

**LOOKING BACKWARD,
IMAGINING FORWARD:
CELEBRATING 20 YEARS OF
PROGRESSIVE LIBRARIAN**

by Elaine Harger

There are more books to contemplate than stars in a night on the high seas. In this immensity, how is a reader to find his personal constellation, those books that will put his life in communication with the universe? And how is a single book among the millions to find its readers?

Gabriel Zaid, 2003¹

In the early 1990s, the political constellation for self-identified progressives included shared books, experiences, ideas and perspectives, which provided a more-or-less common ground for activism. Reference points might include: the writings of thinkers as diverse as Karl Marx and Alice Walker; experiences, either lived directly or through the media, of boycotts, sit-ins, draftcard- or bra-burnings, union organizing, window-smashing; and reading, maybe even writing or photographing or cartooning or distributing, for the free/underground/alternative press. The 20-, 30-, 40-, 50-something progressive at the beginning of the end of the 20th century would probably have opposed covert U.S. military actions in Central America, the overthrow of Salvador Allende, endless Israeli violence against the Palestinians, and to have been aware of the dictatorial natures of those that U.S. foreign policy considered “friends and allies” – Saddam Hussien, the Taliban, the Shah of Iran, Manuel Noriega, etc. The progressive would also be a more-or-less critical friend of socialist governments around the globe, participate in anti-apartheid boycotts, understand the neoliberal, capitalist intent of the Republican’s (and increasingly Democrat’s) “downsizing government” policies and, in general, stand in alliance with liberation movements of women, blacks, labor, gays, disabled and seniors – and be conscious of how such labels worked to both limit and liberate members of the groups identified. A progressive could be relied upon to be something of a critical thinker, to practice “reading between the lines,” to be adept at cutting through the

b.s. of Madison Avenue and Cold War propagandists, and to be skilled at simultaneous translation of “doublespeakese.”

From this milieu arose the Progressive Librarians Guild, founded by librarians alarmed to be witnessing the language, practices and priorities of commerce gaining foothold within our profession. The editorial in the first issue of *Progressive Librarian*, published in the summer of 1990, described the concern that led to the establishment of PLG,

We saw in our libraries the move towards commercialization, we saw “marketing” or “merchandising” enthusiastically embraced as a “strategy” for public library development, we saw our main forum, *Library Journal*, moving towards the world of controlled market circulation where the line between advertising and articles disappears. In short, we saw that the line behind which the library stood as a moral and educational force in society was being breached by the tide of fads of the American way of doing business.²

This essay has a two-fold purpose – to celebrate 20 years of the publication of *Progressive Librarian* and to attempt to articulate some ideas regarding the next 20 years of progressive librarianship. What it is not is a description of any official position of the journal or the Progressive Librarians Guild, but rather the product of my own reflections regarding librarianship and the world within which we now find ourselves working (or not) as librarians.

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Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or both. The limits of tyrants are prescribed by the endurance of those whom they oppress.

Frederick Douglass, 1857³

Two thousand and one was not the first year that the U.S. government declared a “war on terrorism.” As Noam Chomsky reminds us, the first “war on terrorism” was declared by President Ronald Reagan in the 1980s during the U.S.-sponsored terrorist wars across Central America, the Middle East, and Africa. The Reagan administration called terrorism a “plague spread by depraved opponents of civilization itself.” In keeping with this sentiment, in 1987, the United Nations General Assembly proposed a strongly worded condemnation of terrorism. One hundred and fifty-three countries voted for it. Only the United States and Israel voted against it. They objected to a passage that referred to “the right to self-determination, freedom, and independence...of people forcibly

deprived of that right...particularly peoples under colonial and racist regimes and foreign occupation.” Remember that in 1987, the United States was a staunch ally of apartheid South Africa. The African National Congress and Nelson Mandela were listed as “terrorists.” The term “foreign occupation” was taken to mean Israel’s occupation of Palestine.

Arundhati Roy, 2004⁴

The first issue of *Progressive Librarian (PL)*, published in the summer of 1990 on the heels of the founding of PLG, was given its title by none other than Sandy Berman who exclaimed that the journal of PLG could have no other title than *Progressive Librarian* (the subtitle, *A Journal of Critical Studies and Progressive Politics in Librarianship*, came later in 1998 with issue #14). The first issue was to be a contribution to the debate taking place within the American Library Association (ALA) in which the upper ranks of power in ALA were attempting to overturn the association’s official support of the cultural boycott against apartheid institutions in South Africa. The “Preview Issue” as we called it reflected the determination of members of PLG to contribute to a librarianship that acknowledges the political engagement of professionals, their associations and workplaces, and critically examines their various roles in either maintaining or challenging social, political and economic power. In the case of the cultural boycott, one of the forces behind attempts to call off ALA’s support was none other than the publishing industry, in the form of the Association of American Publishers, with the active support of former ALA Director Robert Wedgeworth. Another boycott opponent was the journalist Nat Hentoff who joined AAP in arguing that the boycott was actually an act of censorship. On the pro-boycott side were members of ALA’s Social Responsibilities Round Table.

While it is beyond the scope of this essay to describe in any depth the boycott itself, ALA’s initial support of it, or the debate to end this support, the editors of *PL*, in support of the cultural boycott, expressed:

...hope that the articles and documents published here make clear that American First Amendment rights are really not the issue; the issue is the reality of power in South Africa. By turning the sanctions debate into a question of censorship, we ignore the relationship between information and power in any society.⁵

“The relationship between information and power...” – should not this relationship be of central concern to librarianship, to library and information science? While many within the profession insist that information is politically neutral and that librarians must maintain that neutrality, PLG argued from its inception that “neutrality” is a bogus claim. The “PLG Statement of Purpose (draft),” which appeared in the Summer 1990 issue states, “. . .we will dispute the claim for the library as a neutral, non-political organization that serves best when preserving the status quo...”⁶ One very clear example, at the time, of the political nature of librarianship, and of

ALA in particular, was the fact that one of the articles published in this first issue of *PL* had, in fact, been solicited for publication by *American Libraries* and then rejected. This piece, “The Starvation of Young Black Minds? A Critique” by Al Kagan and Corinne Nyquist, was an insightful and accurate analysis of an Association of American Publisher’s report calling for ALA’s abandonment of the cultural boycott on the grounds that it was tantamount to censorship.⁷ After much debate, supporters of the boycott within ALA were victorious and the anti-apartheid movement continued to receive support from American librarianship. (For background information on the various boycotts against apartheid in South Africa see Howard Clark’s short article “Actions and Solidarity campaign with South Africa.”)⁸

The point of this example from the early days of *PL* is that it serves to illustrate the spirit of critique and activism that animated the journal, the organization, and the members of PLG at that time, as well as today.

Essential to an understanding of PLG’s opposition to professional “neutrality” is the fact that the notion that a relationship exists between knowledge (information) and power is nothing new. This recognition, after all, is at the root of the First Amendment to the U.S. Constitution, which establishes legal protections for freedom of speech and the press. The history of librarianship itself is sprinkled with instances of librarians who refuse to wear the mantle of neutrality. Why then, does librarianship so persistently claim that a position of neutrality (rather than advocacy and partisanship) is the only legitimate one for librarians as individuals and in association?

In addressing this question, it is important to note the fact that neutrality has many forms, and yet mainstream librarianship tends not to recognize the complexity of the idea or the ways in which context differently defines “neutrality.” In an attempt to “unpack” the notion of neutrality, I think it helpful to look at the following aspects of the term and its contexts in trying to understand its appeal as a position for the field:

Neutrality in History – The roots of librarianship are imbedded in service to ruling elites: monarchs, religious authorities, commercial interests. Our profession came into existence in symbiotic relation to the rich and powerful, relationships that continue to this day albeit modified in some cases by political developments such as democracy, the growth of the public sphere, and ideals of human equality. However, any librarian who wanted to stay in the good graces of his patron would certainly maintain at least a neutral position toward the wishes, expectations, and demands of that patron no matter what the librarian’s own views.

Neutrality as Respect – Once librarianship entered into service to the public at large, neutrality gained legitimacy in, at least, one sphere: in the behavior of the librarian toward the library patron. Patronizing attitudes, expressions of superiority, sexist/classist/racist behaviors and policies

poison relationships in libraries that exist to serve all people. Such behaviors, whether consciously or unconsciously expressed, are rightfully prohibited and a neutral demeanor demanded by our profession. Although we might wish it were not so, we recognize that there are, for example, racist and sexist librarians. However, expressions of personally held, mean-spirited beliefs or conduct conveying any level of disrespect are not acceptable at either the reference desk or in policies that regulate relations between the library and its constituency.

Neutrality as Balance – Related, in spirit, to the above is the idea that librarianship must be content neutral in collections and services. We must not exclude from the library ideas to which we (individually or collectively, privately or publicly) are opposed – even those that serve to undermine the library itself, the public good, social relations, and the environment.

Neutrality as Fear – The librarian’s fear of being fired from her or his job and the library’s fear of budget cuts or other loss of support foster legitimate concerns, especially in hard economic times, but this fear is a tremendous, even fatal, point of weakness. Fear...bringing us full circle back to our roots, as servants to power.

For these reasons, the insistence on neutrality is a powerful one – in the first instance, the continuation of the historical and present relationship of librarianship to power is obscured through claims to and insistence upon political neutrality; in the second, it addresses a very real impediment to the humanistic, democratizing mission of the library; in the third, we are called upon to collect a full range of views, but more-often-than-not we don’t, or in our neutrality we treat both truth and lies as equals; and in the fourth instance, the notion of neutrality both justifies compliance with power and offers a modicum of protection from it. PLG is opposed to a blanket acceptance of neutrality as a guiding principle for librarianship on three basic grounds – first, that it is rooted in fear, second that it is a roadblock in the democratizing and liberating missions of libraries, and third that it is a myth. As for behavioral neutrality, as long as it carries with it a tinge of friendly helpfulness, then it is, of course, to be embraced.

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My assistants and I believed that we should attempt through books to take each individual... and develop him to his full potential as a reader, widening his interests and deepening his understanding until he came to know that he was a member of one race – the human race – and a citizen of one planet – the earth.

Margaret A. Edwards, 1970⁹

There have been, of course, librarians who do not accept that neutrality (in all its aspects) should occupy the position of polestar in the constellation

of librarianship. The belief expressed above by Margaret Edwards is not neutral, but acknowledges another guiding light – the concept of social responsibility. Indeed, the idea of the social responsibilities of librarianship is nothing new and through the years progressive-minded librarians have made many demands of the power structures of their times: open stacks and foreign language collections as advocated by John Cotton Dana in 1903; library services for teens advocated by Margaret A. Edwards in the 1950s; an end to Jim Crow libraries and library associations demanded by E. J. Josey in the early 1960s; out-of-the-closet library services and librarians; and a wide variety of revolutionary library services/collections/jobs/cataloging for all as articulated by contributors to publications such as *Revolting Librarians* (1972), *Alternative Library Literature: a biennial* (1984-2002), and *Revolting Librarians Redux* (2003).¹⁰

In late 2004, depressed over the re-election of George Bush as president, John N. Berry III, former editor-in-chief of *Library Journal*, reflected on the failure of librarianship in respect to our mission as a democratizing influence within society. Berry was haunted by a passage from the 1852 report establishing the Boston Public Library:

For it has been rightfully judged that – under political, social, and religious institutions like ours – it is a paramount importance that the means of general information should be so diffused that the largest possible number of persons should be induced to read and understand questions going down to the very foundations of social order, which are constantly presenting themselves, and which we, as a people, are constantly required to decide, and do decide, either ignorantly or wisely.

In thinking about the failure of librarianship in providing information that would have helped the public make wise decisions at the ballot box, he wrote:

As for inducing citizens to read and understand those issues, only a very few of we timid librarians have ever dared to even attempt that challenge. We have not even dared to tell the citizens that they need to know the truth, and that we have it in our collections and services... This is the civic failure of the public library in America, in the world. Librarians have been excellent servants, effective instructors in information seeking, great builders of diverse and deep collections, but they have not confronted the citizens with this reservoir of information.¹¹

He notes that, of course, there are exceptions. If he were to name any, Margaret Edwards would probably make the list. She and her colleagues, after all, worked to bring the truth of racial equality into the minds of young readers during the era of Jim Crow and the Civil Rights Movement. Another might be, John Cotton Dana worked to make acceptable the idea that books in all the languages of a community belonged in the library.

Also on his list might be members of ALA's Social Responsibilities Round Table, maybe even some PLG members.

The idea of the social responsibilities of librarians and libraries is closely related to the notion that "persons should be induced to read and understand questions going down to the very foundations of social order."

The introduction to the Mission, Priority Areas, and Goals of ALA's own policy manual states:

ALA recognizes its broad social responsibilities. The broad social responsibilities of the American Library Association are defined in terms of the contribution that librarianship can make in ameliorating or solving the critical problems of society; support for efforts to help inform and educate the people of the United States on these problems and to encourage them to examine the many views on and the facts regarding each problem; and the willingness of ALA to take a position on current critical issues with the relationship to libraries and library service set forth in the position statement.¹²

Does this charge not call upon librarians to dare to tell our library users that they need to know the truth about our society and its problems?

Progressive Librarian is committed to publishing articles that might assist readers in developing an understanding of the role the library, its practices and policies play within society at large. Not that false or misleading or seemingly irrelevant information doesn't have its usefulness, after all, sometimes it is when we are most lost that the truth, once glimpsed, shines most brightly.

An example of *PL*'s work to publish insightful examinations of the profession can be found in this issue, in the article by Bossaller, Adkins and Thompson who describe the role ideology plays in the exercise of power. This theoretical approach serves as a way-marker, as a polestar in the constellation of progressive librarianship. It is a simple, but potentially liberating insight that

...ideology is part of cultural hegemony, which utilizes economic and social forces to influence the direction of society as a whole in favor of a particular group of people...the group of people with the most power is the one which holds the most capital.¹³

The role that ideology plays in both perpetuating and challenging social injustice, political oppression, economic exploitation, and the position the library occupies along the transmission route of ideologies that support these injustices have been regular themes in the pages of *Progressive Librarian* since the first issue. *PL* is, after all, "A Journal for Critical Studies and Progressive Politics in Librarianship." In the pages of *PL*, readers have found critical analyses of the ways in which librarianship

either supports power structure status quos or joins in opposition to them as allies to liberatory social movements. From Kagan and Nyquist's exposure of the economic interests of publishers who opposed the cultural boycott against apartheid institutions within South Africa, to Berman's description of the ideologies inherent in subject headings in his "The 'Fucking' Truth about Library Catalogs (PL Summer 1992), to Good's "The Hottest Place in Hell: the crisis of neutrality in contemporary librarianship" (PL Winter 2006/07) and to this issue's publication of PLG's statement regarding Wikileaks and the Library of Congress (p. 75), the editors of *Progressive Librarian* have worked to bring to the attention of our profession the dire need for awareness and change if librarianship is ever truly to become an "arsenal of democracy."

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*Teacher seeks pupil, must have an earnest desire to save the world.
Apply in person.*

Daniel Quinn, 1992 ¹⁴

According to all the information we possess, it is all too likely that we must reckon with a worldwide collapse of the ecosystem during the lifetime of the middle and younger generation, not even waiting for the youngest generation to reach maturity. In our country – beginning probably on the coasts and rivers – the collapse will be especially dramatic.

The resulting attempt by people to save their own situation will lead to a frightful struggle of all against all. Perhaps we could call in our military to keep order for a time and especially to secure supplies from outside. But the latter is by no means certain, because weapons are spreading rapidly. In twenty years there will be far more nuclear-armed countries than there are today...and nuclear terrorism. And we know how vulnerable our complex infrastructures are.

If we want to avoid this, we must face the danger now while we still have a braking distance that might just be sufficient. Admittedly nobody can say what exactly is the degree of irreversible damage that can never more be made good, although certainly no exterminated species can be resurrected. But let us agree on a plan to prevent the ultimate overloading and resulting collapse of the biosphere and the atmosphere. We can do this if we put our heads together and rein in our egoism.

But we must begin with ourselves.

Rudolph Bahro, 1987 ¹⁵

A founder of the German Green Party, Bahro's description 23 years ago of his thinking in regard to the future rings true today, but with ever and ever more urgency as each page of the calendar floats off into the past. Were he alive today, Bahro would see how close to the mark he turned out to be – has not the U.S., for instance, been calling in our military “to secure supplies from outside” in Iraq? Every time I drive down Puget Sound's Highway 99 (tank filled with gas extracted from imported oil) there is a person, usually a young man, but I've seen a young woman too, with a big, arrow-shaped sign that bounces in the air “Guns & Ammo.” The sign points to a shop – an eye-catching, low-tech advertising campaign along a road that has nearly as many gun shops as espresso shacks. Apparently, people in my neighborhood are arming themselves at discount prices. Today in the U.S. we have also come to the point where every person who boards an airplane is treated as a possible terrorist – are we being prepared to “get used to the idea” that the person standing next to you, or the family living next door, or the kid walking down the street, just might be a terrorist, perhaps deserving detention, questioning (or more) by the authorities? Is the TSA actually softening us up (while they either radiate or feel us up) as a prelude to a new sort of racial profiling in which, for safety's sake, we learn to tolerate treatment for middle class, white Americans that we already accept for Blacks, Hispanics, punks, and others? In early 2004, the *New York Times* reported a Pentagon study on climate change, and quoted the British newspaper *The Observer's* description, “Pentagon tells Bush: climate change will destroy us. Secret report warns of rioting and nuclear war.” Should we expect the military to use peaceful means to handle civilian unrest when crops begin to fail and infrastructures collapse? ¹⁶

If librarians are to engage in our social responsibilities, we not only need to be aware and to understand today's social problems and the direction in which they are headed, but we must also develop our capacities to creatively conspire with our communities to change the way we live.

For the remainder of this article, motivated by my own sense of urgency regarding (1) widespread social complacency, despondency, duplicity and denial in regard to environmental matters, and (2) our unstable economy, I wish to suggest an approach progressive librarianship might take in the times we now live (and are entering) that recognizes, accepts and enthusiastically embraces the challenges of the present by engaging in work grounded in the social responsibilities of our profession. This task is personal and political, involving changes in mindset and lifestyle, challenging everything we've been led to believe about ourselves as individuals, as people living in the United States of America, and as one strand in the web of life on Earth.

My reading, conversations and experiences of the past 20 years prompt me to identify some areas of engagement – personal and political – which might help guide in the task to use whatever “braking distance” society might have to avoid sudden collision, collapse and catastrophe that is in store for us when the oil runs out (or becomes too expensive for anybody

but Bill Gates or the Pentagon to buy) and when our polluting ways catch up with us.

Mindfulness – as individuals we must foster within ourselves and in relation to others the ability to think critically and to live mindfully and compassionately. We must challenge our notions of who we are. We are headed toward an identity crisis of all time and must prepare ourselves for the transition.

Welcoming – as individuals and in association we must be prepared to welcome every person into the task of transitioning from where we are now to where we wish to go.

Truthfulness – in pursuing the unfinished quest for equal rights and opportunity as our ultimate goal, not only for humans, but for every species that still lives on this planet, a commitment to the highest levels of truthfulness, in a society sickened with spin and b.s., where opinion rooted in self-interest masquerades as “freedom” of speech, will be indispensable in navigating toward uncharted regions.

Advocacy – we must continue to oppose false ideals of neutrality and accept our role as advocates for truth and equality within our communities, and put our skills as librarians at the service of movements for social change – movements that desire decent lives for everyone, of course.

Transition – we must engage as individuals and as members of community in the creative challenge of transforming our current (fossil fuel intensive) way of living to one that will not continue to destroy life on this planet. We must also demand that our professional associations, local communities and the businesses that serve both join in these efforts.

Librarianship stands at the intersection where knowledge and individual meet. We are certainly not the only ones in this position, but we clearly could assist our communities in confronting decades of inertia, propaganda and feelings of uselessness in meeting the challenges that industrial nations have brought down upon the heads of all.

Chicken Little (and Hollywood, and the Pentagon) was right. The sky is, indeed, falling. We can let it fall or we can do something to prevent total collapse. We have a choice – inaction or action? The science tells us that time is running out. We can't sit around doing nothing, carrying on business-as-usual for another decade. So where to start?

As Rudolph Bahro wrote, “We must begin with ourselves.”

So, what's a librarian who wants to save the Earth to do? Here's a brainstorming of ideas:

Believe that change is possible and that, while the going might be tough at times, the process will be filled with possibilities of creativity and community that we can hardly imagine:

- subscribe to *Yes Magazine*, let library patrons have a source of good news for a change;
- feature *Democracy Now!* <http://www.democracynow.org/> on your library's homepage;
- support community gardening, circulate garden tools as well as books;
- invite Social Forum activists to use the library, encourage them to become friends of the library.

Begin the process of changing one's own views on the relationship between self and planet:

- help launch Northwest Earth Institute discussion groups;
- let your feelings of urgency motivate selections of readings for book clubs and topics for programming.

Bring to the attention of our communities ideas regarding humans and planet that truly assist in the project of transitioning toward a way of life which is "mutually beneficial" to every being and every thing that rests on this planet:

- invite community members who experienced WWII rationing programs and victory gardens to talk about them in the context of discussions about rationing and gardening for transitioning from fossil fuels to whatever energy source is next;
- harness bike-power to run amplifiers for concerts or other festive events.

Breathe new life into every nook-and-cranny that constitutes librarianship and ask questions!

- We love books, but to what extent is the publishing industry merely an ideological and physical arm of the consumer society, making its own special contributions to the destruction of the planet?
- Ask to what extent do librarians act as runners between the dealers and the addicts of mindless reading? Think "ideological hegemony" here and take a close look at your public library's periodical section.
- Computers are great, but are they and the infrastructure required to support them sustainable? And, if not, what does that mean for our profession?
- Libraries usually do a wonderful job serving our communities, but when times get tough (think of the riots the Pentagon is worried about) can we say we played a role in contributing to dialogues that

- enabled the diverse elements of our community meet the transition peacefully?
- Our research institutions are absolutely necessary, but how much of what they do is actually helping in the transition ahead?
 - Does an individual's personal urge/habit/"need" to consume the Earth's inhabitants – whether mineral, animal, plant or human – entitle him or her to do so? Is my desire to fly home for the holidays worth the damage done to the atomic structure of the atmosphere? When do we start putting the planet and all its life ahead of individual desires that are fueled and supported by economic and social structures that are unsustainable?
 - And, as one last sample question, yes, China is catching up to U.S.- levels of planet destroying activity, but don't we need to clean up our own home before we inspect that of another? The hypocrisy of talk-show hosts and politicians needs to end.

Plant a seed, help it grow, see for yourself that nature is beautiful and generous, and know from this experience that, fundamentally, human nature is the same.

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This essay began with a quote from Gabriel Zaid's *So Many Books: Reading and Publishing in an Age of Abundance*. We are no longer living in an "age of abundance." There is no longer an abundance of fresh air, clean water, jobs or oil, although in some areas we do have great abundance – of ignorance, depression, mean-spiritedness, violence, weapons, and death. But as far as life supports go, we are facing an age of scarcity and limits in every respect except one – human will, creativity and courage.

Reading and publishing, libraries and librarianship must engage in some very deep questioning as we approach the future. Resources are dwindling and our environment is increasingly poisonous. For example, as a school librarian, I find myself wondering how long the seemingly endless production of children's books should continue. How much does this industry contribute to the perpetuation of a consumer mentality? Might the resources – oil for shipping, trees and water for paper, creative energies for writing and illustrating – be put to better use? To what extent are libraries complicit partners with a culture industry that overloads, distracts, anesthetizes, and dumbs-down our citizenry? What role do almost countless book awards play in perpetuating the publication of all the stuff that really *isn't* worthwhile? Sure, readers are provided with a tremendous range of "choice" but at what cost – morally, environmentally, socially? In 1969, Margaret Edwards wrote,

...we librarians are not to blame that Americans are the worst-read people of the world's democracies... or are we?

While the many book clubs and the proliferation of paperbacks have

stimulated reading, we cannot by any stretch of the imagination say that the citizens of the United States, who are expected to lead the free world, are reading enough to make them worthy of the trust. We can't derive much understanding and vision from cuddly children's books, cookbooks, and Bob Hope.¹⁷

Today one might add romance novels, car magazines, X-box, etc. to her list, but Edward's question stands the test of time – are the citizens of the most powerful nation on Earth “worthy of the trust”? While an answer in the affirmative would be naïve to say the least, one can – for the moment – leave the question unanswered and allow history to judge. However, trust is earned and librarianship has quite a bit of work to do to make up for lost time. Time now for mindful librarians to confront library patrons, in a welcoming sort of way, with the wealth of truthful information in our collections in order to help our communities transition toward whatever awaits the planet in the not-so-distant years to come, and *Progressive Librarian* stands ready to serve as a forum for dialogues essential to these tasks.

End Notes

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