

Toward a Multicultural American Public Library History

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A recent interpretive shift in library history posits public libraries as institutions that advance the dominant culture's ideology. Complicating the research questions that arise from such an interpretive stance is the multicultural society in which libraries in the United States operate. This article reviews selected books and articles, particularly those related to African-American experiences in and around libraries, and suggests possible ways to move toward a more inclusive American public library history.

In the first fifty years of the Library History Round Table's existence, the literature of library history has expanded to include a diversity of topics, methods, and interpretations. Particularly in regard to the American public library, interpretation shifted during that time from a model of the public library as a natural outgrowth of democratic society to one of the public library as an instrument of social control.¹ More recently, interpretation has shifted again, this time to a more nuanced view of the institution as supporting the hegemony of the dominant culture. This more recent view of libraries relies on Antonio Gramsci's theories regarding the role intellectuals have played in securing the consent of the masses to their own subordination.² As Wayne Wiegand has pointed out, public librarians and library trustees could speak of their institutions as advancing democratic ideals at the same time that they shaped collections to serve elite interests.³

Such an interpretive stance calls into question the assertion of libraries' marginality. Phyllis Dain has argued explicitly against the top-down view of libraries as instruments of social control, noting: "Partly by virtue of its own powerlessness and relative insignificance, the library can find room to maneuver, to experiment, to offer the chance for people to get from it the means to power."⁴ But can we find evidence of counter-hegemonic efforts aimed at repositioning public libraries as servants of the subordinate, rather than the dominant, classes?

Complicating such interpretive dilemmas is the multicultural society in which libraries in the United States operate. Specifically, interpretive

complications arise out of the need to understand how hegemonic influence actually works in a multicultural nation. Despite the rhetoric of open access and intellectual freedom that developed over the course of the twentieth century, library collections reflected the knowledge (as well as the ignorance) and values of the largely Caucasian/Anglo middle-class librarians who dominated the profession.⁵ Merely telling the stories of libraries and their progress and librarians and their accomplishments results in an overemphasis on “the profession” at the expense of insight into clients served, underserved, and unserved.

Although definitions of multiculturalism vary, they generally include notions of tolerance for difference and appreciation of diversity. Yet, as Donald G. Davis, Jr., has pointed out, multicultural perspectives can contribute to divisiveness rather than dialogue.⁶ Lorna Peterson has argued that definitions of multiculturalism can be so extreme in their celebration of difference and their ignorance of history that they are misleading and counterproductive.⁷ The tendency in such cases is toward essentialism rather than toward an understanding of the social and historical construction of gender, race, and ethnicity.⁸ At their best, definitions of multiculturalism suggest an agenda for action that aids understanding. At its best, multicultural history can aid the understanding that should underlie any agenda for effective action. In multicultural history multiple voices from many standpoints are heard—so many, in fact, that notions of centrality and marginality are called into question.

An influential work in this area has been Ronald Takaki's *A Different Mirror*. Takaki asserts that only by recovering different pasts, told from divergent perspectives, can a full appreciation of the complexity of United States history be reached. Ideally, all of the ethnic, racial, religious, and other distinctive cultural groups relevant to a topic should be included in historical studies of that topic. But that often is not practical. Students of history are left with isolated group-by-group studies to synthesize on their own. Nevertheless, such studies have much to contribute to the literature of history and to a richer understanding of the legacy of a diverse society.⁹

At the same time, it is important to recognize the constructedness and fluidity of group identity. As historian Jacques Barzun argued in the 1930s, the use of “race” as a signifier of immutable and biologically determined difference is outdated and destructive.¹⁰ As historian Mark Poster argued in the 1990s, multiculturalism can be construed as a dynamic process in which group identities are constituted and reconstituted, a process that can harness new communication and information technologies to “struggle against restrictions of systematic inequalities, hierarchies and asymmetries.”¹¹ If historians choose to see libraries as earlier forms of communication and information technologies, then it

might be possible to look for ways in which libraries and their constituents engaged in similar struggles against restrictions, sometimes on the same side and sometimes not.

Although articles, books, and dissertations in library history have addressed issues of race, ethnicity, religion, and other aspects of multiculturalism, more remains to be done, including synthesis of secondary sources. Much of the published literature that can contribute to a more inclusive history has focused on African-American librarians and on libraries serving historically black institutions and neighborhoods. In this brief review I consider these and other selected books and articles and suggest ways to move toward a multicultural approach.

Biography and Autobiography

For its first several years, the Library History Round Table (LHRT) focused on "leaders."¹² Papers presented at LHRT meetings recapped the careers of William Brett, Arthur Bostwick, Herbert Putnam, H. W. Wilson, and similar luminaries. Apparently, the first biographical sketch of a nonwhite librarian presented before the LHRT occurred in 1968, when E. J. Josey reported on the working life and accomplishments of Edward Christopher Williams.¹³ The presentation was as much a political act as a historical one, for Josey intended to resurrect Williams from oblivion. In a thirty-year-long career during which Williams built collections at Western Reserve and Howard Universities, contributed to library science education, helped establish a state library association, and encouraged other African-Americans to pursue the profession of librarianship, Williams had not received any official recognition from the American Library Association for his achievements. Consequently, Josey's biographical study can be seen as a kind of compensatory history that argues for the inclusion of an elite black librarian in the panoply of elite white librarians.¹⁴ Josey went on to produce a number of volumes that restored to history and memory the contributions and perspectives of many African-American librarians.¹⁵ Josey understood that the obscure remain so only as long as their biographies go unwritten.

Yet many of the biographical sketches of members of various cultural groups who labored on behalf of libraries can be categorized as compensatory rather than explanatory. For instance, much of the published material on black librarians has concentrated on those among the elite who have left a documentary trail of publications and who have worked in college, university, and research libraries and/or as educators. Although such work is important for filling in gaps in historical understanding, it cannot tell the whole story of blacks' involvement in libraries.

An exception to this pattern appears in the state-by-state accounts of African-American librarians' accomplishments in *The Black Librarian in the Southeast*. These essays introduce many librarians otherwise lost to history through the lack of archival and manuscript collections and of oral history recordings and transcripts.¹⁶ Autobiographical memoirs of African-American librarians who served as educators and as professionals in public, academic, and special libraries offer provocative material in *The Black Librarian in America*.¹⁷ In *Library Service in Black and White*, Annie McPheeters shares her memories of life as a black librarian in Atlanta before and after Jim Crow.¹⁸ Particularly useful for the historian in search of library-community interactions are McPheeters's accounts of outreach efforts. Such works broaden our understanding of the library profession's past and expand our definition and representation of leadership. More importantly, they outline the ways in which black librarians struggled against racist policies and practices, on their own behalf and for their various clientele.

Areas for further research are apparent in biographical material about other "minority" librarians who, unlike many African-American librarians for much of the twentieth century, worked in settings with ethnically diverse staff members. Examples include Alfred Kaiming Chiu of Harvard.¹⁹ Similarly, an article about the New York Public Library's first Puerto Rican librarian, Pura Belpré, offers a long-overdue account of her accomplishments.²⁰ But more information is needed regarding her work with the culturally diverse group of coworkers she encountered at the 135th Street Branch of the New York Public Library. There, in the 1920s, white librarian Ernestine Rose was determined to prove that an integrated staff would foster greater appreciation for cultural diversity and better services for patrons, including immigrants from Puerto Rico and the West Indies and migrants from the South.²¹

Other Approaches

Works that address the reciprocal relationships of libraries and immigrants have added divergent views to library history. Haynes McMullen has reported on the American Library Association's Committee on Work with the Foreign Born, which in the 1920s published pamphlets about Polish, Italian, Greek, and German immigrants and suggested books and periodicals for their use.²² In their article on public library branches that served Polish neighborhoods in Buffalo, New York, Walter Drzewieniecki and Joanna Drzewieniecki-Abugattas offer an account of the interaction of library staff and library users and of the changing patterns of use over time.²³ The authors make clear the influence of the library in the Polish community and the influence of Polish library users on the collections,

staff, and services. In a similar vein, Nelson Beck notes that Jewish culture encouraged Russian-Jewish immigrants to use libraries and other cultural agencies. Beck argues explicitly against the social-control thesis. It is clear in Beck's interpretation that the newcomers had an impact on libraries as librarians learned about their native cultures and then designed programs and built collections to serve immigrants' interests and needs.²⁴ Librarians proclaimed their role in Americanizing immigrants, but their efforts must be interpreted in light of the evidence of immigrants' own willing propulsion "not just into America," as Elaine Fain has expressed it, "but into wider worlds."²⁵

Less attention has been given to Native Americans, but a recent example suggests there is much to be done in this arena. Bonnie Biggs and David Whitehorse provide a brief history of tribal libraries in San Diego County, with emphasis on the role of federal policy and county library assistance, especially since the 1980s. They note the difficulty of maintaining autonomous tribal libraries when those institutions rely on others in the "American macro-culture" for aid that waxes and wanes, depending on the political and economic climate.²⁶

More in-depth work has been done on white-black relations. In the area of education, Robert Martin and Lee Shiflett sketch the role of the American Library Association and philanthropic organizations in establishing library schools for African-Americans.²⁷ In the area of bibliography, Sibyl Moses traces the support Monroe Nathan Work received from philanthropic agencies for his *Bibliography of the Negro in Africa and America*.²⁸ In a monograph on Arthur Schomburg, Elinor Sinnette recounts the life and work of the bibliophile whose collection Ernestine Rose acquired with Carnegie Corporation funding for the New York Public Library.²⁹ Cheryl Knott Malone interprets the creation of the Louisville Free Public Library's two branches for African-Americans in terms of both black activism and white acquiescence.³⁰ A. P. Marshall reports on the historical development of library collections and services for African-Americans and recounts African-Americans' efforts to secure access to libraries.³¹ Rosemary Ruhig Du Mont covers similar territory in an article focusing on white librarians' attitudes regarding race.³² She extends her analysis to include the attitudes of educators in a related essay.³³ Louise Robbins traces the firing of a white Oklahoma librarian in 1950 to both her rejection of racial discrimination and her commitment to intellectual freedom.³⁴ Mary Lee Bundy and Frederick Stielow examine librarians' activism in a collection of essays on the 1960s. In that volume, Helen E. Williams offers results of her survey of black students who attended predominately white library schools during the era of desegregation. As both observer and participant, E. J. Josey surveys civil rights activism in connection with libraries and librarians' professional organizations, and

Roberto Haro describes the development of collections and programs to serve Hispanics and Latinos.³⁵

Essays in John Mark Tucker's anthology *Untold Stories* range widely, construing library history broadly. Examples include Marilyn Pettit's report on early-nineteenth-century Sunday schools for young African-American women intent on acquiring literacy and Donald Franklin Joyce's brief study of three black publishers. The volume also includes accounts of libraries established outside the mainstream to ensure access to information, such as the Faith Cabin Libraries Dan Lee writes about and the Freedom Summer Project collections Donald G. Davis, Jr., and Cheryl Knott Malone describe.³⁶

Another recent anthology, *Print Culture in a Diverse America*, edited by Wayne Wiegand and James Danky, is broader still.³⁷ Among the essays included are Rudolph Vecoli's study of a fragmented Italian immigrant press struggling for ideological hegemony among factious individuals who made their own meanings out of what they read, and Elizabeth McHenry's recovery of African-American literary societies as sites of democratic participation and protest. Most closely linked to library history is Christine Pawley's use of state census records and library circulation and accession registers to re-create the reading habits of the inhabitants of Osage, Iowa, in the late nineteenth century. The authors of these articles are careful to avoid both top-down and bottom-up perspectives, instead drawing more complex pictures of the interactions of institutions, groups, and individuals engaged in creating, acquiring, distributing, and interpreting literature and information.

Toward Multiculturalism

U.S. library history has tended to take the top-down perspective. Biographical studies have focused more on the leaders than on the rank and file, more on the educators and administrators than on the frontline service providers. Institutional studies have told the stories of libraries from librarians' perspectives, as agencies collecting and disseminating reading materials. Particularly because the leaders have been predominantly Caucasian/Anglo, the biographical bent toward those leaders necessarily shortchanges multicultural representations. And since libraries have been largely the products and promoters of mainstream middle-class practices and values, institutional histories tell only half the story, that of delivery but not that of reception. The focus on leaders and administration is not surprising, given the history of library history as a pursuit of LIS faculty and practicing librarians; clearly, library history has intended to serve the library profession (and perhaps its dominant ideology). In the information age, however, wider scholarly interest in the

history of all manner of information-related agencies and agents is apparent. Library historians have much to contribute to a newly invigorated scholarship that ranges from print culture to electronic communication and information technologies. One significant contribution can be the development of a multicultural approach to understanding the institutions and agents of information access as they operated in the past.

What would creating a multicultural library history involve? First, it would involve addressing theories about the purposes and roles of libraries in American history. Second, a multicultural library history might serve to complicate notions about dominance and resistance, focusing on use and users. Third, it would involve a rethinking of ideas about centrality and marginality. Since both libraries and the vast majority of librarians have been considered marginal, it would be a useful exercise to decenter the library in library history to allow consideration of other (competing) cultural entities and other viewpoints (of nonusers, for instance). And fourth, it would involve some questioning of the role of the historian, especially when that historian is also responsible for socializing students into the library and information professions. Library historians might consider abandoning a presentation of themselves as objective observers reconstructing the past and instead adopt a situated standpoint from which to construct their narratives. In any case, the creation of a multicultural library history would require library historians to draw on a rich, multidisciplinary literature of history and theory that reaches beyond the confines of our own literature.

For example, recent theoretical and empirical work on readers' responses to and uses of texts suggests that the processes and practices associated with reading are creative, idiosyncratic, and unpredictable.³⁸ Might not the same be true of the processes and practices associated with using libraries, some of which processes and practices do not involve reading at all? Library history cannot become multicultural merely by focusing more attention on diverse librarians and collections, although such work contributes to the goal. More broadly, a multicultural library history should interpret research on the extent to which diverse communities, groups, and individuals interacted with or avoided libraries and librarians in different times and places. Such inclusions may help illuminate when and where libraries were marginal and when and where librarians accepted or resisted hegemonic influence by constructing the histories of library-campus, library-corporation, and library-community interactions. In the works reviewed here, it is possible to catch glimpses of libraries and librarians as they shaped and were shaped by readers and information seekers.

But it is intriguing to imagine more. One case, for purposes of illustration and inspiration, would be a multicultural history of the Chicago

Public Library. Such an effort would move beyond the standard institutional history to take into account Chicago's Irish, German, Jewish, Italian, Greek, Hispanic/Latino, and African-American enclaves and the dramatic demographic shifts that attended immigration and internal migration in the nineteenth and twentieth centuries. In such a setting it would be important to consider the machine politics of city government, of which the library was only one agency. It would be advisable to acknowledge and explore the impact of a prestigious library school in the same city and its training of diverse students for careers in libraries and in library science research and education. Similarly, it would be necessary to evaluate the public library in the context of the availability of several special, academic, and research libraries nearby. The voluminous secondary literature on Chicago's history and the collections of extant primary materials would provide the necessary documentary evidence. Chicago is only one example, and Houston, Los Angeles, and other locales offer many more. Such projects can contribute to the creation of a multicultural library history, one that aids understanding of how libraries have both supported and stymied the dominant culture's influence on diverse groups and individuals and one that explores how those groups and individuals attempted, and sometimes succeeded, in turning libraries to their own counterhegemonic purposes.

Notes

1. For the former, see Sidney Ditzion, *Arsenals of a Democratic Culture* (Chicago: American Library Association, 1947); for the latter, see Michael H. Harris, *The Purpose of the American Public Library in Historical Perspective* (Bethesda, Md.: ERIC Document Reproduction Service, ED 071 668, 1972), "The Purpose of the American Public Library: A Revisionist Interpretation of History," *Library Journal* 98 (September 1973): 2509–14, and "Externalist or Internalist Frameworks for the Interpretation of American Library History—The Continuing Debate," *Journal of Library History* 10 (April 1975): 106–10.

2. Antonio Gramsci, *Prison Notebooks*, vol. 1, ed. with an introduction by Joseph A. Buttigieg, trans. Joseph A. Buttigieg and Antonio Callari (New York: Columbia University Press, 1992).

3. Wayne A. Wiegand, "Main Street Public Library: The Availability of Controversial Materials in the Rural Heartland, 1890–1956," *Libraries & Culture* 31 (Winter 1998): 131–32; see Wiegand's note 10 for additional Gramsci material.

4. Phyllis Dain, "Ambivalence and Paradox: The Social Bonds of the Public Library," *Library Journal* 100 (February 1975): 266.

5. On U.S. librarians as predominately white, see Edward A. Goedeken, "'The Rainbow Survivors of Some Vanished Grey Moment of Reality': A Prosopographical Study of the *Dictionary of American Library Biography* and Its Supplement," *Libraries & Culture* 30 (Spring 1995): 155. On public library collections, see Wiegand, "Main Street Public Library," 131–32, and Christine J. Pawley, "Reading on the Middle Border: The Culture of Print in Osage, Iowa, 1870–1900" (Ph.D. diss., University of Wisconsin-Madison, 1996), esp. 231–51.

6. Donald G. Davis, Jr., "Wars in American Libraries: Ideological Battles in the Selection of Materials," *Libraries & Culture* 33 (Winter 1998): 40–46.
7. Lorna Peterson, "Multiculturalism: Affirmative or Negative Action?" *Library Journal* (July 1995): 30–33.
8. Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality* (Garden City, N.Y.: Doubleday, 1966).
9. Ronald Takaki, *A Different Mirror: A History of Multicultural America* (Boston: Little, Brown, 1993), 1–17.
10. Jacques Barzun, *Race: A Study in Modern Superstition* (New York: Harcourt, Brace, 1937); reprinted as *Race: A Study in Superstition* (New York: Harper and Row, 1965).
11. Mark Poster, "Postmodern Virtualities," chap. 2 of *The Second Media Age* (Cambridge, Mass.: Blackwell, 1995), available at <http://www.hnet.uci.edu/mposter/writings/internet.html>.
12. I am grateful to Andrew Wertheimer for providing a chronology of LHRT presentations.
13. The presentation was later published as E. J. Josey, "Edward Christopher Williams: A Librarian's Librarian," *Journal of Library History* 4 (April 1969): 106–22. Josey was not the first African American to present at an LHRT session; in 1965, when the meeting was in Detroit, Virginia Lacy Jones of Atlanta University gave a paper entitled "Libraries, Librarianship, and the Negro."
14. "Compensatory history" appears in Gerda Lerner, "Placing Women in History: Definitions and Challenges," *Feminist Studies* 3 (1975): 5.
15. Various perspectives on Josey's accomplishments and a bibliography of works by and about him appear in Ismail Abdullahi, ed., *E. J. Josey: An Activist Librarian* (Metuchen, N.J.: Scarecrow Press, 1992).
16. Annette L. Phinazee, ed., *The Black Librarian in the Southeast: Reminiscences, Activities, Challenges* (Durham: North Carolina Central University School of Library Science, 1980).
17. E. J. Josey, ed., *The Black Librarian in America* (Metuchen, N.J.: Scarecrow Press, 1970). Josey's follow-up edition two decades later, *The Black Librarian in America Revisited* (Metuchen, N.J.: Scarecrow Press, 1994), focuses more on the issues and problems involved in ensuring equitable access to libraries and information, and many of the essayists include some historical information about their topics.
18. Annie L. McPheeters, *Library Service in Black and White* (Metuchen, N.J.: Scarecrow Press, 1988).
19. William Sheh Wong, "Alfred Kaiming Chiu and Chinese American Librarianship," *College and Research Libraries* 39 (September 1978): 384–88.
20. Julio L. Hernández-Delgado, "Pura Teresa Belpré, Storyteller and Pioneer Puerto Rican Librarian," *Library Quarterly* 62 (1992): 425–40.
21. Betty L. Jenkins, "A White Librarian in Black Harlem," *Library Quarterly* 60 (1990): 216–31. Further discussion of Rose appears in Lorna Peterson, "Alternative Perspectives in Library and Information Science: Issues of Race," *Journal of Education for Library and Information Science* 37 (Spring 1996): 163–74.
22. Haynes McMullen, "Service to Ethnic Minorities Other than Afro-Americans and American Indians," in Sidney L. Jackson, Eleanor B. Herling, and E. J. Josey, eds., *A Century of Service: Librarianship in the United States and Canada* (Chicago: American Library Association, 1976), 42–61.
23. Walter M. Drzewieniecki and Joanna E. Drzewieniecki-Abugattas, "Public Library Service to American Ethnics: The Polish Community on the Niagara Frontier, New York," *Journal of Library History* 9 (April 1974): 120–37.

24. Nelson R. Beck, "The Use of Library and Educational Facilities by Russian-Jewish Immigrants in New York City, 1880-1914: The Impact of Culture," *Journal of Library History* 12 (Spring 1977): 128-49.

25. Ellen Fain, "Books for New Citizens: Public Libraries and Americanization Programs, 1900-1925," in Ralph M. Aderman, ed., *The Quest for Social Justice: The Morris Fromkin Memorial Lectures, 1970-1980* (Madison: University of Wisconsin Press, 1983), 272.

26. Bonnie Biggs and David Whitehorse, "Sovereignty, Collaboration and Continuing Challenge: A History of Tribal Libraries in San Diego County," *Special Libraries* 86 (Fall 1995): 279-91.

27. Robert Sidney Martin and Orvin Lee Shiflett, "Hampton, Fisk, and Atlanta: The Foundations, the American Library Association, and Library Education for Blacks, 1925-1941," *Libraries & Culture* 31 (Spring 1996): 299-325.

28. Sibyl E. Moses, "The Influence of Philanthropic Agencies on the Development of Monroe Nathan Work's *Bibliography of the Negro in Africa and America*," *Libraries & Culture* 31 (Spring 1996): 326-41.

29. Elinor Des Verney Sinnette, *Arthur Alfonso Schomburg: Black Bibliophile and Collector* (Detroit: Wayne State University Press, 1989).

30. Cheryl Knott Malone, "Louisville Free Public Library's Racially Segregated Branches, 1905-35," *Register of the Kentucky Historical Society* 93, no. 2 (Spring 1995): 159-79.

31. A. P. Marshall, "Service to Afro-Americans," in Jackson, Herling, and Josey, eds., *A Century of Service*, 62-78.

32. Rosemary Ruhig Du Mont, "Race in American Librarianship: Attitudes of the Library Profession," *Journal of Library History* 21 (Summer 1986): 488-509.

33. Rosemary Ruhig Du Mont, "The Educating of Black Librarians: An Historical Perspective," *Journal for Education in Library and Information Science* 26 (Spring 1986): 233-49.

34. Louise S. Robbins, "Racism and Censorship in Cold War Oklahoma: The Case of Ruth W. Brown and the Bartlesville Public Library," *Southwestern Historical Quarterly* 100 (July 1996): 18-46.

35. Mary Lee Bundy and Frederick J. Stielow, eds., *Activism in American Librarianship, 1962-1973* (New York: Greenwood Press, 1987); the chapters mentioned are Helen E. Williams, "Experiences of Blacks in Predominantly White Library Schools, 1962-1974: An Era of Transition" (153-61), E. J. Josey, "The Civil Rights Movement and American Librarianship: The Opening Round" (13-20), and Roberto P. Haro, "The Development of Library Programs for Hispanics in America: 1962-1973" (141-51).

36. John Mark Tucker, ed., *Untold Stories: Civil Rights, Libraries, and Black Librarianship* (Champaign: University of Illinois Graduate School of Library and Information Science, 1998). The essays mentioned in this review include Marilyn H. Pettit, "Liberty and Literacy: Sunday Schools and Reading for African-American Females in New York City, 1799-1826" (10-22), Donald Franklin Joyce, "Unique Gatekeepers of Black Culture: Three Black Librarians as Book Publishers" (151-55), Dan Lee, "From Segregation to Integration: Library Services for Blacks in South Carolina, 1923-1962" (93-109), and Donald G. Davis, Jr., and Cheryl Knott Malone, "Reading for Liberation: The Role of Libraries in the 1964 Mississippi Freedom Summer Project" (110-25).

37. James P. Danky and Wayne A. Wiegand, eds., *Print Culture in a Diverse America* (Urbana: University of Illinois Press, 1998). The highlighted essays include Rudolph J. Vecoli, "The Italian Immigrant Press and the Construction of

Social Reality, 1850–1920” (17–33), Elizabeth McHenry, “Forgotten Readers: African-American Literary Societies and the American Scene” (149–72), and Christine Pawley, “Better than Billiards: Reading and the Public Library in Osage, Iowa, 1890–95” (173–99).

38. Two key examples of this growing body of literature are Stanley Fish, *Is There a Text in This Class?: The Authority of Interpretive Communities* (Cambridge, Mass.: Harvard University Press, 1980), and Janice A. Radway, *Reading the Romance: Women, Patriarchy, and Popular Literature* (Chapel Hill: University of North Carolina Press, 1984). Wiegand urges library and information science educators to pay attention to such scholarship and provides a helpful overview of the literature and its significance in Wayne A. Wiegand, “Out of Sight, Out of Mind: Why Don’t We Have Any Schools of Library and Reading Studies?” *Journal of Education for Library and Information Science* 38 (Fall 1997): 314–26.