

ANTIRACIST LIBRARY AND
INFORMATION SCIENCE

ADVANCES IN LIBRARIANSHIP

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ADVANCES IN LIBRARIANSHIP VOLUME 52

**ANTIRACIST LIBRARY AND
INFORMATION SCIENCE:
RACIAL JUSTICE AND
COMMUNITY**

EDITED BY

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INVESTOR IN PEOPLE

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SERIES EDITOR'S INTRODUCTION

I am delighted to take this opportunity and introduce myself as the new Series Editor of *Advances in Librarianship* since January 2021. In this capacity, I plan to extend the series' impact via integrating a critical perspective that spotlights social justice and inclusive praxis from the shadows to become an emerging canon at the very core of who we are and what we value as legit in Library and Information Science (LIS) scholarship and practice. This strategic vision requires destabilizing of entrenched hegemonies within our privileged ranks and external communities to alleviate intersecting political, economic, social, and cultural anxieties, and power imbalances we witness today. As we move toward the quarter-century mark, we also need to effectively document such paradigmatic shifts in LIS, serving as a foundation of inspiration upon which, together in our multiple identities and diversities, we can proudly contribute to the building of a meaningful society toward a brighter future for our children to inherit.

New stimulating models reimagining (or extending) the roles for cultural memory institutions (e.g., libraries, museums, archives, schools, etc.) and the field of information are much required to develop symbolic and real infrastructures for moving us forward. We also need to better tell our stories of information activism and community mobilization in the face of overwhelming challenges to human existence, from forces of neoliberal corporatization, political ransacking, media irresponsibility, climate change, environmental degradation, pandemic dis/misinformation, etc. What do the contemporary threats of human extinction and cultural decay mean for LIS professionals, be it scholars, researchers, educators, practitioners, students, and others embedded in a variety of information settings? Not only does it require actions in the "doing" of resistance via information to decenter dysfunctional powerbrokers and their oppressions and entitled privileges. However, disseminating a forward-thinking agenda and narrative beyond our internally focused bastardized institutional bastions is equally important, as we adopt an active stance to promote fairness, justice, equity/equality, change agency, empowerment, community building, and community development.

Advances in Librarianship holds a special place in the hands, hearts, and minds of readers as a key platform to support creative ideas and practices that change and better articulate the vital contributions of libraries and the impact of information on diverse multicultural communities in a global network information society. Moving forward, my aim for the series is to engage our diverse professional communities in critical discourse that enable real transformations to occur. It is important to propel progress in shifting entrenched positionalities in LIS, while making visible content related to the "margins." Decentering canons and practices toward equity of representation, inclusivity, and progressive change will naturally occur. Intersecting social, cultural, political, and economic upheavals in recent times demand an urgent response from the LIS professions in this regard.

I am truly honored and privileged to build on the legacy of Paul T. Jaeger, who served as Series Editor of *Advances in Librarianship* since 2013. His research helped to mobilize LIS in addressing concerns surrounding equity, diversity, and inclusion more substantially beyond past lip service, also shaping the focus of the book series. I plan to operationalize new directions for single- or multi-authored book-length explorations and edited collections by shifting focus on understudied spaces, invisible populations from the margins, and knowledge domains that have been under-researched or under-published in what we consider as high impactful venues in LIS and beyond. Examples might involve a reflective journey that established, or newly emerging LIS scholars, researchers, practitioners, and students critically reflect, assess, evaluate, and propose solutions or actions to change entrenched practices and systemic imbalanced inequities in different library and information-related settings. It might also involve decolonizing LIS publication industries in their biased Euro/Anglo-centricities with inclusion of content from geographical diversities around the world.

I am reaching out to our multiple audiences for their support toward these goals in spreading the word for proposals to new volumes in the series. Let us find our “collective voice” in the LIS professions to make us all uncomfortable as we continue to “push the buttons,” thereby, becoming stronger in our quest to further social justice and develop our humanity, human dignity, respect, and potential to the fullest.

Bharat Mehra
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EDITORS' DEDICATION

In assembling this work, we acknowledge and affirm Martin Luther King, Jr.'s observation made in his 1963 'Letter from Birmingham Jail,' where he stated that "injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny." We would like to dedicate this volume to the world that we have yet to create and to those who will inhabit it—a global 'Beloved Community' characterized by justice, equality and peace. As individuals who have devoted our careers to promoting social justice through education and fighting racism and race-based oppression, this volume is a testimony to the collective potential and power of information work and information professionals to transform society in creation of a just world.

First, we acknowledge and give honor to our forerunners and to those who came before us, who fought for us and who sacrificed more than we can imagine including in some cases, their very lives. We would also like to acknowledge and thank the many fabulous minds and righteous hearts that brought this project to realization including our authors, peer reviewers, supporters and of course, our readers—all co-laborers in the field for racial justice.

Peer Review Process

This is a note about the peer review process used in the production of *Antiracist Library and Information Science: Racial Justice and Community*. A single blind peer review process was used (the reviewers knew the identity of the authors, however, the authors did not know the identity of the reviewers). The process was initiated by the co-editors and the editors mediated the interactions between the reviewers and authors. Reviewers were identified and selected based on their expertise and ability to review each chapter. Each contribution received two peer reviews. Reviewers were requested to provide unbiased and constructive comments with a focus on improving the work. Reviewers were sent a basic list of questions about the manuscript, but could respond to as many or few of the questions as they deemed necessary to provide a complete review. Through reviewer comments, the co-editors established the value and merit of the contribution to the subject, the quality of organization of the manuscript and the quality of writing and expression and in the long chapters, the appropriateness and accuracy of execution of the research design and methodology. The editors took all reasonable steps to ensure the quality of the manuscripts based on the merit in the work.

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INTRODUCTION

Kimberly Black and Bharat Mehra

This volume addresses a gap in the library and information science (LIS) literature by presenting a combination of critical, scholarly and reflective perspectives on the theory, practice and progress made toward the actualization of antiracism in the various domains of the field. This work contributes to the achievement of racial justice in LIS and the creation of a just community. The insights and scholarship of seasoned academic researchers, experienced practitioners as well as those of emerging scholars, graduate students, professionals and activists in the field have been collected into a volume that distills some of the best current thought about antiracism and LIS.

LIS has a long, racist history (Hand, 2012; Jennings & Kinzer, 2022; Peterson, 1996; Poole, 2018; Stauffer, 2020; Velez & Villa-Nicholas, 2017) and the essence of the profession and its values, practices and services were shaped according to the dictates of race, gender and class-based privilege (Mehra & Gray, 2020). There have been persistent attempts over the years to develop a more racially inclusive profession, to remove racist representations and resources from collections, to remove racist elements from practices and tools in information organization and to develop more racially inclusive sets of practices, collections and services that meet the needs of an increasingly diverse society (Ameen, Chu, Lilley, Ndumu, & Raju, 2020; Arroyo-Ramirez, Chou, Freedman, Fujita, & Orozco, 2018; Barr-Walker & Sharifi, 2019; Boudrye, 2021; Brook, Ellenwood, & Lazzaro, 2015; Coleman, 2020; Dawson, Coggins, Dolechek, & Fosado, 2020; Dumbrill & Green, 2007; Furner, 2007; Herther, 2020; Hobart, 2020; Lentin & Humphry, 2017; Lorence, Park, & Fox, 2006; Martin, McCann, Morales, & Williams, 2013; Matthews, 2020; Sweeney & Cooke, 2018; Villa-Nicholas, 2018).

With the contemporary resurgence and activism of white supremacy, xenophobia and fascist movements in the public sphere in the United States and Europe and with the rise of contemporary, counter-protest activism from groups like Black Lives Matter, Me Too and Antifa, the urgency of the LIS profession to contend with its past and to develop constructive paths forward in service to

communities is clear (Cooke, 2020; Mehra, 2021). This work begins with the assumption that racism remains a persistent and unresolved issue in contemporary society, that racism infects all contemporary institutions and practices and that racism mediates all social, political, cultural and economic relations among people in communities. In starting with the assumption of a racist society, this volume develops a constructive discussion about accomplishing the end of racism in the profession, its practices, its tools and its impacts on people and heralds the creation of an antiracist and racially just LIS in service to community.

This project applies insights found in the recent work in critical race theory including Crenshaw, Gotanda, and Thomas' (1996) *Critical Race Theory: The Key Writings That Formed the Movement*, Collins' (2019) *Intersectionality as Critical Social Theory*, Delgado and Stefancic's (2017) *Critical Race Theory: An Introduction* and many of Feagin's works including Feagin, Vera, and Batur's (2001) *White Racism: The Basics*, his 2006 work, *Systemic Racism: A Theory of Oppression* and his (2020) *The White Racial Frame: Centuries of Racial Framing and Counter-Framing*. This project also builds upon scholarship in antiracism, such as Aptheker's (1993) *Anti-Racism in U.S. History: The First Two Hundred Years*, and more recently, Kendi's (2019) *How to Be an Antiracist*, and Zamalin's (2019) *Antiracism: An Introduction*.

Racism and other forms of race-based oppression and injustice are historical, complex, contested and multifaceted subjects. Race is a complex concept that can be simply defined as "a social construct used to group people... [that] divides human populations into groups often based on physical appearance, social factors and cultural backgrounds" (National Human Genome Research Institute, 2022). Race is a social construction created by individuals in society; although biological traits have been identified in the construction of the social categories of race, race itself is not a biological construct. *Racism* can be defined as

a system of advantage and disadvantage based on social, historical, and cultural constructions of race and ethnicity... [It] is a quintessentially cultural-psychological and socioeconomic phenomenon consisting of patterns of historically derived and selected ideas and their material instantiation in institutions, practices, artifacts, and other manifestations of "mind-in-context." (Salter & Adams, 2013, p. 413)

Racism is the distribution of advantages and disadvantages based on the socially created categories of race. There is a specific form of racism, *systemic racism*, which is defined by the United Nations Office of the High Commissioner for Human Rights (2021) as

the operation of a complex, interrelated system of laws, policies, practices and attitudes in State institutions, the private sector and societal structures that, combined, result in direct or indirect, intentional or unintentional, de jure or de facto discrimination, distinction, exclusion, restriction or preference on the basis of race, colour, descent or national or ethnic origin. (United Nations OHCHR, 2021, p. 7)

Despite the problems that racism presents to society, there is cause for hope. Because race and racism are social constructions and not biological destiny, there is a possibility that it can be eliminated if there is societal will to do so. The will to end racism has historically found expression in the tradition of antiracism.

“Antiracism” is the historically rich, political and social tradition of the progressive response to racism (particularly to systemic racism). In exploring the philosophical roots of antiracism in the United States, Zamalin (2019) notes that

antiracism emerged from black American political thought but never expressed a singular political ideology. Nonetheless a shared set of ideas existed throughout the tradition. More liberal antiracists such as Frederick Douglass, Ida B. Wells and Martin Luther King defended antiracist self-determination within their broader claims of preserving freedom through rights and dignity through law. Sociologists such as T. Thomas Fortune, Hubert Harrison and Fred Hampton defended the antiracist cultivation of networks of resistance around shared interests as part of their class-based arguments about confronting exploitative capitalism. Feminists such as Maria Stewart, Anna Julia Cooper and Michele Wallace tethered black liberation to an end to violent and repressive patriarchy. But doing this extended the antiracist call for dismantling exploitative hierarchies and granted legitimacy to marginalized groups. (pp. 14–15)

More recently, Kendi (2019) defines an antiracist pragmatically and more personally as “one who is supporting an antiracist policy through their actions or expressing an antiracist idea” (p. 13). Antiracism has long addressed thoughts, beliefs and behaviors expressed at the individual level as well as concrete actions and outcomes in the world at large. Antiracism combats race-based oppression in institutions, peoples and systems and encourages Western society to live up to its deeply held and long-espoused ideals of equality, egalitarianism, self-determination and liberation.

Antiblackness is a central feature of both racism and antiracism. Feagin et al. (2001) call attention to the specific history and development of white racism (which was subsequently exported around the globe through colonialism and imperialism) as originally a structural framework of “white-on-black oppression.” They contend that “this structural framework is the oldest system of oppression developed systematically by white Europeans for a non-European group that was central to the internal operation of their new society” (Feagin et al., 2001, p. 5). A global, hegemonic empire (i.e., the United States) was built through the oppression of black people and actually required the cultivation of antiblackness to justify the theft of the labor of enslaved Africans which it required to exist. Other racial groups were subsequently assimilated into this initial structure, but the core of the structure relies on white-on-black oppression. Feagin et al. (2001) continue:

We need to underscore the point that once this archetypical system of white-on-black oppression was put in place, other non-European groups that entered into the society later were oppressed and positioned by *whites* within the pre-existing racist framework. (pp. 6–7)

To grapple with racism and to promote antiracism, one must engage deliberately with historical and contemporaneous black political activism and black thought. Antiracism is a continuation of the long struggle against the oppression of black people that began as abolitionism, continued as the anti-lynching movement, evolved into the Civil Rights Movement, and developed into the movement for black political rights (the Black Power Movement). It is important to understand the origins of antiracism as the black struggle against white oppression. Consequently, this volume deals extensively with racism rooted in antiblackness.

Many other different types of oppressions attempt to attach themselves to the cause of antiracism through appeals to broader “diversity,” but the presence of these other movements obscure the importance of understanding antiblackness as a central feature of racism and antiracism today. To this end, many of the chapters selected for inclusion in this volume deal specifically with white-on-black oppression. As such, this volume is not an exercise in “checkbox diversity” (Lee, 2013) with an equal number of chapters representing each “race.”

Until the recent appropriation by corporate interests, antiracism has traditionally been a struggle that has been waged by everyday people living in community with each other. The roots of racial justice grow out of and flow back into community. In *Justice and the Politics of Difference*, Iris Marion Young (1990) posits that there is the potential for ideal notions of community to mediate racial oppression and other divides through what she calls a “mutual intersubjective transcendence.” She argues that

in community, persons cease to be other, opaque, not understood and instead become mutually sympathetic, understanding one another as they understand themselves, fused. Such an ideal of the transparency of subjects to one another denies the difference, or basic asymmetry, of subjects. (Young, 1990, p. 231)

This idealized community was perhaps best articulated by the concept of the “Beloved Community” of which Dr Martin Luther King, Jr often spoke (King, 1967). Throughout his many sermons, speeches and writing, King put forward the concept of the Beloved Community as a vision and a goal for global society. The Beloved Community is characterized by the elimination of racism and prejudice, economic prosperity, attainment of a universal standard for human dignity and quality of life, economic and social justice and conflict resolution through non-violence (Ball State University Center for Peace and Conflict Studies, n.d.). Informed by the Christian belief of agape love, the Beloved Community required the reconciliation of all of its members:

But the end which we seek is reconciliation. The end which we seek is the creation of the beloved community. The end which we seek to create is a society in which all men will be able to live together as brothers and respect the dignity and worth of all human personality. (King, 1960, para. 5)

There is an important role for LIS in the creation and maintenance of just communities in a world formed and shaped by racism. By becoming antiracist, LIS and its spaces, professionals, resources and practices can incubate and actualize this idealized community and manifest the Beloved Community that progressives have longed to witness. LIS in the West has long aligned itself with supporting the most basic processes of democratic society and liberty by providing free access to information to develop an informed citizenry who can be self-governing. The profession, institution and discipline have a history of individuals who have challenged the racism in its ranks, its practices, in resources and in its tools (Berman, 1971; Josey, 1985, 1999; Josey & Shockley, 1977; Smith, 1977). This volume is a call to the profession to fully embrace antiracism and to continue its efforts toward achieving the goals of antiracism it has long held for itself and for the communities it serves. LIS is uniquely positioned to respond to the current

historical moment and to promote just communities for three key reasons: access, trust and durability. Libraries and librarians have access to the multiple groups who form their service communities; public libraries serve the homeless and the wealthy, babies and the aged, the learned and those with low literacy. Academic, corporate, school and special libraries serve everyone in their organization in a way that few other units do. Libraries and librarians are trusted. Good libraries have established trust with their communities. People trust in their helpfulness and their knowledge of sources and ability to find answers. Finally, libraries are durable institutions. Libraries exist continuously in communities. They are a significant part of the social fabric of their communities. For these reasons and many others, it is essential for LIS to promote antiracism in the development of just communities.

This book consists of a collection of peer reviewed scholarly/professional chapters interspersed with shorter critical reflection essays about racism and anti-racism in LIS. The critical reflection essays are an important component to a work about antiracism; by its nature, antiracist work tends to be deeply personal and focused on closely held values and beliefs about the world. Critical reflection and the development of critical consciousness is essential for social justice work. [Kumagai and Lybson \(2009\)](#) describe this in the following way:

critical consciousness posits that the thinking subject does not exist in isolation but, rather, in relationship to others in the world. The development of critical consciousness involves a reflective awareness of the differences in power and privilege and the inequities that are embedded in social relationships ... and the fostering of a reorientation of perspective towards a commitment to social justice. (p. 781)

Collectively, the critical reflection essays along with the regular chapters present what [Siraj-Blatchford \(1995\)](#) has described as a “committed perspective” that antiracist and social justice researchers have toward the study of their subject; she states:

a committed researcher will actively seek a rational consensus about the nature of social phenomena through critical research and discussion. Where such a consensus is achieved, in however limited a degree, it functions to cement together groups struggling for power in society. (p. 209)

The critical reflective essays form the foundation of this rational consensus among LIS scholars about the nature of antiracism in LIS and are an essential component of this volume.

A caveat must be made regarding the use of nomenclature used to refer to race in this volume. There is a seemingly endless number of permutations of terms in current use to refer to race and racial categories; these terms are highly dynamic, in some cases politically charged and have evolved over time ([Atkin, Christophe, Stein, Gabriel, & Lee, 2022](#); [Bhopal, 2004](#)). Some scholars feel strongly about the use (or failure to use) certain terms to refer to different groups. The contributions in this volume use different nomenclature and different capitalization schema in terminology around race, racial categories and racism. The diversity in nomenclature is a strength in this volume because it enables highly nuanced investigations of the subject and expressions of meanings in the works.

This volume has been divided into three main parts: “Theoretical Groundings,” “Dimensions of the Problem of Race in LIS and Community” and “Developing Antiracist LIS and Creating the ‘Beloved Community.’” The first part, “Theoretical Groundings,” addresses the philosophical, ontological, axiological, theoretical and epistemological perspectives on race-based oppression, racial justice and antiracist values and ethics. In this part, answers to basic questions about the historical, philosophical and epistemological foundations of race and antiracism in the context of LIS are sought: How has/does race shape the values and ethics of LIS? How can critical race theories and frameworks apply to LIS and communities served by LIS? What are the problematics of the ideology of whiteness, white supremacy, white exceptionalism, and interrogation of whiteness and the white imagination in LIS? Responses to these questions are threaded throughout all of the other parts, but a few chapters uncover interesting foundational truths. In the chapter “Epistemicide and Anti-Blackness in Libraries, Archives, and Museums: Working Toward Equity Through Epistemic Justice Practices,” Beth J. H. Patin, Melissa Smith, Tyler Youngman, Jieun Yeon and Jeanne Kambara discuss the concept of “epistemicide” and the imperative for libraries, as knowledge institutions, to practice epistemic justice. In “Antiracism and Spiritual Practice: An Exegesis of Race and LIS,” Kimberly Black explores the role of spirituality in deconstructing the embedded philosophies of eugenics and the influence of eugenics thinking in the history and development of a racist LIS. These chapters are supported by two critical reflection essays. LaVerne Gray addresses the application of critical frameworks in university teaching as means of consciousness-raising in “Unearthing Racism in the Soil: Developing Collective Anti-racist Consciousness in a Library and Information Science Classroom.” Janice Moore Newsum’s “Dismantling the Myths: Evidence-based Antiracist School Librarianship” describes how school librarians can support antiracism among K-12 students and recommends a framework for school librarians using archives and primary source documents to present an accurate accounting of race.

Part II, “Dimensions of the Problem of Race in LIS and Community,” presents explorations of specific problems of LIS practice – more specifically, racism embedded in the tools and technologies of the profession and in the practices of LIS workplaces. In this part, answers to basic questions about racism in LIS include: How is racism manifested in LIS research, LIS associations and LIS education? How is racism experienced in galleries, libraries, archives and museums and specialized library environments? What is the role of denial and white fragility in the perpetuation of racism in LIS? What is the impact of micro-level systems of racial oppression (micro-aggression, personal prejudice, personal bias, etc.) in LIS? How is racism situated in the organization and maintenance of collections or in the structures used to organize and access them? Amanda Rybin Koob, Arthur Aguilera, Frederick C. Carey, Xiang Li, Natalia Tingle Dolan and Alexander Watkins’ chapter, “Beyond the Diversity Audit: Uncovering Whiteness in Our Collections” critiques the complexities of identifying whiteness in academic library collections using standard approaches to collection evaluation.

In “Slave Cases and Ingrained Racism in Legal Information Infrastructures,” Jennifer Elisa Chapman reveals how standard legal information infrastructures perpetuate the use and citation of slavery cases in the contemporary practice of law. Two chapters in Part II address how racism is perpetuated in LIS workplaces. Nicole A. Cooke and Lucy Santos Green dismantle how standard leadership models common in LIS reinforce racism and sexism in workplaces in “Shutting Down the Tent Revival: The Call for Inclusive Leadership in LIS.” Bharat Mehra, Laurie Bonnici and Steven L. MacCall’s “Collegiality as a Weapon to Maintain Status Quo in a White-privileged and Entrenched LIS Academy” describe how interactions in academia can be weaponized against faculty of color in order to maintain white privilege.

These chapters in Part II are complemented by four critical reflections on the various ways that racism impacts LIS at the level of the individual and community. In Ferial Pearson, Sandra Rodríguez-Arroyo and Gabriel Gutiérrez’s “Bad Things Keep Happening in Our Town,” the authors describe persecution and censorship that resulted from their work promoting racial equity and inclusion in children’s literature. Conrad Pegues’ “Cultural Humility and Black Males in the Library” describes how the intersectionality of race and gender impact the provision of good service in a library. Shalonda Capers describes the personal hurdles she surmounted in finding her voice as an emerging womanist academic while working with information-sharing pediatric cancer support groups in “With Head and Heart: Exploring Autoethnographic Antiracist Research in Pediatric Cancer Communities.” Finally, Mónica Colón-Aguierre addresses racism in the academy and its impact on faculty productivity in LIS in her “Publishing While Latina: My Journey as an LIS Scholar in Search of the Academic Stool’s Third Leg.”

The culminating part of the book, “Developing Antiracist LIS and Creating the ‘Beloved Community’” presents practical solutions for realizing the vision of an antiracist LIS and the creation of a just community. This part presents examples and exemplars of community action, engagement, praxis and change precipitated through the work of antiracist professionals, their practices and tools and the technologies and techniques. This part provides answers to questions about achieving antiracism and the creation of community justice: What does racial justice in a community look like? What does an antiracist LIS look like? What does racial justice look like in the practice of LIS? How do we construct an antiracist discipline and profession? How does LIS support community activism for antiracism? How can an antiracist LIS achieve a just community – the Beloved Community? Examples and exemplars of antiracist practices, spaces and resources and their role in supporting antiracist communities are explored in this part. Franciéle Carneiro Garcês-da-Silva, Dirnele Carneiro Garcez and Leyde Klebia Rodrigues da Silva open this part with their chapter, “Black Librarians and Racial and Informational Justice for the Brazilian Black Population,” where they describe the activist role of black Brazilian librarians to create counter narratives to societal racism and provide strategies for racial justice in the LIS field. In “Immigrants in Alabama: Community-engaged Scholarship as a Lens for

Racial Justice,” Baheya S. J. Jaber assesses the work of a community coalition formed to advocate for the rights of immigrants in her community. Finally, Bharat Mehra, provides the last chapter, “‘White Pricks’ (a.k.a. Inoculations Against Racialized Trauma) to Decenter White Privilege in a Professional Association’s Leadership Networks of LIS Educators,” in which curative actions to dismantle white oppression in an LIS professional association are presented.

Three critical reflection essays round out the final part. One reflection describes the creative use of technology to promote racial justice and expand access to knowledge created by diverse individuals in library communities. In “Engaging Antiracist Conversations: Foregrounding Twitter Feeds in Library Guides as a Way to Critically Promote Discussions of Racial Justice,” Anders Tobiason describes the inclusion of diverse voices from Twitter feeds in academic library research guides as a means of decentering the privileged voice of the librarian in information-seeking. Robert E. Johnson’s reflection “‘We the People’ An Essay on the Survival of America” muses about the current political controversy over critical race theory and suggests ways that progressive librarians can address historical truth toward achieving justice and equality. Briana Christensen presents the final set of recommendations in “The Charlottesville Virginia Tragedy and Historical Artifacts: An Essay Reviewing Public Culture and Libraries’ Responsibility in Changing the Narrative for Antiracism” where she describes the role that librarians can play in presenting cultural heritage material to communities that support racial understanding and promote justice.

It is impossible to present all the shades and colors of the antiracist discourse as applicable across the breadth, width and depth of LIS. This collection is only a start. The “antiracist” construct has become a politically charged commodity used to create and fester divisive communities. It is sincerely hoped that this book will serve as an antidote to these tensions and struggles of the current historical moment around race, racism and justice. The responses provided here are not comprehensive – a full treatment of this vast subject would take up the space of several volumes. The contributors have provided a beginning response and initial solution set for how the LIS professions can meet their espoused ideals for providing the best services for their communities. This work provides scholarship, food for thought, frameworks and proposals for discussions for achieving the end of racism in LIS and the creation of just communities.

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