six vol. (Thoemmes Press, 2002).

³² Goldman, 5.

³³ Avrich, xi.

²⁸ Voltairine de Cleyre, “Sex Slavery,” Berkman, 350.

²⁹ *Ibid.*, 356.

³⁰ Baxter, 346-440.

³¹ Voltairine de Cleyre, “The Gates of Freedom,” *Lucifer The Light- Bearer* (May 15, 1891): 4.

See Carol I. Winkleman, *The Language of Battered Women: A rhetorical analysis of personal theologies*, (New York: SUNY Press, 2004).

Can Scholarship Protect Your Savings?

By Hugh Lindsay

It is hard to believe at the beginning of the month when we have bills to pay that people like us in developed societies are the wealthiest in history. More people at all levels of society have the resources to enjoy more than a survival existence and to support themselves in later life. Traditionally, wealth meant owning tangible property – land and buildings, animals, farm produce, gold, jewels and other possessions. We still have some of these things but increasingly much of our wealth is in the form of bank accounts and investments in stocks, bonds, and mutual funds. On top of this, we have deferred wealth – promises of future payments from private and government pensions and life insurance, and emergency help in the form of social assistance and employment insurance. Unlike tangible property, which we can feel and touch, most of our wealth is in the form of investments.

For centuries, people have been enticed by the prospects of riches through investments. In a book with the wonderful title *Extraordinary Popular Delusions and the Madness of Crowds*, Charles Mackay described:

- the lure of alchemy and the Philosopher's Stone that changed base metal into gold;
- the Tulipomania of 18th century Holland in which investors bid up the price of tulip bulbs to insane levels; and
- the British joint stock companies of the South Sea Bubble and other 18th century ventures.¹

Most of the investments inevitably collapsed and governments introduced measures to curb the worst of the excesses.

A big problem with investments is that they rely on the honesty and competence of the people we select to manage and protect our wealth. We think of them as banks, insurance companies, investment firms, governments, or employers. They are, in fact, stewards – people entrusted with the management of other people's money.

Stewardship is a very ancient profession. Some of the earliest known writing were records of tax accounting on clay tablets in Egypt and Mesopotamia from as early as 3500 B.C.E. According to Alexander, "Sumeria was a theocracy whose rulers held most land and animals in trust for their gods, giving impetus to their record-keeping efforts. Moreover, the legal codes that evolved penalized the failure to memorialize transactions."² As we shall see, governments still establish legal codes and penalties to regulate stewardship.

In the world of business, stewardship has come to include corporate governance - the work of boards of directors who oversee the activities of the executives who manage corporations. This has long been an activity of patchy quality. In theory, directors are wise people who dedicate themselves to supervising the stewardship of other people's money. Many of them do but many have performed poorly. Trollope provides satirical but probably accurate descriptions of late 19th century board meetings in *The Way We Live Now*.³ The unscrupulous financier Mr. Augustus Melmotte selects a group of well-known members of society to create a board that will impress and reassure prospective investors in his unbuilt railway from Salt Lake City to Mexico. He makes them rich (at least initially) by selling them shares whose prices he manipulates up quickly and he strokes their egos. His board meetings are fascinatingly awful. He speaks of progress and successes without specifics, provides no financial statements and pooh-poohs questions that might delay the start of a sumptuous and spirituous luncheon. Things weren't a lot better in the 1950s when C. Northcote Parkinson wrote *Parkinson's Law*.⁴ In the chapter titled "High Finance," he describes a board discussion of a major construction project. The chair secures approval of a multi-million contract in two and a half minutes after brushing aside penetrating questions and criticism from one of only two directors on the eleven-member board who really understand that what is going on is completely wrong. The board meekly approves the deal then moves on to lengthy and lively debates of relatively trivial items – a bicycle shed for employees and refreshments for a committee.

In practice, many boards have dedicated members who do a fine job. But not all of them. The challenge for regulators is how to improve standards of governance to better protect the interests of investors. This is particularly difficult in the case of corporate directors who have typically presented themselves as requiring no education and guidance. Few people have had the temerity to hold them to account. It's not a new problem and governments have a long history of trying to find solutions. In the United States, Congress created the Securities and Exchange Commission in response to the 1929 stock market crash. This addressed many problems but provided little direction to boards of directors. It was not until the 1990s that stock exchanges and regulators in the United States and Canada, in response to another episode of corporate collapses, introduced regulations for governance with a view to influencing the behavior and practices of directors.

¹ Charles Mackay, *Extraordinary Popular Delusions and the Madness of Crowds* (1841).

² John A. Alexander, *History of Accounting* (New York: Association of Chartered Accountants in the United States, 2002), 3. At www.acaus.org/acc_his.html.

³ Anthony Trollope, *The Way We Live Now* (1875).

⁴ C. Northcote Parkinson, *Parkinson's Law* (London: John Murray, 1958).

Influencing behavior is by no means unique to the world of governance and corporate integrity. Public health authorities and other social agencies have been doing it for years. They recognize that a multifaceted approach is the best way to get results - legislation, enforcement, and education. Governments and regulators of securities have focused on legislation and enforcement but have been slow to embrace the educational aspect which has largely been taken up by a diverse collection of non-government groups including investors' coalitions, union pension plans, the business schools of universities, and the business sections of newspapers.

In Canada a major source of educational material on governance is the Risk Management and Governance Board of the Canadian Institute of Chartered Accountants (CICA). In the early 1990's, I was a volunteer member of the Board (then called the Criteria of Control Board), which directs and reviews research and publications on governance. After I left the board, I was asked to continue my involvement as a writer of short practical books for directors and corporate executives. As such, I am part of a process for influencing behavior through education.

The board has support from professional staff who manage the projects, engage writers and provide research facilities. In some cases, the Board engages writers who are experts in a field - typically consultants and university professors - who regularly publish articles and books as part of their professional and academic activities. They frequently provide their services at no cost in return for the opportunity to write for publication by a prestigious organization. In other cases, the writer is a staff member or contract writer like myself who has a broad knowledge of a topic from work experience, research, and committee service. The writers typically work with task forces or committees of expert practitioners and academics who provide advice on content and presentation. As a writer, I often have to satisfy three committees, each with a very different perspective.

In education, there is a valuable concept - the teachable moment at which, for some reason, people want to know about something and are ready to learn. In some cases, the moment is predictable - people buy how-to books to help them with weddings, pregnancy, divorce, and income tax. In others it can come from an event or situation such as an earthquake, 9-11 or a car crash involving students at a particular school. Enron, WorldCom, and the crash of the dotcoms created a teachable moment for governance and financial control. The teachable moment for corporate governance is here. Our challenge at CICA has been to seize the moment. We needed an approach that would attract attention and prove useful and practical for busy people with limited time for reading.

One answer was to create what we call the "20 Questions" series of publications each of which

addresses an aspect of stewardship for which directors are responsible. The titles all begin "20 Questions Directors Should Ask About..." then name the subject: Strategy, Risk, Privacy, Executive Compensation, Pension plans and more. For each question, we provide a brief explanation of why directors need to ask the question and an answer - based on good current practice - which they can compare with the answers they get from their management and professional advisors.

CICA selected the "20 Questions" approach because it was easy to promote and provided a discipline for the authors who have to limit themselves to the top twenty issues of their subject. It proved a better idea than we had originally thought because it fitted well with the principal job of directors, which is to ask tough questions about important issues before they make decisions and grant their approval. These books give them suggestions on what questions to ask and how to evaluate the answers. We also found that the question and answer format is better at engaging and convincing readers. People can react strongly to statements and stop reading if they disagree. A question raises their interest and entices them to read the answer. They may not agree with the answer, but the question got them thinking.

In the process of developing and reviewing new publications the old adage "where you stand depends on where you sit" applies just as much in the world of business professionals as in academe. New theories are tested in debates between the advocates of change and those with a more conservative viewpoint. These views often depend on the individual's professional situation.

Much of the work I do involves defining and increasing the responsibilities of individuals and firms. This concerns those who are faced with the risk of litigation for personal or professional negligence. Lawyers and representatives of audit firms understandably tend to resist any extension of their exposure. Those who work for companies are often more receptive to proposals that increase their responsibility and thus their organizational status. Some directors want to know how to do their job better - others believe that ignorance is a good defense. Generally, lawyers concentrate on avoiding liability. The accountants focus on how to do things right.

The review groups contribute to a process that is rigorous but relatively harmonious with most participants seeking a good solution. I see their reactions to my writing as a proxy for the potential readers and - although it can be painful at the time - appreciate their frankness in telling me what doesn't work for them. Their concerns are real and debates can be vigorous. They are very good at picking out words and phrases that could irritate readers and destroy the value of the whole book. The objective is to influence people to do things better. They will not do that if they do not like the way the book is written.

My major challenges are to respect and reconcile the often-divergent views of the expert reviewers and to keep the language of the books clear and easy to read. I do this by listening closely to their concerns and by making revisions in my own words. This is important to me because language is a challenge. The objective is to write clear, simple material to help non-expert directors understand some of the technical subjects that arise in the course of their duties. The experts who review the books are used to working with laws and regulations and look for technical precision in the wording. They often suggest the addition of explanatory phrases that tend to make short, clear sentences longer and less readable – the classic “wordsmithing” problem. Where possible I translate technical terms into simple English – not always easy because the experts often have trouble defining and explaining the terms they use every day and do not always agree on a common definition.

A related problem is what I call the Humpty Dumpty use of words, from Lewis Carroll’s *Through the Looking Glass*. Alice has a particularly confusing conversation with Humpty Dumpty until he offers an explanation.

“When I use a word,” he says, “it means just what I choose it to mean – neither more nor less.”

“The question is,” replied Alice, “whether you can make words mean so many different things.”

“The question is,” said Humpty Dumpty, “which is to be Master – that’s all.”⁵

I first experienced this problem as a professional writer when I was engaged by CICA and the American Institute of Certified Public Accountants to write a short book on risk management. My dictionary (Gage) defines risk as “a chance of harm or loss, danger.” There are other meanings, all of which define risk as something bad. A friend of mine, Bill Bradshaw, had previously written a book on risk for CICA in which he adopted a similar definition. He suggested that (in a business context) the opposite of risk is opportunity and constructed his book accordingly. He didn’t have my review committee.

When I presented my first draft to my Canada-US review group the members unanimously told me that risk embraced both bad risks and opportunities and that I should revise my work accordingly. It became apparent that risk consulting services sell well – but only when risk is presented as a good thing and emphasizes opportunity. This was the late 1990s. The dot com and high tech industries were booming. No one was interested in bad news. In fact, the chair of the committee was promoting “Risk dotcom” as the title of the book. I tried to defend the dictionary definition of risk – without success – then suggested that we use the words “opportunity” and “threat” for the two sides of their perception of risk. This was the approach taken by the Australia New Zealand Standards Board.

The mostly North American group (there was one Australian) would have nothing to do with “threat.” It was not part of their vocabulary and they did not see how they would sell it. They would not accept it. Clearly, pragmatism was more important than intellectual rigour and linguistic purity. I managed to fudge my way through by using “risk” to mean whatever the group wanted it to mean in each context. In most cases, it is quite clear what “risk” means and the resulting book seems to have been well received. In retrospect, the group was probably right and may well have made the book more acceptable and influential with its intended audience.

It is also important how the book looks. When I was a member of the CICA’s Criteria of Control Board in the early 1990s our publications – as befitted the products of the Studies and Standards group of the prestigious Canadian Institute of Chartered Accountants – were sober and designed to impress the reader with a sense of authority. Unfortunately, they were also intimidating and rather dull. If you can get past the outside appearance, they are actually very good. Clearly written, wise and practical. Those who have read them generally like them but too few people read them.

The CICA paid attention and consulted marketing experts to help attract readers. When my first book *Managing Risk in the New Economy* was published it looked a lot different.⁶ The cover showed a striking full-color photo of skydivers in free fall – demonstrating the positive aspect of risk-taking. The book is full of photos of people engaged in sports. There is no reference to sports in the text that was completed before the pictures were chosen. I do not know how many people have actually read the book but people love the pictures.

My next title *Crisis Management for Directors* was more modest but still had many pictures – hurricanes, volcanoes, and other scary scenes.⁷ At this point, the CICA stopped adding graphics (except on the cover) and returned to plain text for my next two books on risk and strategic planning. They did this partly to get the books out faster at reasonable cost – but primarily because people were now aware of these new resources and were downloading them from the CICA website. Appearances were no longer the key selling point and people did not want a lot of graphics that often obscured the text and slowed printing. We were virtually back where we started. An interesting measure of success. But what is it accomplishing?

Directors, corporate executives, and their advisors are getting more information and education on governance from a number of sources, including the books I write. Published surveys report that companies are changing their governance practices. But it is hard to tell if a program to change behavior is working when success

⁵ Hugh Lindsay, *Managing Risk in the New Economy* (New York and Toronto: American Institute of Certified Public Accountants and Canadian Institute of Chartered Accountants, [ca. 2000]).

⁷ Hugh Lindsay, *Crisis Management for Directors* (Toronto: Canadian Institute of Chartered Accountants, 2001).

⁵ Charles Lutwidge Dodgson (Lewis Carroll), *Through the Looking Glass and What Alice Found There* (1872).

means that bad things do not happen. Just as the measure of success of Homeland Security may be no more 9-11s, the success in governance reform may be no more Enrons.

Will our savings be safer? We can only hope so. No one can guarantee that a business will make profits and safeguard investors' capital. Even honest, well-run companies can falter and fail. However, to the extent that companies are required to disclose full and accurate information and practice good governance, investors and their advisors are in a better position to select investments that are right for them.

A final thought

As a scholar working on this subject, my interest goes beyond being paid for my work. I have my own savings and pension to protect. I will do my best for all of us.

Editor's note:

Hugh Lindsay is a Chartered Accountant who writes and edits publications on corporate governance for the Canadian Institute of Chartered Accountants and contributes articles to leading Canadian magazines for accountants.

Member publication notices

Member **Bette Oliver** has a book forthcoming from Rowman & Littlefield in 2009. It is entitled *Orphans of the Earth: Girondin Fugitives from the Terror, 1793-94*.

Additionally, Bette announces the publication of a new volume of poetry, *Contexts*, published in September 2007 by Morgan Printing, Austin, Texas.

Note from TIS book review editor: TIS plans to have a review of the book and the volume of poetry in the near future.

Member **William Clark** shares the following information about his latest publication:

Academic Charisma and the Origins of the Research University (University of Chicago Press, 2007).

Publisher's Book Synopsis

Tracing the transformation of early modern academics into modern researchers from the Renaissance to Romanticism, *Academic Charisma*, and the *Origins of the Research University* uses the history of the university and reframes the "Protestant Ethic" to reconsider the conditions of knowledge production in the modern world.

William Clark argues that the research university—which originated in German Protestant lands and spread globally in the nineteenth and twentieth centuries—developed in response to market forces and bureaucracy, producing a new kind of academic whose

goal was to establish originality and achieve fame through publication. With an astonishing wealth of research, *Academic Charisma and the Origins of the Research University* investigates the origins and evolving fixtures of academic life: the lecture catalogue, the library catalog, the grading system, the conduct of oral and written exams, the roles of conversation and the writing of research papers in seminars, the writing and oral defense of the doctoral dissertation, the ethos of "lecturing with applause" and "publish or perish," and the role of reviews and rumor. This is a grand, ambitious book that should be required reading for every academic.

Got to <<http://www.press.uchicago.edu/cgi-bin/hfs.cgi/00/166031.ctl>> for more information.

Note from TIS book review editor: TIS plans to have a review of the book in the near future.

In Memoriam: Harold Orlans (1921-2007)

Toward the end of last December, we received the sad news of the passing of Harold Orlans, an early and dedicated advocate of the independent scholar movement and a proponent of the founding of NCIS. He was long associated with the Capital Area Independent Scholars (CAIS) in which he and his wife Kay were very active over the years. In fact, together they had established the CAIS. Harold is a former editor of *The Independent Scholar* to which he was a frequent contributor.

Harold Orlans was born in New York City on July 29, 1921 and was trained in anthropology and sociology at City College of New York, Yale University, and the London School of Economics. He had a productive career as a scholar and writer, especially on public policy issues related to scientific research and higher education. After his first job as a reporter for the San Francisco Call-Bulletin, he did alternative service as a conscientious objector during World War II. Later, as a Fulbright scholar, he studied the English new town of Stevenage and published his sociological research as *Utopia Ltd.* (Yale University Press, 1953). In Washington, he worked at the National Science Foundation, the Brookings Institution, and the National Academy of Public Administration, publishing scores of books and articles. Harold and Kay were also collaborators on several scholarly projects. In his retirement, he pursued his lifelong interest in T.E. Lawrence, editing a collection of Lawrence's literary criticism and correspondence and publishing *T.E. Lawrence: Biography of a Broken Hero* (McFarland & Co., 2002).

He died at home in Bethesda, MD, on December 12, 2007. He is survived by his wife, Kathryn (Kay) Meadow-Orlans, and three children and two grandchildren. A memorial service for Harold Orlans was held on Sunday, February 17, at the Bethesda Friends Meetinghouse.

One of Harold's admired charities is the American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102, should anyone wish to make a contribution in his memory.

We at NCIS extend our sincere condolences to Kay and to Harold's family, friends, and colleagues.

Janet Wasserman

In Memoriam: William W. Kimbrel, Jr. (1952-2007)

William Wayne Kimbrel, Jr., NCIS member and husband of member Elizabeth Kimbrel, died unexpectedly November 9, 2007. At the time of his death, William was an assistant professor of American and English literature at Gulf University of Science and Technology in Kuwait. William maintained NCIS membership when he was not employed as an academic in order to keep faith with the independent scholar community.

William was born in Japan and attended schools in Germany and the United States. William earned a BA in comparative literature and a MA and PhD in English from Amherst. He attended the University of Oxford in England for both undergraduate work in literature and post-graduate study in theology. He met his wife during the UMass/Oxford summer study program at Trinity College, Oxford, in 1975. He has been the recipient of Fulbright and other research grants. William's writings have appeared in creative and scholarly publications. His special subjects were Hemingway and biographical narrative. William also served in the Army Medical Corps.

Graveside services were held on Tuesday, November 20, at the Kimbrel family plot at Evergreen Cemetery in Davenport, Florida. A memorial service in Amherst is tentatively scheduled for February 29, 2008 at the University of Massachusetts.

If friends wish to, memorial donations in William's name may be made to PAWS-Protecting Animal Welfare Society of Kuwait <www.paws-kuwait.org>, Kyrenia Animal Rescue of North Cyprus <www.kyreniaanimalrescue.org>, BETA-Beirut for the Ethical Treatment of Animals <<http://animals.beirut.com>>, the Dakin Animal Shelter of Leverett, Massachusetts <www.dakinshelter.org>, the University of Massachusetts Library Fund, Doctors Without Borders, Heifer International, the MacDowell Colony, or to any charity of their choice.

Elizabeth can be contacted at elkimbrel@mtholyoke.edu
413-538-2515
POB 314, Granby, Massachusetts 01033-0314

We at NCIS extend our sincere condolences to Elizabeth and to William's extended family, friends, and students.

The Art of Biography, Part 4

By Mahala Yates Stripling

Editor's note: This is the fourth of a six-part series that derives from Stripling's step-by-step process researching and writing a biography. It concludes with its publication. Send your comments and questions to the series contributor, Mahala Yates Stripling, at <Dr.Rhetoric@aol.com>.

IV. Authorial Tone

Approach your subject with a clear sense of purpose and a strong point of view. Readers expect the truth, warts and all. You've been a fact-gatherer and tried hard to be objective. Now, paradoxically, good storytelling requires that you appear to be in the background while relating an attitude or opinion. Your carefully selected words will convey the all-important tone, in a general sense to the entire biography and in a particular sense to each scene.

Examples of general authorial tone, given on reviews of biographies in the *New York Times Book Review*, are: Even and respectful. Gratuitously hostile, appearing to settle a debt. Confident, not arrogant, with a touch of irony. Irreverent with an often comically absurd tone. Breezy and superior—bordering on condescending. Of uncompromising authority. Now consider the more refined tone appearing in "Molestation and Lapse from Faith," a scene excerpted from Chapter Three, "Doctors' Row," in *Richard Selzer: A Biography*.

It was April 1941, and the small, sad boy sat alone in the movies. Two weeks earlier, his father had died from a heart attack, at age 42, leaving the family to sink into genteel poverty—everyone went to work. This afternoon, seeking a brief respite from reality, even the antics of the romantic screen duo Jeannette MacDonald and Nelson Eddy could not pull Dickie out of his depression. As the theater darkened, the man he called "Father," the priest at St. Peters where he worked, quietly sat down beside him. All of a sudden he felt a tickle, and then sat in disbelief and terror. So soon after his father's death, the vulnerable boy felt even more anguish and anxiety as the man's fingers began working. The molestation escalated, continuing at the church.

The molester was known to the boys at school, who would say, "Don't get within arm's reach of the father." But Dickie, a dreamer who lost himself in his books, kept it to himself. For weeks, he feared being found out—fretting and already punctuating his life with cigarettes. His mother was incapable of hearing such news, and he did not tell his older brother. He sickened at the thought of being discovered. But there on Sunday, the priest in his robes, said mass and doled out the body and the blood of Christ.

Finally, Selzer says, he got the courage "to run away from it. Fast."

Sexual abuse by a trusted father figure was the worst thing that could have happened to the unhappy twelve-year-old boy missing the affection of his father. But even though he felt fear and shame at the time, today Selzer says he decided "not to elevate it to the satanic." He downplays his experience as "only a happen," but his lapse from faith was secured.

Molestation was then a taboo subject, and few molesters were prosecuted. They repeated their crimes over and over again. Many of their young victims lost faith in humanity, entering what psychologists call a liminal crisis and retreating to a wasteland, including alcoholism and promiscuity. Instead of this, Selzer gained the ability to take life as it came, saying about this as an adult, "We are all hiding the same things and are only different in the carrying out of them. Can one hate a man for taking what he desperately needed? No, for since then I have had a few crepuscular urges of my own." Sixty years later, perhaps in an attempt to extricate his molestation, Selzer wrote about it in a short story, "The Garden, The Garden." The experience has never left him.

Did you react to this event in Selzer's young life with pathos, disbelief, and finally outrage at the anachronistic view I have presented? If so, I have done my job as a biographer by creating a sense of being there with the subject. Using a direct authorial tone, I show how Selzer, a sensitive child, withstood molestation at the time of his greatest vulnerability. It did not crush his spirit; instead, he became an empathic, caring adult. In the end, some avid biography readers admit skipping past the dull account of the subject's childhood to adult-type adventures, but in Richard Selzer's life the stuff of a riveting biography is not lacking anywhere.

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Tip of the day:

Subscribe to: thebiographerscraft.com

It lists new biographies, awards and grants, and gives links to biography reviews. It has a TIPS CORNER and a section called "Your Personal Amanuensis" for comments. This is a must-read newsletter for any biographer. Valuable information on funding and access is here. For instance, there is a new CUNY Multi-Million Dollar Biography Center to foster biographical writing, undertaken by the Center for the Humanities. It offers well-paid yearlong residencies to half a dozen biographers, bringing new voices to the art. Biography can be an undervalued genre of non-fiction—a stepchild of the academy—and they wanted to change that perception.

Indy Times: Affiliate Liaison's Corner

By Mahala Yates Stripling

Indy Colleagues,

Spring has sprung here in Texas: abundant bright yellow jonquils grace the landscapes and backyard bird sightings have begun. Wherever you are all over this country or another, I hope that you are filled with hopefulness that spring carries on its shoulders. Here's the latest affiliate news. Send yours to: Mahala Yates Stripling at <DrRhetoric@aol.com>.

The Canadian Academy of Independent Scholars

At the January meeting held on the SFU Vancouver Campus, Robert Watt, who recently retired as the Chief Herald of Canada, presented "Individual Identity as Revealed in Coats of Arms."

CAIS meets once a month, offering opportunities for independent scholars to present work, learn about others, and gain information on grants for work-in-progress. They are entitled to full library access and can become an independent scholar-in-residence. <<http://www.sfu.ca/independentscholars/about.htm>>

The Center for Independent Study

At its March meeting, there will be a conversation by, about, and with people who operate in more than one language: "Speech and Self." Ruth Schmitt will lead a discussion, asking the question, "How does language affect the way you think, feel, and present yourself?" Monolingualists are welcome.

The April meeting, at the Long Wharf Theatre, will involve a backstage theatre tour and discussion. Managing director Joan Channick discusses her role and her challenges. A limited number of free tickets to "The Bluest Eye" were available to CIS members. <<http://www.cistudy.org/>>

The Northwest Independent Scholar's Association

In January, Martha Bailey, a doctoral candidate in Philosophy of Religion and Theology at Claremont Graduate University, spoke on "Abstract: Moral Realism and Moral Absolutes." She discussed the meaning of "moral absolutes," as related to mid-to-late twentieth-century Protestant thinkers. She considered how philosophical moral theory applied to actual moral claims. Her framework came from the view that absolute claims of all sorts fall into one or more of three

categories: universal, objective, or foundational absolutes. The discussion focused on the claims of objectivity. Protestant authors claimed that morality exists independent of human thought/thinkers (moral realism) by depicting God as wholly other and as the source of moral absolutes, so both are considered to be completely objective. These Protestant thinkers were compared with secular moral realists for similarities and differences.

<<http://home.pacifier.com/~mdelacy/nisa>>

The Institute for Historical Study

The History Play-Reading Group is concluding its study of John Osborne's *Luther*.

In January, Ellen Huppert presented, "Lizzie's Journals: The Shape of One Woman's Life—or Teasing out the Meaning of Elizabeth G. Taylor's Life from Eleven Volumes of her Journals, 1854-1886."

The Readers of Medieval History Group uses primary and secondary sources from the Medieval Period to touch on large topics such as medieval food and travel, the inquisition, the black plague, pilgrims and their routes, the cathars, Carolingian Renaissance, the medieval warm period and the little ice age, peasant revolts, feudalism (did it exist?), along with many others. We also have explored the lives of luminaries such as Charles Martel, Frederick Barbarossa, Eleanor of Aquitaine, Frederick II, Hrotswitha of Gandersheim, and Adelaide, empress of the Ottonian empire. <<http://www.tihs.org>>

Today's Indy Times tip:

If you are writing to a sympathetic audience, offer your conclusion first, followed by your reasoning or evidence. If hostile, offer your reasoning first, then your conclusion. If indifferent, open with an explicit appeal to the audience's interests, values or concerns. Remember what your parents taught you: Think first of others, then yourself. —Stephen Wilbers <www.wilbers.com>

Announcements and news you can use

Eisenstein-DeLacy article prize for 2008

Submissions are now being accepted for the annual award in recognition of the best published article submitted by an NCIS member. The article must have been published within the prior calendar year.

The deadline for submissions is July 15, 2008.

The prize consists of an award certificate and a \$200 honorarium. Winners will be notified by September 15, 2008.

NCIS members wishing to submit a published article for consideration must send Tone copy of the article and the table of contents of the journal issue in which it appeared in PDFT format to Kendra Leonard, Awards Committee Chair, at <caennen@gmail.com>.

Open Access

Thanks to member **Ellen Gilbert**, here's a fascinating proposal in academia regarding open access at Harvard: "At Harvard, a Proposal to Publish Free on Web" By Patricia Cohen *The New York Times*, 2/12/08. For more information and commentary on the proposal from the CHE, member **Kendra Leonard** shares this link: <<http://chronicle.com/review/brainstorm/index.php?id=205>>.

Call for Papers

The National Coalition of Independent Scholars will hold its 2008 Biennial Conference from October 25-26, 2008, at the Graduate Theological Union in Berkeley, California. We welcome participation by all scholars whose research is not supported by employment in an academic or research institution; this includes adjunct faculty and graduate students. Presenters need not be members of NCIS.

The Program Committee invites proposals for individual

papers, formal sessions, and short panel discussions for either the practical track, on independent scholarship itself; or the scholarly track, focusing on presenters' individual research and findings.

Proposals should consist of an abstract of not more than 250 words; a brief scholarly biography (50-100 words) including degrees, scholarly fields and no more than two publications; any audio-visual requirements; and full contact information.

Do you have an opinion about or have you had experience with open access?

Send your comments to Janet Wasserman, <mae08ben02@aol.com> for a future point-counterpoint type discussion on the issue to be published in *The Independent Scholar*.

Please use your last name as the document title, as in Smith.doc. As in the past, only one submission per author will be considered. If you are interested in serving as a session chair, please indicate this in your submission.

Individual paper presentations are limited to no more than twenty minutes to allow for ten minutes of discussion following the presentation. Formal sessions of three related papers may be submitted together for consideration as a whole; please submit the proposals for all three papers together in one email along with a

rationale explaining the importance of the topic and the grouping of papers. Proposals for one-hour informal sessions, including discussions on work in progress; consideration of on a particular theme in independent scholarship; or interest group discussions within a particular area or discipline may also be submitted under the guidelines above.

Proposals must be submitted as an email attachment (Word only) no later than 12:00 a.m., April 1, 2008, to Kendra Leonard, Program Chair, at <caennen@gmail.com>.

Universities and Adjunct Faculty

For an interesting analysis of the issue of universities flooding the academic labor market with adjunct PhD faculty, see "Analysis: Universities Overproduce PhDs," published by The Associated Press, January 20, 2008.

Welcome new members

ANNE KEY

2003 Sherman
Hood River, OR 97031
anne@rabbitmurmurs.org

Anne received her PhD in Humanities in 2005 from the California Institute of Integral Studies. Her dissertation topic, *Death and the Divine. The Cihuateteo, Goddesses in the Mesoamerican Cosmovision*, remains the subject of her ongoing post-graduate research interest in pre-Columbian Mexico.

New members may include three bibliographic citations in their biographic information. Thereafter, any member may submit a new publication for listing in *TIS*, as it occurs. Send your news items to the *TIS* editor. Let us share your good news with your fellow members.

AMINA HASSAN

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Amina has a PhD in Rhetorical Criticism (2005) from Scripps College, Ohio University, with her dissertation *Rosie Re-Riveted in Public Memory: A Rhetorical Study of WWII Shipyard Childcare in Richmond, California and the 1946-1957 Campaign to Preserve Public Supported Childcare*. She is an independent historian and an award-winning public radio documentarian. She was the executive producer of a thirteen-part radio series for National Public Radio on how race, class, and gender shape American sport. Her current project is a critical biography of Loren Miller, civil rights attorney and journalist, about whom you can read more at <www.blackpast.org/?q=aaw/miller-loren-1903-1967>.

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Send manuscripts to the editor. Submissions to *TIS* are accepted from non-members on condition that they become bona fide members of NCIS.

Deadlines for submitting articles, essays, papers

February 15
May 15
August 15
November 15

Comments and concerns

Janet Wasserman, president, <mae08ben02@aol.com>