

Adult Learning and Library Helping

DAVID CARR

HELPING DESIGNED FOR adult learners in libraries is more than a task or a duty; it is an idea, an act of the imagination. True, both the helper and the person helped are present in time and space, but they are also part of an intangible act that occurs far beyond immediate needs and words, an act of reaching out to touch the pervasive continuities of adult intellectual life. "Helping," as it is used in these pages, is much like family touching and friendship, especially those affective conversations of inquiry and response that inform our lives, shaping them by invisible actions and silent messages.

These intangible acts occur hundreds of thousands of times each day between strangers in public rooms, in the presence of informing tools and educative processes. It is not useful to complicate, mystify or over-rationalize these acts, but it is valuable to speculate about the meanings and conditions of the library helping process. Helping is a common, and yet remarkable, communicative, prosocial act, having dimensions, metaphors, obstacles, and continuities. Clearly, to discuss these aspects of library helping is to go beyond standard discourse having to do with public service. To serve and to help are different acts, or different conceptions of agency, in the library. The first may be seen as reactive, the second as proactive. Understanding the difference between serving and helping has deep implications for all library interactions with adult learners and for all librarians who choose to be helpers.

David Carr is Associate Professor, Graduate School of Education, Rutgers University, New Brunswick, New Jersey.

Library Helping Relationships

This article explores the choice to help, and it too may go beyond traditional boundaries by anticipating a renewal of attention to personal helping relationships in the library. Why should librarians attend to these relationships in the age of information technology? The qualities of helping actions offer rich opportunities to understand the invisible dimensions and meanings of information in the lives of human beings. The choice to reach outside traditional channels for new encounters permits librarians to recast and renew their conventional understandings, fundamental images, and basic ideals of helping. Ideals aside, helping is essentially a pragmatic and realistic activity; it leads to informed change in human lives. This article grows out of two informing sources: the experiences of helping, and long contemplation of helping acts and their consequences.

When our knowledge of helping is grounded in experience it is not difficult to place abstractions about the helping process in the contexts of library life. Here, summarizing an extensive literature, are eight generalizations about help.¹

1. Helping involves a mix of affective states: uncertainty, fascination, ambivalence, motivation, reflection, hope.
2. Helping implies individual attention, direct communication, and useful response.
3. Because individuals differ, helping explores new contexts, unpredictable ends, and involves unspoken risks.
4. Both desire for change and resistance to change are present in helping encounters.
5. Helping requires clear information, procedures, and expectations; these communications may first appear in tentative or tacit forms.
6. Helping is educative for both the helper and the person helped.
7. The aim of help is independence in the form of self-designed, self-renewing self-help.
8. Helping assists "the unfolding of a life."²

In brief, helping means instrumental participation, with feeling, in the evolving life of another human being.

Helping is complex, subtle and sensitive work. No easy assumptions about it can survive the tests of daily practice. The literature suggests many adjectives for the ideal helper: accurate, altruistic, analytic, emphatic, engaged, ethical, flexible, mature, nurturant, realistic, self-aware, supportive, uncoercive. To this inventory of ideal qualities some librarians might be tempted to add "saintly" or "mythical." The

Library Helping

helper or agent also may be described as underprepared, deeply challenged, and occasionally confused by the complex tasks of helping.

These last adjectives are likely to apply when the helper is a librarian who assists adult learners. Libraries—centering on community services, collection issues and financial struggles—may tend to undervalue, misunderstand, or simply not be aware of their rich functions as helping agencies, resources of first resort for learners. Consequently, librarians are rarely trained in the arts and techniques of helping. Often this means that librarians may have to confront without warning, complex and daunting challenges. “Helping” can mean anything from minor advice to crisis intervention, brief conversations, or long-term engagements. Moreover, most adult learners do not know when help is needed or, knowing when, do not know how to be helped in the library. The library, so often seen as a formidable edifice or a solemn bureaucracy, adds well-known barriers to asking for help. However difficult it may be to be a helper, it may be tougher still to need help, yet be unable to define the need usefully. There are adjectives applicable to this need too: dependent, wanting, impelled, sometimes stressed, reticent, invisible, uninvited.

Helping Skills

All of these descriptions emphasize the important dimensions and qualities of helping as an idea and an act. The use of descriptors is an example of how the power of librarianship resides in its concepts, which in turn invigorate its acts. The ability to help comes in part from being able to think of helping acts as unanticipated encounters in which we uncover our skills anew each day.

There are no perfunctory encounters in libraries. The simplest messages resonate with implications. A helping encounter between adults, however casually it seems to occur, bears meaning for the private and public lives of both persons. These encounters touch the helper’s deepest personal attitudes toward reaching out, communicating equally, keeping and sharing, nurturing, empathizing. For learners, these encounters may mean personal risk or public vulnerability, actual time taken from work or family, or real investments of energy and attention that are not easily given. Like all adult learning relationships, library helping entails the deep complexities of social lives and individual choices.

Any librarian who offers help—and seeks to understand and extend critical helping skills in the process—should strive to know the full meaning of the offer. It is not always obvious. Donald Schön suggests

that we use “generative metaphors” for arriving at perspectives on our work, for “problem-setting,” and for “naming and framing” our tasks.³ Schön means that, by centering attention on a particular, critical aspect of the task, metaphors can assist in the definition and design of purposeful actions. For example, images of library practice suggest ways to participate in complex helping relationships and how to communicate to others. A librarian’s ability to help depends on his or her image of learners, adults, educative tasks, and on the librarian. In a formative way, these metaphors describe the assumptions and intentions of the librarian’s professional life.

Consider these images: the librarian is a weaver, taking strands from here and there to make a whole fabric; or the librarian is a tailor, cutting information like cloth to fit (and cover) the expressed need; or the librarian is a clinician, objectively treating needs, making referrals, case by case. (Hearing these, one of my students said that I had it all wrong and offered his own metaphor: the librarian is a bartender. The client appears, exposes a problem, and the bartender mixes a little of this and a dash of that to change the outlook. Another librarian referred to his help as “an information massage.” Imagine the possibilities.) Other metaphors for library helping are no less dramatic.

Is library helping a form of rescue, throwing a lifeline? Is the library helper a wise, nonjudgmental counselor, an advisor far removed from the transaction? Is the librarian a fixer, a mechanic, a filling station attendant? Is the helper a priest, as suggested by Brammer, “conducting ceremonials, interpreting sacred writings, and providing spiritual support,” or “an alternative self” for the other, “a kind of emotional mirror?”⁴

However exotic these pictures of practice may seem, at different times they may be evocative and powerful ways to see the acts of helping. But such acts are never simple. Consider just a few of the choices to be made in answering any question among the complex arrays of stored information; the levels of response appropriate to the learner’s changing needs; tacit communications by gesture, posture, expression, tone; and what librarians say in presenting themselves to the inquirer. As the inquirer is engaged by the inquiry—as the tasks of helping become more complex—the librarian’s choices become more critical. Yet, in the course of helping, such choices are made all the time, perhaps automatically. Every helping choice, reactive or proactive, is part of generativity and nurturance, and has its roots in our images of the helping act. In the library, solving an information problem depends on the system of thinking and images brought to the task.

Library Helping

Perhaps the strongest metaphor for library helping comes from a common human relationship, the giving of gifts. In this metaphor, the librarian no longer merely strives to have gifts of information available and in order, ready to be supplied (or applied) wherever needed. Rather, the librarian reaches out to touch the process of learning, and to participate in the learner's growth and development. The gift as an instrument of relationship and engagement has a long continuity in social theory. Marcel Mauss, in his remarkable book about the anthropology of giving, describes how, in tribal cultures, "We can see the nature of the bond created by the transfer of a possession.... To give something is to give a part oneself.... In this system of ideas one gives away what is in reality a part of one's nature and substance, while to receive something is to receive a part of someone's spiritual essence."⁵ To speak of helping as giving in this way means that the transaction is a form of rite in which part of the gift is kept, and part of the giver goes with the gift. The metaphor seems natural for the library, where we keep things as we share them, and the quality of our giving is memorable.

Communication Relationships

In the encounters and exchanges between those who give and those who receive (accidental distinctions at times) there exist symmetry and balance, reciprocity, and in the best of encounters, mutuality and bonding. Information, in the helping relationship, passes between actors in a cycle of giving and receiving, like a thread binding a seam. Learners seek this association, however brief, with another human being, an informing other. Though it may be evanescent, such brief bonding is not incidental to the information; the bond, more than the information given, may be the gift itself. This bond is the quality of the giving.⁶

It is unavailing to separate the quality of the giving from the quality of the gift. A helping message combines offers of information or advice with implicit invitations that go beyond the immediate encounter. There are, for example, at least six concurrent messages given to adult learners in library encounters. The first of these offers technical help, a way, or a set of alternative ways, to inform the learner's task in the library. The essential message: "Your inquiry suggests this array of tools or data." The second offers a designer's perspective on the process, an approach over time to a learning goal that may be distant: "You may find certain paths or patterns to follow as you work on this." This map of the inquiry process leads the learner to the third message, having to do with expectations that conform to reality: "An exact fit between the

question and available information is sometimes elusive." The fourth of these messages offers support, assistance in overcoming obstacles and meeting unanticipated challenges: "Ask for help if the work becomes difficult or confusing." Fifth, the adult learner receives confirmation that the inquiry and the inquirer are worthy of attention: "Your interest in this inquiry justifies our mutual effort." This reassurance or affirmation, finally, leads to a sense of individuality and self-esteem, a motivating factor and the sixth message of the helping encounter: "This work will help you to explore and advance what you know." Whatever their sequence or emphasis, these messages are always present whenever an adult inquirer seeks informing help.

There are, however, many obstacles to such communications, spoken or tacit. Human beings, who are separate from each other in consciousness and memory, have to strive to grasp meanings outside the contexts they already know. They reach through space and time to touch the life of another person in an environment where messages can be spoken and understood. The messages then must be accepted after they are heard. Niklas Luhmann points out that these improbabilities—sharing meanings, overcoming separations, accepting messages—are mutually reinforcing. "They cannot be dealt with and changed into probabilities one after another. The solution of one problem makes it that much more difficult to solve the others. The better one's understanding of a communication, the more grounds one has to reject it."⁷ Moreover, Luhmann continues, because simple communications occur in the lives of people all of the time, it is easy to behave as if these obstacles have been permanently and universally overcome.

Libraries have a particularly difficult time meeting these communication-centered challenges.⁸ Consider these obstacles:

1. Communications about library inquiries, however difficult and personal they may be, typically must occur in public places.
2. Even superficial encounters are somewhat complex engagements and have bearing on continuity and motivation in learning.
3. For the learner, library explorations may be largely private experiences; important issues and questions may remain unspoken.
4. It is often difficult to move from the planned inquiry to specific, available data, held and codified in a public file.
5. In an expanding information environment, distractions and distortions can easily occur; the original inquiry is likely to be changed, or even lost, in the process.
6. Being a helper may suggest superiority; being professional may suggest distance; being helped may suggest weakness.

Library Helping

7. Successful transactions in libraries may have unplanned, accidental qualities; in an environment that emphasizes order, these qualities may create distress.
8. And, from La Rochefoucauld: "On all occasions we assume the look and appearance we want to be known for, so that the world in general is a congregation of masks."⁹ In libraries it is often difficult to see behind the highly developed images that both helper and inquirer present to each other.

All of these are difficult obstacles to helping. They are hard to face, they will not go away, and they call for mature responses from library helpers.

Continuities in Adult Inquiry Processes

One response is the introduction of useful continuities to the adult inquiry process. "Continuities" are qualities of order: connections among data, sequences and structures, contiguities and patterns. These connections may be emphasized through concrete presence or skills (the physical availability of the helper, working knowledge of a thesaurus or catalog). Or they may occur through more abstract observations about evolving learning style, or successful approaches to difficult challenges. Whatever their form, they introduce procedures and constructs to the process of inquiry. "Constructs" are used in George A. Kelly's sense: "Patterns that are tentatively tried on for size. They are ways of construing the world. They are what enables man...to chart a course of behavior, explicitly formulated or implicitly acted out, verbally expressed or utterly inarticulate."¹⁰ The emergence of such constructs and continuities means that, between the librarian and the learner, a structure or pattern of inquiry evolves—a plan, a map, a path. Most important, the evolutionary process leads to a unique, complete, distinct human relationship, a dynamic social system of two.¹¹ This bond and the continuities that surround it enhance communication between the helper and the other, and permit the learner to anticipate the future of the inquiry. Where there is an environment of obstacles, shared continuities can reduce the probability of chaos and loss.

The continuities of successful library-centered helping are related to the general continuities of adult intellectual life, the broad dimensions, themes, and patterns of concern around which adults build their lives. Four of these relevant dimensions are:

1. the need to be instrumental in the design and process of intellectual experiences;

2. the need to expand and explore the relationships to tasks of data, tools, and time;
3. the need for cohesion, connection and continuing insight throughout the progress of challenging intellectual work; and
4. the need to control a language that permits articulate communication and further inquiry.

These dimensions share public and private aspects, an emphasis on processes rather than products, and implications that go beyond specific topics or inquiries. Each of these concerns is connected to the formative, essential continuity of adult intellectual life, the processing of useful information. What happens between the library helper and the library learner against all probabilities is that this small system of two (exchanging information in conversations, questions, reflections, responses) tests new constructs against reality and reduces obstacles over time. These exchanges engender the informed human passage that is adult library learning.

The librarian is an essential agent for the learner's intellectual transitions. Inquiries evolve and take form, questions emerge and are resolved in time, information fits or does not. Sooner or later, closure in some form appears. To all of these things, the librarian is more than a witness. The librarian's helping role entails design, nurturance, and clear planning, mindful of pace and sequence. The librarian as agent centers on the practical side of the task: offered tools and evaluations must be useful, undistorted, and continuous with previous growth. Everything that the librarian gives should sustain the course of inquiry.

The librarian offers helping that goes beyond individual moments that enrich the learner's transitions. Through the impress of patterns—continuities—on memory, effective helping continues beyond the acts of inquiry it comprises. When these patterns are vivid and useful, the learner can reconstruct the process for future inquiries, and for independent learning. Throughout the course of one learner's life, a single powerful helping relationship in the library could influence many separate learning passages.

Fostering independent inquiry is an ideal library achievement, allowing certain learners to become independent as quickly as they choose. More typically, interdependence, dialogue, and exchange characterize extended library learning relationships. Glaser and Strauss describe three kinds of interdependence; when considered in library contexts, each implies a different kind of helping.¹² In a contingent relationship, the helper is an independent actor on whom the other relies for the success of the learning passage. In intersecting relation-

Library Helping

ships, either member is free to continue independently or reestablish the relationship at another time or with another person. In a mutual relationship, neither person can go on alone: both are present and active, both contribute, both arrive at resolution and closure, both learn. While certain adult transitions may exhibit all three kinds of interdependence, mutuality appears to be the most deeply informing characteristic of library helping.

Unlike a chartered passage in most prescribed and sequential formal education, the passage of an adult learner in the library is emergent: the learner and the helper mutually discover their own powers of design as they make decisions.¹³ In self-disclosing dialogue, messages between actors are mutually affecting. William Wilmot's word for these messages is "interpenetrative," suggesting a mutual gaze that cannot be averted by either participant without an end to the dialogue. "In a dyad," Wilmot writes, "the loss of one is the loss of all."¹⁴ The library-based exploration is collaborative; it is not entirely dependent on the librarian's professional expertise. Helper and learner share a congruent perspective on both the problem and the probing human relationship that investigates it. This common gaze, however brief, confirms and clarifies the shared task. The effect of the collaboration is that something not present earlier has been created, an alliance that moves the library encounter beyond its common frame to a more significant level.¹⁵

Convergence of Library, Helper and Learner

These are consequential and informing encounters in adult lives. For the helping relationship to work, the librarian and the learner must arrive at a common understanding of topic, vocabulary and tools. Each is a negotiated arrival, requiring several answers. How do I ask this question? What are its boundaries? Does it have smaller components that must be answered first? What are the origins of the question? What do I understand now? How is my understanding changing? What, for me, is the unknown? Who has sought this unknown before? What tools are needed? What notes should I keep? What do other inquirers know or do? How can I recognize useful information and judge its worth? What's out there? What's next? What's possible? What will an answer mean to my life? How must I change?

All helping converges on these leading questions, and each suggests other compelling questions. This process—actually a chain of explosive questions—is the real content of the library helping encoun-

ter.¹⁶ More than an intellectual exploration, this process is an experience of shared action in the realm of information. The learner learns how to be helped, how to make something out of the help given, how coming to the process is as essential as emerging from it, and how to make decisions that can be made only in the presence of information.

Adult learners enter the library with intentions, memories, and styles of learning. The helper, reaching out to touch the learning process, is constrained not to violate these privacies. The librarian carefully talks to the learner, asking questions at first (“Are you finding what you need?” “Is this the kind of help you want from me?”). This talk eventually gives form and language to tentative ideas or hopes. Such speech also leads the learner to the work, and assists the helper by probing and confirming the dimensions of the task. Mediative speech permits the learner’s goals or ideas to appear in a living context of related concepts, and in continuity with the learner’s evolving senses of instrumentality and possibility. It complements, transforms, and interprets the learner’s status.¹⁷ Such conversation is imaginative and speculative, yet it is grounded in the evolving framework of the inquiry.

The instrumental effects of language in librarianship are related to Reuven Feuerstein’s concept of instrumental enrichment and Lev Vygotsky’s idea of the proximal zone.¹⁸ Feuerstein and Vygotsky both address cognitive growth in young children, but since Jerome Bruner has said that “intellectual activity anywhere is the same, whether at the frontier of knowledge or in a third-grade classroom,” it may be safe to draw brief connections between these powerful ideas and adult library helping.¹⁹ A detailed treatment is not possible here.

Feuerstein’s work centers on the improvement of retarded cognitive performance, but his ideas about cultural deprivation and mediated learning experiences are important to all kinds of learning and helping. Cultural deprivation, in Feuerstein’s use, does not describe the condition of a social class; rather, it describes a failure of the processes by which the messages of a culture are transmitted or mediated by its members. Culturally deprived individuals show reduced abilities to organize, elaborate and generalize in response to intellectual stimuli. These disabilities, Feuerstein says, are caused by a lack of mediated learning experiences—meaning the selection, transformation and organization of the informing environment by a mediating agent.

Feuerstein’s description of this instrumentally enriching role suggests connections to the helping librarian and the learning of adults. The goals of instrumental enrichment in library work might include the nurturance of intrinsic motivation, reflection, and insight, and the

Library Helping

initially passive learner's emergence as an active generator of new information. Marcia J. Bates's excellent description of the overloaded and dysfunctional "organic information-transfer system" by which complex "life information" is transmitted between generations is also relevant here.²⁰ Because it too suggests a failure of social processes, her work tends to confirm Feuerstein's definition of cultural deprivation as endemic discontinuity in the transfer of information by the culture. She also points to the need for a more personal, mediated process. Paradoxically, in an information-rich but communication-poor society, the term *cultural deprivation* may be applicable to us. It is easy to believe that the need for mediated learning experiences—the need for an informed, collaborative helper who sees us as we are—is universal and vital.

Vygotsky says that the convergence of speech and action in the solution of a problem is "the most significant moment in the course of intellectual development."²¹ The greater the complexity of the problem, the greater the importance of speech. This is why in the conduct of inquiry talk is more than pleasant; it is essential to planning and guiding action. Moreover, such speech turned inward and used by the learner for self-planned, autonomous problem solving becomes the foundation for socialized, practical intellect. Collaboration is also essential to the idea of proximal zone, which is "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers."²²

The meaning of this concept of the proximal zone for adult learning in the library emerges in the persona and actions of the more capable peer, the librarian. This person can be seen as a proximal other whose tasks are to assist the learner toward progressive achievements and to evoke a more informed level of intellectual functioning. Such assistance is based on the idea that learners grow into the intellectual life that surrounds them. Whenever we strive to learn from another we do so in the proximal zone. The first part of every library inquiry is the learner's search for a proximal helper who will assist the learner toward behaviors that complete an otherwise unreachable task. A transition to self-conducted inquiry can follow over a longer time. The assumption, as Courtney Cazden points out, is that "The assisted performance is not just performance *without* competence, but performance *before* competence."²³

Library as Adult Learning Center

Perhaps more than other professional helpers, librarians confront every day the primary social challenge of contemporary lives, overcoming intellectual and personal distances. Helping learners to communicate and connect is difficult. There is no technology or mechanism for this other than speaking and listening, two persons informing each other. In order to develop these skills, helpers need to think about their educative messages and actions, perhaps documenting acts and insights in written journals. My own explorations in collaboration have led to the statements that follow.

1. Every helping act, however practical and mundane its intentions, is also a theoretical and conceptual act.
2. The helping relationship comprises a multiplicity of embedded relationships among active, independent, evolving entities: the librarian, the learner, the inquiry, the library, and the larger informing world.
3. It is difficult to permit "help" to be defined by the learner.
4. It is also difficult to understand the important difference between the psychological need to give and the professional desire to help.
5. The deepest purposes of a library inquiry may have little to do with the content of any answer it produces.
6. Contrary to most images of progress and inquiry, the helper may have to become comfortable with the evolution of a nonlinear process that emerges with a life of its own.
7. Consequently, a helper—often at critical moments in the course of assistance—must overcome the desire to know exactly what is going on.

That is, the helper must at times look away from goals and products and become something he or she is never taught to be, a seeker of continuities between information and human lives.

Collaborative, exploratory, adventurous relationships, based on mutual, trusting exchanges, are valuable goals for library helpers. They require skilled assistance and a direct but noninvasive invitation for the learner to accept the helper and enter an alliance for change. But the invitation must be given. Consider the life of Grace Clements, who appears under the job title "Felter, Luggage Factory" in Studs Terkel's *Working*.²⁴ A felter's life on the assembly line is routine, exhausting, monotonous, and damaging to health, hearing, communication, and imagination. But as she presents her life, Grace Clements is an intact, engaged, perceptive, feeling person. She chairs a grievance committee

Library Helping

and edits a paper for her union. For her family, she bakes bread and makes jam; cooking is a source of delight and order. She aspires to be a union counselor and, after retirement, to run a small hamburger shop with her husband, now a janitor. As a woman, the child of poor farmers, a factory worker, and a union member, she understands discrimination and anger. Yet she appears to be in a constant process of becoming as she responds to the unsuspected complexities and continuities in one unfolding life.

Although Grace Clements does not mention libraries, information, books, or helping as she speaks, it is possible to identify twenty or thirty research topics that would be useful to her life as a learner. Of course she is informed by working and striving through the obvious rigors and hidden responsibilities of the assembly line. But she is also the model of the uninvited library learner, and her one story speaks for millions who might find the informing and engaging continuities of the library to be useful. Grace Clements and her anonymous counterparts challenge librarians to design and issue several forms of invitation. These should be more than invitations to learn in an educative place; these are invitations to plan and collaborate for change in the enduring dimensions and capacities of adult life.

References

1. The sources of these generalizations include, among others, the following works about helping, learning and interaction: Alderfer, Clayton P., and Brown, L. Dave. *Learning from Changing*. Beverly Hills, Calif.: Sage, 1975, pp. 99-112; Brammer, Lawrence M. *The Helping Relationship*, 2d ed. Englewood Cliffs, N.J.: Prentice-Hall, 1979; Carkhuff, Robert. *Helping and Human Relations*. New York: Holt, Rinehart and Winston, 1969; Combs, Arthur W., et al. *Helping Relationships*, 2d ed. Boston, Mass.: Allyn and Bacon, 1978; Egan, Gerard. *The Skilled Helper*. Monterey, Calif.: Brooks/Cole, 1974; Laing, R.D., et al. *Interpersonal Perception*. New York: Harper & Row, 1972; Lippit, Ronald, et al. *The Dynamics of Planned Change*. New York: Harcourt, Brace and World, 1958; Rogers, Carl R. *On Becoming a Person*. Boston, Mass.: Houghton Mifflin, 1961; and Tough, Allen M. *The Adult's Learning Projects*. Toronto: Ontario Institute for Studies in Education, 1971.
2. Rogers, Carl R. *Freedom to Learn*. Columbus, Ohio: Charles E. Merrill, 1969, p. 236.
3. Schön, Donald A. "Generative Metaphor: A Perspective on Problem-Setting in Social Policy." In *Metaphor and Thought*, edited by Andrew Ortony, pp. 254-83. New York: Cambridge University Press, 1979.
4. Brammer, *The Helping Relationship*, pp. 35, 36.
5. Mauss, Marcel. *The Gift*, translated by Ian Cunnison. Glencoe, Ill.: Free Press, 1954, p. 10.
6. Carr, David W. "The Agent and the Learner." Ph.D. diss., Rutgers University, 1979.

7. Luhmann, Niklas. "The Improbability of Communication." *International Social Science Journal* 33(1981):124.
8. See, for example, Wilkin, Anne. "Personal Roles and Barriers in Information Transfer." *Advances in Librarianship* 7(1977):257-97.
9. [La Rochefoucauld, François.] *The Maxims of La Rochefoucauld*, translated by Louis Kronenberger. New York: Vintage, 1959, p. 81.
10. Kelly, George A. *A Theory of Personality*. New York: W.W. Norton, 1963, p. 9.
11. Wilmot, William W. *Dyadic Communication*, 2d ed. Reading, Mass.: Addison-Wesley, 1979.
12. Glaser, Barney G., and Strauss, Anselm L. *Status Passage*. Chicago, Ill.: Aldine-Atherton, 1971, pp. 70-73.
13. *Ibid.*, pp. 85-86.
14. Wilmot, *Dyadic Communication*, pp. 10, 18.
15. Buber, Martin. *I and Thou*, translated by Walter Kaufmann. New York: Scribner's, 1970, p. 62.
16. Parker, J. Cecil, and Rubin, Louis J. *Process as Content*. Chicago: Rand McNally, 1966.
17. Cremin, Lawrence A. *Public Education*. New York: Basic Books, 1976, p. 23n.
18. Feuerstein, Reuven. *Instrumental Enrichment*. Baltimore, Md.: University Park Press, 1980; and Vygotsky, Lev S. *Mind in Society*. Cambridge, Mass.: Harvard University Press, 1978.
19. Bruner, Jerome. *The Process of Education*. Cambridge, Mass.: Harvard University Press, 1960, p. 60.
20. Bates, Marcia J. "Speculations on the Sociocultural Context of Public Information Provision in the Seventies and Beyond." In *Library and Information Service Needs of the Nation* (Conference on the Needs of Occupational, Ethnic, and Other Groups in the United States, Denver, Colo., 1973), pp. 51-76. Washington, D.C.: USGPO, 1974.
21. Vygotsky, *Mind in Society*, p. 24.
22. *Ibid.*, p. 86.
23. Cazden, Courtney B. "Performance Before Competence: Assistance to Child Discourse in the Zone of Proximal Development." *Quarterly Newsletter of the Laboratory of Comparative Human Cognition* 3(Jan. 1981):7.
24. Terkel, Studs. *Working*. New York: Avon, 1974, pp. 384-89.

Additional References

- Allport, Gordon. *Becoming*. New Haven, Conn.: Yale University Press, 1955.
- Carr, David W. "The Agent and the Learner: Interactions in Assisted Adult Library Learning." *Public Library Quarterly* 2(Summer 1980):3-19.
- Dervin, Brenda. "Useful Theory for Librarianship: Communication, Not Information." *Drexel Library Quarterly* 13(July 1977):16-32.
- Ford, Nigel. "Cognitive Psychology and 'Library Learning.'" *Journal of Librarianship* 11(Jan. 1979):25-38.
- Green, Samuel S. "Personal Relations Between Librarians and Readers." *Library Journal* 1(30 Nov. 1876):74-81.
- Havelock, Ronald G. "Information Professionals as Change Agents." *Drexel Library Quarterly* 13(April 1977):48-61.
- Jourard, Sidney M. "Fascination: A Phenomenological Perspective on Independent Learning." In *The Theory and Nature of Independent Learning*, edited by Gerald T. Gleason, pp. 79-101. Scranton, Pa.: International Textbook Company, 1967.
- Knox, Alan B. *Adult Development and Learning*. San Francisco: Jossey-Bass, 1977.

Library Helping

- Maslow, Abraham H., and Honigmann, John J. "Synergy: Some Notes of Ruth Benedict." *American Anthropologist* 72(1970):320-33.
- Stevenson, Gordon. "The Public Library in a Communications Setting." *Library Quarterly* 48(Oct. 1978):393-415.
- Zweizig, Douglas. "The Informing Function of Adult Services in Public Libraries." *RQ* 18(Spring 1979):240-44.

This Page Intentionally Left Blank