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"The Devil Doesn't Need an Advocate"

Exploring The Role of Libraries in Black Reparations in the United States

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Abstract:

This thesis explores the role of libraries and librarians in Black reparations in the United States. The Association of Research Libraries (ARL) and Society of American Archivists (SAA) call us to action on reparations. Recent works have been written on archives and reparations and libraries and reparative justice, but only one scholarly inquiry into reparations and public libraries exists. The author is motivated by the racialized materiality of library resources and information access and the urgent application of this information to repair racialized material and social inequity. This novel research aims to understand the role of librarianship in reparations, examine earlier research, test a new qualitative method of analyzing data, and translate the findings into meaningful insights for praxis. BIPOC feminist theories are operationalized on reparations LibGuides and interviews with librarians. The literature review found that though libraries are doing reparative justice work, material reparations are not part of that picture. The study found reparations LibGuides pages helpful but scarce, underutilized, and show institutional caution around the topic; that reparations information is not requested in Black community libraries; that the majority of librarians would lack a comprehensive understanding of the topic; and that librarians informed on reparations have certain characteristics that represent a needed area of competency. Results suggest that the materiality, gaze, and standpoint of reparations information can and should be measured; that community members and Black-helmed public and academic libraries can take the lead in proactively co-creating librarian competency education and access to a wider range of actionable reparations information.

Keywords:

Reparations in libraries, Racialized materiality in libraries, Reparative gaze, Reparations competency for librarians, BIPOC feminist materiality, Gaze theory in librarianship, Black feminist standpoint in LIS, epistemic justice.

Acknowledgments

For the people of Palestine, Sudan, and Congo who are due an immediate cessation of foreign-sponsored genocide. You deserve justice, your land, and full reparations for many decades of violent colonization.

For the people of Haiti/Kiskeya, Boriken, Kanaky, Aotearoa, Ka Pae Aina, Turtle Island, Uthuru/Barna/Biik/Kurrek, Mzansi/Azania, and others who are all due the same.

I write this thesis from the unceded territory of the Hinono'eiteen, Nuche, Numa/Nuwuvi, Tsitsistas, and Oceti Sakowin

1 Introduction

On the heels of the decolonization movement within Library and Information Science (LIS), many academic and governmental libraries have started to engage with issues of

reparative justice, implementing programs for reparative description, taxonomy and addressing the archival erasure of Black people. Yet, the gap between decolonial reparative LIS practices and actual reparations seems wide as ever, especially in public libraries.

The Society of American Archivists (SAA) defines reparative description as “remediation of practices or data that exclude, silence, harm, or mischaracterize marginalized people in the data created or used by archivists to identify or characterize archival resources”, describes the reparative archive as “a collecting repository that intentionally focuses on historically underrepresented people”, and archival silence as “a gap in the historical record resulting from the unintentional or purposeful absence or distortion of documentation” and decolonization as “to collaborate with Indigenous peoples to implement greater Indigenous control over records, to provide a voice to those peoples through records, and to recontextualize the records and institutions created and interpreted by settler populations” archival literacy as “competence in or knowledge of archival terminology, organization, and reference tools” information literacy as “the ability to recognize when sources of knowledge or data are needed to address a situation or problem and to identify, locate, evaluate, and use the sources”.

The Association of Research Libraries (ARL) issued a “Day of Action” statement in 2022 (Aiwuyor, 2022) supporting reparations for Black people in the United States (U.S.). Reparations and archives have been written about. Reparations and public libraries, however, have taken a different path. During the Civil Rights era, Freedom Libraries took up the mantle of Black liberation. Public Black research libraries such as the Schomburg, Broward, and Auburn Avenue house collections that are essential to Black memory and Black liberation. Currently, only a small percentage of public libraries (particularly those with a Black research focus or large Black populations) have comprehensive reparations collections, and host reparations conferences, study groups, and community events. The reparations activities, however, are not typically organized by the library itself but rather municipal and community entities that use the library as a public discourse space. Among the exceptions were, when I embarked on this thesis research, the San Francisco Public Library’s February 2023 Reparations Now! Panel (and it is important to contextualize it within San Francisco’s 2022 Reparations Plan); and ten months later in December 2023 the unveiling of the Colorado Black Equity Study at the Blair-Caldwell Library in Denver. Most public libraries, and their front-line information workers who interact with and impact communities owed reparations, have not broached the topic. Similarly, though most public libraries engage in some form of social work and have some reparations information in their collections; they do not engage in reparative LIS practice are not able to field user questions on reparations.

Whether acknowledged by the United Nations Office of the High Commissioner on Human Rights (UN OHCHR), the National Coalition of Blacks for Reparations in America (N’COBRA), the National African American Reparations Commission (NAARC), the International Center for Transitional Justice (ICTJ), the California Reparations Task Force, the Movement For Black Lives (M4BL), Human Rights Watch (HRW), or the U.S. Department of State, the obligation

of the U.S. government to their systemic and financial reparative debt to Black people stands on its own. Thus, my starting point is that reparations to Black people in the United States (Black U.S.ers) are valid and necessary, and I have set out to understand the role of LIS in reparations. It is increasingly accepted within LIS in the U.S. that library collections and archival records under-document hundreds of years of human rights abuses against Black U.S.ers. The legacy of this underdocumented abuse is easily seen in the current material conditions of Black people in the United States and pervasive anti-Black bias in healthcare, justice systems and the carceral state, food insecurity, undercapitalization, and underemployment; persistent anti-Black narratives, macro and microaggressions; historical and contemporary labor and intellectual property theft; and simultaneous objectification and denigration of our bodies, names, culture, and language; resulting in high allostatic load and shorter lifespans. It is with full awareness of how many people on Earth are owed reparations by the United States of America and other colonizers that I abbreviate 'reparations for Black people in the United States' as 'reparations'. I would also like to note here that the term 'reparative' must be reclaimed from the anti-LGBTQ conversion therapy movement; and it should also not be confused with reparational, which describes the character of a reparative action or gesture toward the oppressed, by the oppressor.

This thesis uses reparations to refer to "measures to redress violations of human rights by providing a range of material and symbolic benefits to victims or their families as well as affected communities" (UN OHCHR, n.d.) that "states, groups, and individuals have an obligation under international law to provide" (ICTJ, 2018); reparative justice to refers to measures that "seek to repair, in some way, the harm done to victims as a result of human rights violations committed against them" (ICTJ, 2018); reparative description to refer to "remediation of practices or data that exclude, silence, harm, or mischaracterize marginalized people in the data created or used by archivists to identify or characterize archival resources" (SAA, n.d.); reparations information to refers to specific information about measures taken toward reparations, and reparative information to refer to any information that repairs or can be applied to repairing harm done to victims of human rights violations. Findings on the differentiation between information on those above concepts can be found in Results.

Otis D. Alexander in his 2016 book Public Library Services and Reparations for Slavery writes "It was not until the depression of the 1930s that the public library became an instrument of aid, and since that time, they have been engaged in some aspect of human rights". Alexander continues that the public library has served to ascertain the needs and wants of the community providing them with "services for literacy" and various formats of informational access toward liberation including as a "viable and real force and possible solution presenting and guiding African Americans for a better understanding of slavery and reparations." Alexander asks if the public library should encourage African Americans to seek information on reparations and if public librarians "are astute enough" to direct us in the right direction for that information. He goes further in asking if application forms should be available at the public library, since it is assumed that a library has an "abundance of information" about

reparations and a moral duty to provide accurate information to all its patrons. Alexander then lists ten or so programs historically and contemporarily that public libraries directly engaged in reparations information work. When I started my research I hadn't yet read Alexander's work and arrived independently at the topic; when I found his work I felt validated in my sense that public libraries are especially relevant to Black reparations in the U.S.

With this thesis, I set out to build on Alexander's initial inquiry and gain a real-world picture of librarians' orientations and interactions with reparations information, as well as understand the different dimensions that make up reparative justice-adjacent librarians' information literacy and capacity for serving their communities while affecting directly transformative social change. My informal library service desk inquiries at several libraries and their on-duty staff revealed that none of them were asked about reparations information resources, and they admitted that they knew very little about reparations themselves. To gain that real-world picture, this study aims to gather accounts of reparations information from library resources and professionals to explore how they mediate reparations information to the users through the lens of Black reparations in the United States. It further aims to understand the overall role of both academic and public libraries in reparative justice and the aspects of librarian literacy around reparative and reparations information through the lens of Black and Indigenous materiality (the use of material objects and makeshifting to survive and as a response to racism, oppression, and discrimination (Thomas, 2019)) theory, using Black feminist gaze (a way that a Black woman resists and critically dis-identifies with a dominant narrative (hooks, 1992)) and Black and Indigenous feminist standpoint epistemology (embodied validation processes that are based on the idea that knowledge is gained from individual's position in society (Collins, 1990; Moreton-Robinson, 2013)) theory as core analytical tools.

My work is motivated by practical material concerns resulting from stark race-based inequity in the U.S., the lack of information about libraries' roles in reparations, the range of concepts of reparative and reparations information, and factors impacting the production of that information, to open discussion around a new line of theory.

1.1 Research Problem

This research is framed in terms of the relationship and role of the library and librarian to Black reparations in the U.S., but my hope is that aspects or concepts I offer may be of use to the many truth and reconciliation, reparational justice, reparations, or decolonial[4] and re-indigenization[5] processes that are due around the world. I hope that this work draws attention to an issue for which I feel great concern and urgency: other victimized groups in the U.S. have been given reparations (though Indigenous Turtle Islanders not a fraction of what they are owed); and at the time of my first draft I felt it possible that Black U.S. reparations were imminent. Indeed, when I first started this work, the possibility of reparations for Black people

in the United States felt so near and on what I thought may have been the eve of great justice for the long-oppressed in the Americas, I wondered if librarians, as front-line public servants were fully prepared to guide our communities from grassroots legislation to actualized reparations, all the while educating the opposed enough to quell any civil unrest.

To expand reparations from a lens into an actualized reality that leads to the transformation of our society is no easy task. In 2022, 82% of the librarian workforce was white (Department for Professional Employees of AFL-CIO, 2024) and trained in the Western settler-colonial LIS tradition, with information classification systems that replicate white supremacist colonial structures (Adler 2017, Matthews 2021, Sutherland 2017, Winston 2021). Additionally, librarians in the U.S. are currently facing federal defunding, dismantling of programs, book bans, and grave threats for programs and collections that are considered critical race theory (CRT)-related (Allam, 2023, Education Week, 2022).

Librarians serve a public that is currently informationally mediated by privately held social media and online advertising monopolies (Oracle, Meta, X, Google); and wrestle with library information organized by kyriarchally violent classification systems, metadata, and artificial intelligence trained on information that replicates oppressive structures (Tacheva, Ramasubramaniam, 2023). Librarians are experts at navigating information overload (Featherstone et al, 2008); trained to be information-literate in crisis (Featherstone et al., 2008; Wertman, et al., 2018) and under pressure and to find bias in the sources they encounter. With all the competing influences already vying for dominance in the pre- and post-reparations landscapes, librarians will increasingly need to know how to think critically about the information around social repair, reparative justice, and reparations.

1.2 Research Aim

The aim of this research is to explore the possible role of libraries and librarians in helping the public understand and obtain reparations through reparations information and reparative practice. Within this larger aim is my objective to understand libraries and librarians' levels of preparedness around helping the public with reparations through reparations information and reparative practice. My research attempts to gauge this preparedness by creating a framework to analyze the understandings that libraries and librarians have (or can have) around both reparative and reparations information and identifying LIS-situated cultural perceptual and informational hurdles to reparative justice and reparations. From this research, I hope to open a conversation around further research toward a paradigm shift in LIS while identifying opportunities for systemic change.

1.3 Research Questions

- RQ 1: What impact can libraries and librarians have on Black reparations in the U.S.?
- RQ 2: What are librarians' perceptions of reparations?
- RQ 3: What influences do librarians' gaze and standpoint have on these perceptions?
    - How might a librarian's gaze and standpoint impact their understanding of reparations information?
    - How might a librarian's standpoint impact their ability to produce reparations information?

1.4 Disposition

To contextualize my study within the universe of reparative justice information, the Background will briefly touch on concepts of reparations and reparative justice, established components of reparations, historical and contemporary examples of reparations globally and in the U.S., sites of access to information about reparations; Black information access and information literacy, political constraints of public-facing information in LIS, and library and librarian roles in reparative justice.

In reviewing the previous research and literature, I note the work of Amber Matthews, Rachel Winston, Tonia Sutherland, Melissa Adler, Safiya Noble, Andre Brock, Rabia Gibbs, M. Grace Hale, Jenny Davis/Apryl Williams/Michael Yang, Lae'l Hughes-Watkins, Krystal Payne, Rebecca Sheffield, Tonia Sutherland, Anna Robinson-Sweet, Michelle Caswell, Durrani Shiraz, Carmen Kynard, Stacy Gibson, Danika Cooper, Anna-Maria Senuysal, Ashanti Reese, Sara Jane Hannigan, and Leung/Lopez-McKnight to explore the position of research libraries on reparations, libraries' role in anti-Blackness and archival oppression, the reparative work and archival activism (or 'knowledge justice') currently under way in LIS, Black and Indigenous epistemic authority in information work, libraries' public education role in reparative justice, and ranges/possibilities of reparations praxis in public libraries.

Underpinning this thesis and my data analysis is a set of decolonial and re-indigenizing intersectional feminist theories: Black, Indigenous, and People of Color (BIPOC) feminist materiality theory of Koritha Mitchell, Najate Zouggari, Kimber Thomas (who draws on Elizabeth Grosz, Meredith Cox and Simone Browne) along with the chronophagy concept of Achille Mbembe; Black feminist gaze theory of bell hooks, (who draws on Diawara) Jacqui Roach and Petal Felix, Koritha Mitchell, Charlotte E. Jacobs, and Marlene Williams, and white, Black and Australian Indigenous feminist standpoint theories of Sandra Harding, Patricia Hill-Collins, Aileen Moreton-Robinson, Michelle Caswell, Audre Lorde, and Shannon Crawford-Barniskis; using discourse/content analysis validated by the work of Tami Oliphant, and

Gemmicka Piper, Mahasin Ameen, and M. Sara Lowe; Robin Featherstone, Becky Lyon, and Amber Ruffin, and Marlene Williams for each data set. I will explain why I have used BIPOC feminist theories and their suitability to the question of Black reparations and library services. BIPOC feminist materiality theory addresses how information science reproduces material oppression, how tech and information literacies cannot be teased apart from systemic economic dispossession (e.g. lacking a way or place for stolen Indigenous Black bodies to safely exist in white settler-occupation regimes on stolen Indigenous land), and how reparative and reparations information has a material consequence for Black bodies. Black feminist gaze theory addresses the development of librarians' and users' capacities to unlearn colonial framings of material and informational landscapes and 'see' the reparative and reparations in those landscapes; while Black and Indigenous women's standpoint theory addresses positional epistemic authority and knowledge production from that 'seeing'.

In this thesis, I survey the previous research/existing literature on LIS and reparative justice including reparations and depart from that point to gather and analyze data that I hope will fill the gaps in knowledge on libraries and various forms of reparations. My data is gathered from two sources: reparations LibGuides using a rubric built on critical content analysis to tease out evidence of materiality, gaze, and standpoint; as well as from more in-depth semi-structured librarian interviews using a critical content analysis coding manual-based rubric built from materiality, gaze, and standpoint theories, to directly address the research questions, and for emergent themes that I did not previously consider; the interviews are supplemented by a self-administered web-based librarian questionnaire to provide additional context.

Footnotes

[1] Human rights abuses against African-Americans include but are not limited to: kidnapping, family disintegration, enslavement, torture, rape, summary execution, terror; sterilization; in-vivo experimentation; the dispossession of our bodily autonomy, names, languages, customs, and our land; genocide of our origin people in our ancestral homelands; psychological and emotional sadism, racism, gaslighting; know-your-place-aggression; apartheid and segregation; disenfranchisement; terror; substandard healthcare and denial of medication resulting in infant and adult mortality; arson and bombing; property expropriation; food insecurity; environmental warfare; housing discrimination and redlining; cultural appropriation and profiteering; wealth, wage, and capital disparity; over-incarceration; over-policing; and police brutality.

[2] I use Black to refer to African Americans in not only race, but social position, struggle, and experience the colonial project.

[3] I use U.S.er instead of Americans because using 'Americans' to refer to U.S.ers causes erasure of the many peoples of the Americas.

[4] Decolonizing is the ongoing dismantling of settler-colonizer systems, structures, and dispossessions, internal and external. "Decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools." (Tuck and Yang, 2012). "Decolonization, which sets out to change the order of the world, is, obviously, a program of complete disorder" (Fanon, 1963 in Tuck and Yang, 2012).

[5] Reindigenization happens with decolonization, valuing re-centering Indigenous ways of being doing, and thinking (Mi'kmaw Elder Robert Marshall, n.d.; Dr. Nēpia Mahuika, 2009)

2 Background

Here I contextualize my research with brief introductions to: concepts of reparations and reparative justice; established components of reparations; global examples of reparations; historical and contemporary Black reparations in the U.S.; sites of access to information about reparations; Black information access and information literacy; race-based political constraints of public-facing information on reparations; and the reparative within LIS.

2.1 Concepts of Reparations and Reparative Justice

Reparations, and reparative justice are concepts typically nested within 'transitional justice'. According to the United Nations Security Council, transitional justice

> "Comprises the full range of processes and mechanisms associated with a society's attempts to come to terms with a legacy of large-scale past abuses, in order to ensure accountability, serve justice and achieve reconciliation. These may include both judicial and non-judicial mechanisms, with differing levels of international involvement (or none at all) and individual prosecutions, reparations, truth-seeking, institutional reform, vetting and dismissals, or a combination thereof" (OHCHR, 2023)

The United States Department of State states: "Reparation (or 'reparative justice' as it is sometimes called) is a key element of providing justice to victims of serious human rights abuses or atrocities. Reparation programs form part of a transitional justice framework that focuses on acknowledging the needs of victims for redress and seeks to address the consequences as well as the causes of violations in material and symbolic ways." (https://2009-2017.state.gov/j/gcj/transitional/257571.htm)

Reparations, reparational justice, and reparative justice are considered by international bodies to refer to a specific form of transitional justice which is a transformative alternative to the more widely sanctioned and arguably less transformative restorative justice. Yet, reparative justice is a phrase that is not in common use, and searches (both in commercial search engines and academic databases) for reparative justice typically return the most results on restorative justice. My position is that what is transitional should be transformative: restoring, compensating, rehabilitating, and satisfying victims of human rights abuses.

2.2 Established components of reparations

N'COBRA (National Coalition of Blacks for Reparations in America), NAARC (National African American Reparations Commission), ICTJ (International Center for Transitional Justice),

the California Reparations Task Force, the Movement For Black Lives (M4BL), Human Rights Watch, and the U.S. Department of State all recognize the United Nations Office of the High Commissioner on Human Rights (OHCHR) definition of reparations.

There are four dimensions to the OHCHR definition of reparations:

- Restitution, which should restore the victim to their original situation before the violation occurred, e.g., restoration of liberty, reinstatement of employment, return of property, return to one's place of residence
- Compensation, which should be provided for any economically assessable damage, loss of earnings, loss of property, loss of economic opportunities, moral damages.
- Rehabilitation, which should include medical and psychological care, legal and social services.
- Satisfaction, which should include the cessation of continuing violations, truth-seeking, search for the disappeared person or their remains, recovery, reburial of remains, public apologies, judicial and administrative sanctions, memorials, and commemorations.

"How Do I Know It's Reparations and Not Something Else?" from the M4BL Reparations Toolkit document states:

> "it is reparations if it includes:
>
> An official acknowledgment and apology for harm, public education, or memorial about the harm; and
>
> Compensation to a specific, defined group of individuals harmed by a violation, including descendants, as well as family and community members of individuals directly targeted for harm who were adversely affected; and
>
> Action to restore individuals harmed to the position they were in before the initial harm occurred; and
>
> Action to stop the systems, institutions, and practices causing the harm; and
>
> Changes to laws, institutions, and systems aimed at ensuring that harm will not happen again."

A historically, racially, and geographically closely related set of reparations components from the Caribbean Community (CARICOM) "10-Point Plan for Reparatory Justice" includes some specific provisions for the dismantling of harmful colonial systems and repair:

- Full Formal Apology
- Repatriation

- Indigenous Peoples Development Program
- Cultural Institutions
- Public Health Crisis
- Illiteracy Eradication
- African Knowledge Program
- Psychological Rehabilitation
- Technology Transfer
- Debt Cancellation

2.3 Historical reparations in the Americas

In her 2018 call to action, Truth and Reconciliation: Archivists as Reparations Activists, Anna Robinson-Sweet wrote “Globally, national and international reparations are not a new concept” Indeed, in the last 60 years alone the governments of the United States, Colombia, South Africa, Norway, Peru, the Ivory Coast, and the Philippines have paid reparations to their own citizens; and the United Kingdom, Germany, France, Finland, and former colonizers of Caribbean nations have paid reparations to their international victims.

The primary recipients of reparations in the Americas have been white people. Just months after the assassination of Abraham Lincoln, in one of the largest reparations grants in the history of the United States, former enslavers, not the formerly enslaved, were granted reparations for the loss of their land and human property. This had also occurred earlier in the Caribbean in 1833 when Britain compensated 3,000 Caribbean enslavers 20 million GBP for the emancipation of their enslaved (Johnson, 2013); and in Haiti, which made payments to France for 122 years from 1825 to 1947, with the money going to more than 7,900 former enslavers and their descendants (Craemer, 2021). Even with the origin of reparations in the United States being those paid to enslaved-owning whites, reparations to non-white people in the U.S. are not a new concept, nor are they an exclusively Black concept. Allen J. Davis, Ed.D. with assistance from librarians Lisa Di Valentino, Mary Hubbard; and Professor Andrew Reiter, has created a widely used library guide-based timeline of reparations in the United States. It can be found here: https://guides.library.umass.edu/reparations.

In the United States, the most widely recognized example of Black reparations is one of reparations that were granted, then retracted. On January 16th, 1865, Union General George Tecumseh Sherman’s issued Special Field Order No. 15 which paid 400,000 acres of confiscated Southern plantation lands to newly emancipated formerly enslaved persons in 40-acre sections,

as well as monetary assistance to develop that land, Sherman later adding a mule to the order. This is the origin of the popular phrase “40 acres and a mule”. The formerly enslaved persons and their ancestors to whom that land was ordered had arguably earned it many times over, from two hundred years of unpaid labor. Field Order No. 15 order paid reparations to approximately 10,000 formerly enslaved “respectable” heads of families that have formed in groups of three families and provided land and means of production for an average of 30,000 formerly enslaved people out of almost 4 million in 1860 (less than 1%). Though the order only paid reparations to fewer than 1% of formerly enslaved people, it was a pivotal historical acknowledgment of the U.S. government’s obligation to reparative justice. By June 1865, about 40,000 Black people had settled on 400,000 acres of land. Their stay was only about four months: in the autumn of 1865, Sherman’s Special Field Order No. 15 was reversed by President Andrew Johnson, and the confiscated 400,000 acres paid by Sherman were returned to their former white owners as post-war reparations (Brown, 2021). As DeNeen Brown wrote for the Washington Post in 2021, the first reparations for slavery ended in betrayal.

To understand the value of Black people’s bodies in comparison, four million people worth at least $3 billion in 1860, which was more than all the capital invested in railroads and factories in the United States combined (New York Times, March 30, 2013). $3 billion in 1860 is equal to about $111 billion in 2023, which is half the annual value of the second-largest agriculture, fishing, forestry, and livestock GDP in the world. This was the value of Black bodies alone, not what they produced. Despite these facts, and well-documented continued wage gaps, underemployment, health, food, and housing redlining, undercapitalization and predatory lending, police violence, mass criminalization and incarceration, microaggressions, and more, 59% of California voters opposed cash payments to African Americans as reparations (DiCamillo, 2023).

In her 1963 pamphlet “Why Reparations?” reparations activist Queen Mother Audley Moore cites Article XI Offers, Precedents from the claim for reparations filed by the Reparations Committee for United States Slave Descendants, Inc. which lists reparations paid by Germany to the Allied nations and Israel, Finland to Russia, the United States to Native Americans, the Philippines, and Japanese Americans (Moore, 1963). Why not Black people?

2.4 Reparations, reparatory justice, reparative justice, and reparative information

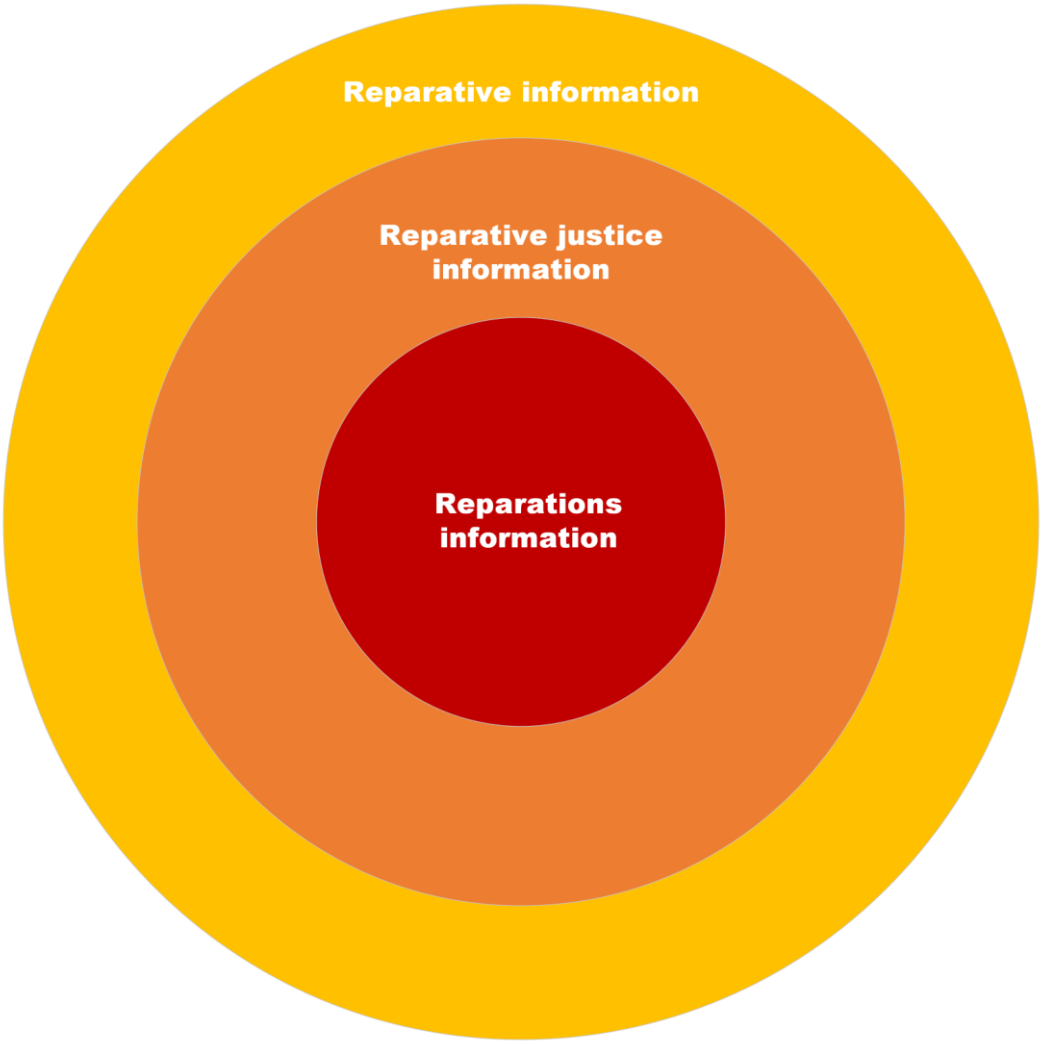

Figure 1: Differentiating reparations, reparative justice, and reparative information

I feel it necessary to make the distinction between reparative practice information, reparative justice information, and reparations information. I have speculated the assumed relationship between them in Figure 1. Reparative information encompasses any information that can be considered to repair systemic harm, including information on reparative practice in LIS (such as taxonomic reparations). Within that, reparative justice information, which is information on reparative justice concepts and practices; and finally in the center, reparations information; and while reparative LIS practice is part of reparative justice it is not often classified as such; reparative justice tends to focus away from internal examination toward practice outside of the LIS field, such as law and public policy. Reparations information is typically viewed as a subset of reparative justice and relegated to law and public policy realms. As the dialogue mainstreams, reparations are starting to have a wider definition, circling back around to indicate when reparative practice and reparative justice are put into practice. So, it can be said that reparations are reparative practice and reparative justice, actualized or made

real. It is important to note here, however, that one form of reparations does not nullify the other— by collective definition, reparations are comprehensive.

2.5 Sites of access to reparations information

Why write about reparations and libraries at all when our first point of access to information is an online search? As of the second draft of this thesis in October of 2023, the first point of public access to information, digital or analog, to anything was likely to be the social media platform TikTok, followed by Google (NYT, 2022). Yet there is a large population for whom internet access is not available or feasible. “Those who say that the library’s presence has been made obsolete by TikTok, Google and the internet are those who don’t need to use the library” (Huang, 2022). Indeed, those with device and internet access as well as a safe, warm place to exist may not feel they need the library to find something like reparations information and may feel more comfortable consuming community-created context about reparations, than they are asking a librarian.

Libraries provide access to computers and hotspots, to peer-reviewed scholarly content and other paid content to which the average internet user does not have access. While increasing trust is being placed in the alarmingly dubious dataset behind generative AI such as ChatGPT (which is explicitly not meant for this purpose), and community-sourced primary research, the community members who create content for TikTok, Instagram and X will still at some point source information peer-reviewed scholarly and scientific primary research, reports, statistics, documentaries, and articles from databases, government reports, and subscription-based journalism.

2.5.1 Applying for and receiving reparations

Reparative resources or reparations in their many forms, require information about their existence to reach intended recipients. Whether basic information on reparations to how to apply for reparations to vital document and race designation verification to genealogical proof for government monetary repayments, or databases of private reparations fund and their applications, or radical maps of community-based reparations-- the search for that information (archives, databases, web pages, journal articles, GIS), with which libraries task themselves, is at the center.

My data will show that legal and economic researchers, historians, and genealogists are the scholars and professionals most closely associated with Black reparations in the U.S. As my literature review will show, that within LIS, archivists and archives are most often associated

with reparations within LIS. This is due to the evidentiary nature of archival documents as required by the quantitative and means testing elements of reparations law. As briefly explored earlier, private information monopolies such as Google, Ancestry and Family Search, stand to profit handsomely from the quest for reparations information as well as reparations themselves. Private genealogy and family history companies have created an information monopoly by making public family history information available for purchase and have made billions of dollars from crowdsourcing users' family history sources, while in turn charging subscribers for use of their *own* information through aggregated searches and user-friendly interfaces.

The role of genealogical information in reparative justice and reparations is threefold: 1) providing evidence of descendance from an enslaved person; 2) providing records of Black conditions and locations of living; and 3) providing evidence of (non-consensual) descendancy from white enslavers. Commercial genealogy databases have taken on an interesting character in Black reparations in the U.S.: the primary aggregator and purveyor of genealogical information is a for-profit company run by the Church of Latter-Day Saints (LDS), a historically conservative, white supremacist Christian church (Mueller, 2018). In an effort to baptize the dead to ensure that all families can be together in the afterlife, LDS has been collecting family history data for over a century and have run family research centers since 1894 (The Church of Jesus Christ of Latter-Day Saints, 2011). LDS profits from connecting users to otherwise free resources, and from the free labor of its millions of users seeking to connect with each other and to myriad genealogical records. FamilySearch is a free service while Ancestry.com is a paid service, and both dominate the genealogical landscape in libraries and for users at home. Fortunately, libraries make a limited version of Ancestry.com available to library patrons. Genealogists, on the other hand, are trained to use the appropriate national, state, local, and other records directly as well as genealogical software and recording methods.

2.5.2 Non-library sites of access to information about reparations

In February of 2023, ChatGPT set a record for fastest growing user base, surpassing TikTok in number of users per period of time (Hu, 2023). With its dated training set of data in mind (January 2022) I prompted ChatGPT to "tell me about reparations for Black people in the United States" it replied that it was a "complex and contentious" issue, calling it "deeply divisive". Nowhere did it give examples or precedents for Black reparations on the local level, or state that reparations have been paid to other groups in the U.S. or that the first reparations were paid to whites, or cite the amount of money that enslavement generated for the U.S. economy, or that the U.S. government promised reparations to Black people but never paid them, or that the international justice organizations view Black people in the Americas as being owed reparations. Of course, ChatGPT provides a disclaimer that it is meant as a natural

language generator, not a source of factually accurate information. It is a commonly known fact that the dataset ChatGPT was trained on a deeply biased data set and often returns erroneous information conveyed in an authoritative tone (Kabir, et. al., 2024). Some research unsurprisingly suggests that “using bigger AI training data sets may produce more racist results” (Hsu, 2023). However, ChatGPT users still rely on it to explain or give overviews of events, concepts, processes, and phenomena regardless of its disclaimer of inaccuracy.

At the time of writing, ChatGPT surpassed TikTok in user growth, but TikTok surpassed Google as the primary search engine among Gen Z and Gen Alpha users (Huang, 2022). These users prefer the short video format and trust the research and voices of community generated content. When searching for information on a novel topic, users under 30 are shown to rely on TikTok the way users over 30 rely on Google as the first point of information contact. Instagram, with its slideshow-based social justice and #reparations hashtag count of 299,476 (updated March 2024) posts an established presence for ongoing reparations activism for Millennials, and Twitter/X having its day as a platform for Black thought all these social media platforms deserve their own studies on reparations information. These platforms, however, require content, and for content creators to be able to teach, they must first research. Research typically occurs via Google or scholarly databases. While Google has been edged out of the search game by TikTok for users exploring novel concepts, information, or topics as stated above, content creators on TikTok who task themselves with researching a topic to educate TikTok users and researching a topic.

Reparations organizations such as NCOBRA, NAARC, and general Black justice organizations such as M4BL are available to the public as well as online hubs such as Reparations4Slavery (https://reparations4slavery.com/municipal-reparations/) which lists projects, organizations, and initiatives in every U.S. state. California and New York have reparation task forces other U.S. states may be following suit. Every state has reparations bills or projects in progress, yet most libraries and librarians remain unaware of this as do their users. In 2014, Ta-Nehisi Coates Atlantic Monthly magazine article "The Case for Reparations” re-invigorated U.S. national dialogue on Black reparations. News outlets in the U.S. are owned by right-wing white billionaires and are not the first source of information for younger generations. Scholarly databases provide access to the most recent peer-reviewed research and thinking on reparations much of which in recent years have been helmed by young BIPOC academics and not subject to the whims of large publishing houses, which tend to be in line with news corporations. With increasing support from SAA, archivists notably Black decolonial archivists have blazed trails in remediating archival erasure and oppression of Black people in working to restore the full historical record of Black victimization and rights in the archives.

2.5.3 Library sites of access to information about reparations

Current research and literature focuses on either archives' roles in reparations or archives and libraries' reparative approaches. Only Otis Alexander's publication focuses on libraries creating reparations access or library work directly with the public. His book is explored further in the literature review and includes a list of the historical relationship between libraries and reparations as of 2016. In contribution to the body of research around reparations and LIS, I seek to fill the gap in scholarly research that exists around reparations information access and libraries.

In this thesis I will describe and analyze current (as of October 2023 with a few updates in November 2025) public-facing library programs and guides to reparations. An initial Google search for "libraries and reparations" returns programs, talks, and LibGuides. An initial TikTok search for the same terms returns community-created content about library book repair. Similarly, a search for "reparations" in the University of Borås library databases and catalog returns the book "What Is Reparative Justice?" by Margaret Urban Walker but cataloged under "electronic apparatus and appliances", "programmable controllers" and "amateurs' manuals".

2.6 Black Information Access and Information Literacy

2.6.1 Information and literacy's suppression and re-emergence

Black stories don't begin at enslavement; likewise, Black archives don't begin after 1865 or only in reaction to marginalization or exclusion from the dominant U.S. narrative. People of African descent on Turtle Island kept records of themselves before and even during enslavement. "Centuries ago, millions of Black people kept their family history alive by collecting personal belongings, important papers and journal entries between Bible pages during slavery" (Lynnée Denise, 2021); this was until it was outlawed for Negroes to read and write on pain of death. The ancestors of contemporary Black people in the Americas came from societies with both oral record-keeping traditions and written record-keeping traditions, some from West African empires like Mali that possessed some of the oldest libraries in the world. Thus, colonial modernity does represent Black people's first encounters with archiving or libraries.

Many writings on reparative archiving are on how Black people create our own archives in *response* to marginalization and exclusion from mainstream U.S. institutions and narratives and this is of course part of a larger conversation about segregation. However, what these writings often don't acknowledge is that we've had our own memory institutions since the beginning of our history on Turtle Island; and before that, a library that held information on medicine, science, math, technology, and history for centuries before it reached Europe.

> After 1740, enforced legislation in the Southern U.S. states prohibited individuals who were enslaved or of color, whether free or not, from engaging in the activities of reading or writing. From 1740 to 1834, the Southern states that relied on enslaved labor implemented anti-literacy laws. These laws effectively prohibited individuals, regardless of their status as enslaved or free people of color, from receiving instruction in reading or writing. Plantation owners harbored apprehension regarding the potential of literate enslaved persons to write and fabricate documents to secure their emancipation. Nevertheless, many individuals held in bondage used this strategy to secure their emancipation. (The History of Anti-Literacy Laws in the U.S" (2022. Oakland Literacy Coalition)

After 1865-1870 'official' Black record-keeping resumed through churches, schools, published biographies and family histories, obituaries, cemeteries, funeral programs, social clubs and intellectual societies, African colonization societies, and family bibles; and city, state and federal city directories and telephone directories, U.S. census records, social security records, birth and death certifications, and marriage and divorce records. It should be noted that many records that were able to paint a picture of the Black condition from the Reconstruction Era to the 1890 Census were lost during a rash of courthouse fires in the South in the 1880's (Braxton, 2020) and the immolation of the 1890 U.S. Census records. Yet our exclusion and marginalization in U.S. government archives are not only in the missing documents, but in the metadata: much of our seeming absence in historical documentation can be traced to our erasure in metadata in the National Archives and various state archives (Sutherland, 2017). I would be remiss to not mention Slave Narratives: A Folk History of Slavery in the United States Federal Writers' Project of the Works Progress Administration when discussing the Black U.S. historical record. This was a project carried out most famously by the Black anthropologist, folklorist, and author Zora Neale Hurston but otherwise by white interviewers who within that power differential transcribed their own racist subjectivities as much as they did the words of Black people who had experienced enslavement.

2.6.2 From exclusion and mistrust to Black research and Freedom Libraries

The history of white libraries in the U.S. trace their evolution from Benjamin Franklin's membership libraries, to libraries post-Civil War elite white men of New England, to the establishment of the ALA and the "white woman's profession", to the role of Scottish-born U.S. steel magnate Andrew Carnegie in establishing over 1700 libraries across the U.S., including Atlanta's first Black library in 1919. Having a dedicated library alone did not flush out the racism intrinsic to the American library system from the racist classifications of the Dewey Decimal System to dehumanization in the Library of Congress Subject Headings, to collection practices that excluded Black, Indigenous, and People of Color works, gross underfunding and continued under hiring of Black librarians, marginalization was to be found at every level.

Simultaneously, segregation drove the proliferation of Black libraries which eventually out of necessity from extreme underfunding and neglect became flourishing sites of revolutionary library practice and civil rights work. In 1896 Plessy v Ferguson, ruling that "separate but equal" facilities were constitutional led to segregated public facilities including schools and libraries. Black people were excluded, by law, from the earliest public libraries. In 1905 the first free public library for Black people was opened while it took nineteen years after the opening of a whites-only library for Andrew Carnegie to fund and establish a Black branch (DPLA, 2023). The proliferation of Black libraries peaked in the early 1960's when libraries were "desegregated in name only" -- library cards not issued, nor furniture, nor books loaned to Black people (Selby, 2019) especially in the Jim Crow South. During the Civil Rights era, Freedom Libraries sprung up as decentralized nodes of Black informational resistance and power. Autonomous libraries set up by Black civil rights activists, their collections focused on Black literature and information pertaining to Black liberation (Cook, 2008; Selby, 2019) Freedom Library collections, unhindered by the white supremacy in public and academic libraries, may have included historical writings on reparations such as Eric Williams' 1944 book "Capitalism and Slavery"; William L. Patterson's 1951 petition "We Charge Genocide: The Crime of Government Against the Negro People"; and Queen Mother Audley Moore's 1963 pamphlet "Why Reparations?". Like other spaces defying white supremacy and advancing the rights of Colored people, Freedom Libraries were firebombed, vandalized, and threatened with violence (Cook, 2008; Selby, 2019).

It was not only libraries that made themselves obstacles in the Black quest for access to information; it was also the archive making itself an obstacle to the Black historic record. In her 2017 paper Archival Amnesty, Tonia Sutherland writes about how an intentional lack of archival evidence serves as a form of clemency for the offenses against Black people. The lack of representation of lynching records in American archives, for example, serves as a basis for the questions she raises about the adequacy of the historical records. Amber Matthews in "Reversing the Gaze in Public Librarianship" (2021) writes about how public libraries have a deeply rooted history of racism and colonialism and how contemporary perspectives in public librarianship reinforce structural racism and monocultural normativity; and notes the lack of resources for meeting racialized communities' information needs, while Michelle Caswell (2017) has written about the need to address white supremacy in archival institutions and the need for faculty interventions in the classroom to support vulnerable students ad model critique and resistance.

The consequences of archives and libraries are not benign in their neglect of Black people, either: Verne Harris (2002) writes from the South African apartheid context about how archival complicity matters, "History is littered with examples of states - not least the apartheid state - controlling their public archives to manipulate social memory." Harris asserts that in the context of power dynamics and the formation of collective memory within archival systems, whites preside over archival institutions and exert considerable influence over discussions on transformative processes. Harris writes that if archival records are indeed a reflection of reality,

they do so in a manner that is both complicit and characterized by significant fragmentation and variability. They do not operate autonomously. These entities work through various channels, including the individuals responsible for their creation, the officials who oversee their management, the archivists who curate and preserve them, and the scholars who use them to construct historical narratives.

2.6.3 Information and technology (il)literacy as a diversion from systemic injustice

Safiya Noble in Algorithms of Oppression (2018) argues that a focus on Black U.S. technological illiteracy downplays the structural barriers to access while ignoring Black technological engagement. Interrogating Information Access (Andre Brock, 2018) is a collection of research that critically examines the digital divide, avoiding deficit-model framings, and arguing that white racial ideology mediates the distribution of information literacies and connectivity. Noble also casts a stark light on tech companies' reliance on the unpaid labor of its users (particularly Google as a meta-exploiter); coins the concept of ‘information redlining’; challenges the pretense of unbiasedness in search engines in their mediation of reality; and implores us to understand the context of those organizing information and as such, recognize the need for culturally situated search engines.

2.6.4 Safeguards against exploitation of reparative justice

The M4BL Reparations Toolkit carefully specifies "what reparations are NOT". This is a distinct subtopic in reparations and reparations information that is essential to the protection of Black people. If passed, one-time federal reparations payments could represent a $14 trillion (H.R. 414, 2023) U.S. market that some venture groups and philanthropists are already trying to dominate. With profit-driven mediation of information and informational reality librarians will need to know how to identify legitimate reparations information. Private interests and individual persons unscrupulously attempt further to develop a kind of reparations industrial complex. For example, philanthropic organizations such as Liberation Ventures, backed by the Rockefeller Foundation, have cropped up to provide funding to a lengthy list of reparations-oriented organizations, including Black Lives Matter. Information monopolies such as Google and Ancestry also stand to profit handsomely from Black reparations. Perhaps libraries can help shed light on unscrupulous entities seeking to exploit Black reparations recipients.

2.7 Political constraints of public-facing library information on reparations

2.7.1 Critical Race Theory Book Bans

The ever-present and current political constraints around libraries and information access in the United States flies in the face of the First Amendment to the U.S. Constitution. Book bans at libraries rose 33% between 2022 and 2023 (PEN America, 2023). Demographic groups that vocally insisted on their own constitutional rights sought, in the next breath, to constrain those very same rights for others. As of September 2023, LGBTQ books were being banned from libraries as pornography, librarians were being called 'pedophiles' and receiving death and rape threats (Pendharkar, 2022; Fleishman, 2023). Conservatives pressured local government to defund any library that did not ban or censor its list of books—usually around race, gender, and sexual orientation (likely around non-Christian religion as well.) As of the initial writing of this thesis in August 2023, the banning of books in the U.S., sweeping conservative legislation around information, bodies, and DEI only foreshadowed what was yet to come two years later. It is worth speculating that if Black history, also known as critical race theory (CRT) literature is threatening to U.S. conservatives, it can easily be concluded that reparations information will be much more inflammatory. Fortunately, to counter the current wave of Black history and critical race theory book bans across the United States, NYPL currently has digitized banned books and made them available on the web; can they do the same with reparations information?

2.7.2 Internalization of norms and the "R-word"

As stated earlier, non-Black libraries and archives, state and national archives, have historically acted as vehicles of oppressive power; but our ongoing trauma also drove us into self-oppression in disavowing the struggle for reparations and silencing ourselves while internalizing the oppressor's implicitly racist and glaringly spurious "work ethic" narrative under the guise of Black vindication, excellence, and respectability. Lee Harris (2003) wrote that an anti-reparations norm developed from cognitively dissonant American individualism; the association of reparations with controversial Black figures and social outcasts with nothing to lose; and the U.S. Supreme Court's racist penchant for "color-blindness". Lee asserted that these factors caused reparations to be viewed as a dirty word, one that Black and non-Black politicians, academics, and the public alike avoid out of fear. Indeed, the "R-word" is still handled with trepidation and rejection among many Black Americans for fear of retribution or being ostracized as radical or 'wanting a handout'. In my personal experience, Black institutions and politicians are often advised and advise others not to take a public stance on the topic of reparations, especially in smaller majority-white communities.

2.7.3 Reparations as a civil flashpoint and the role of education

The role of education about reparations is key. With the current U.S. climate around Black history and critical race theory books in libraries and educational institutions, something like reparations is a highly contentious issue for the U.S. public. As we have learned from lynchings and arson during the Reconstruction era, a revival of the Ku Klux Klan in the 1920's, and a resurgence of violent anti-Blackness during the 1930's including the Tulsa Race Massacre, and other intentional destruction of Black life and material wellbeing, passing reparations legislation may represent a possible civil flashpoint in American society. According to a poll cited by Craemer (2021, 2009), only 35% of the U.S. public currently approve of reparations. Craemer, however, has also shown that more people approve of reparations after they learn about them. Therefore, public education about reparations is essential to remediating the violence and harm of U.S. society.

2.8 Concluding remarks: removing barriers to Black reparations information access

As an increasing number of forms of reparations and reparative resources are proposed, Black U.S.ers are not being matched with those resources at the same rate white U.S.ers continue to accumulate resources. Librarians need to understand reparative justice overall to continue to serve the U.S. public. In a historical universe barring access to information about Black, Indigenous and people of color in the U.S., the act of searching for reparative information itself can be reparative.

My research problem raises questions and opens a conversation about understandings of reparations information by a profession obligated to accurately inform the public; the informational and institutional conditions with which they must contend; the classifications, resources, and tools with which they have to work; the forces with which librarians must vie and compete (e.g. TikTok, Google, Meta, and X); and their ultimate betterment of their community's condition. This impact on public consciousness of reparative information is, as with all political information, key to the support of reparations legislation and the receipt of reparations. Ultimately, this thesis sets out to understand how librarians, who occupy this key position in creating access for and educating the public on Black reparations, 'see' and authorize reparative information from their positionality, how their education and tools help or hinder them.

Taken with an overview of the current reparative and reparations work within LIS as described in the introduction, we can see that researching the relationship between reparations and libraries is a powerful opportunity for transformative justice. In the literature

review, I will show that while reparative justice as relates to archival practice is a major discussion in LIS, and reparative practice in libraries is an emerging discussion, the library's role in reparations is not. The literature on reparative justice in LIS focuses on classification and description rather than user interaction and public information access. Fortunately, the literature is astute in elucidating the need for critical librarianship overall and provides a suitable departure point for my thesis.

3 Previous research and literature review

In this section, I will review research along with exhortations, statements, and calls to action around reparative justice within LIS. As of the initial draft of this thesis in August 2023, there was only one work on reparations and libraries, and that was Otis D. Alexander's 2016 book. I performed a search in the LISA and LISTA databases for "reparations" and "reparative"; for "gaze" and "standpoint"; then later a search in Primo for "reparations"; "reparations library"; "reparative library"; "reparative description". I will say that what the literature lacks in explorations of the role of libraries in reparations, it makes up for in describing the reparative in LIS. In reviewing the literature, I also attempt to tease out what might currently be considered reparative information in LIS, and if reparations can be systemic, change in ways of seeing, doing, and a paradigm shift in LIS.

In this review I will also explore previous research on community epistemologies, reparative taxonomies and description, Black archives, community archives, reparative archives, self-stewardship of records, reparative library practice, librarian self-decolonization, educating the public on reparations, imagining the many forms of reparations, the archivist's call to provide the evidence for Black reparations, and the ARL's open support for reparations committees.

3.1 The library's role in anti-Blackness and archival oppression

Reparations information retrieval is challenged by, as Amber Matthews (2021) writes, libraries' deeply rooted histories of racism and colonialism hold information to affirm the white settler-colonial narrative, by which they acquire, classify, and retrieve that information. Rachel Winston (2021) writes about the silencing of Black life in archival collections as being the result of systemic oppression. Evidence for Black reparations is redacted on one end, by what Tonia Sutherland (2017) coins archival amnesty-- the intentional lack of archival evidence of offenses against Black people, and by either the epistemic violence Melissa Adler and Rachel Winston observe in library subject headings and classifications (2017; 2021) or self-interested corporate

algorithms that disregard relevant search results in favor of market pandering, on the other (Adler 2017; Noble, 2018).

Although libraries have a credible information retrieval advantage here, as Melissa Adler (2017) shows in her contrast of Google which prioritizes profit over privacy, against libraries, which prioritize privacy and free speech, Adler reflexively centers the influence of problematic library classification and the limitations of knowledge organization systems which marginalize non-normative subjects and suggests community-based taxonomies, reparative taxonomies, and nomadic subjectivity as solutions.

As the whole of LIS reckons with the transmutation of its colonial cellular makeup, it should remain resoundingly clear that (this phrase contextualizes LIS efforts as being behind Black peoples self-archiving) Black archives are nothing new: Rabia Gibbs (2012) discusses the development of African American archives, the context and motivations behind ethnic communities' choices to document and represent our archives, and the challenges Black archives face in documenting the history of underrepresented groups, from segregated collection objectives and internalized social hierarchies, noting that collaboration between 'traditional' and ethnic archives is necessary. Such a collaboration's success hinges on the progress of informational repair.

3.2 Reparative work and archival activism in LIS

Now with a robust and recent body of work to draw from, racial repair of the DNA of libraries and archives is already well underway. M. Grace Hale 'tracks the reparative work groundswell in LIS' in Virginia libraries while Archives 4 Black Lives in Philadelphia (A4BLiP) reparative description guidelines address racist and anti-Black archival descriptions in predominately white institutions, and Jenny Davis, Apryl Williams, and Michael Yang outline algorithmic reparations entailing nothing less than challenging the prevailing logic of de-biasing algorithms and taking a reparative approach.

Critical archival researchers such as Tonia Sutherland, Lae'l Hughes-Watkins, Krystal Payne, and Rebecka Sheffield assert that more must happen, though, for those reparative approaches to become transformative. Sutherland (2017) illustrates the need for reparative archives to counter traditional archival erasure; Sheffield (2016) calls for the stewardship of unexplored histories and the preservation of underrepresented histories by community-based archives, to become core values for information professionals. Payne (2022) proposes archival harm reduction to restructure archival management to minimize harm and center Indigenous methodologies; recognize self-stewardship of Indigenous records; and beyond to focus on transformative changes that address power imbalances and promote social justice. Hughes-

Watkins (2018) proposes how archivists and community archives have reparative roles with libraries in the position to provide archival access. Anna Robinson-Sweet in “Truth and Reconciliation” (2018) draws on the work of Verne Harris, Terry Cook, Rebecka Sheffield, Achille Mbembe, Randall Jimerson, Jarrett Drake, Alex Poole, and Tonia Sutherland to call archivists directly to Black reparations activism.

3.3 Epistemic authority and reparative information in LIS

Michelle Caswell (2021) writes that reparative library work and Black reparations information work need to be based on the epistemologies of their subjects. Durrani Shiraz (1999) astutely noted that the lack of diversity in senior management positions in LIS has resulted in marginalized library services for Black people. Caswell (2014) proposes a survivor-centered approach to managing records documenting human rights abuse using five key principles from community archives participation, shared stewardship, multiplicity, archival activism, and reflexivity, positioning survivors of abuse at the center of archival theory and practice; this can be used to restructure classification/meaning/metadata and help librarians center users' reparative imaginations in their research.

However, as Carmen Kynard (2023) has written, even our own imaginations and identities have been flattened by white supremacy and suggests the approach of disrupting white settler logic and understanding reparative justice through Black feminist storymaking and future-making, as a form of reparations. Stacey Gibson (2017) writes about the unintentional erasure of Black imaginations by the lack of educators' racial literacy and a need for liberation pedagogy to decolonize their experiences. In a similar vein, Danika Cooper (2023) proposes (as a non-Indigenous person) mapping and visualizing space as a counter-colonial method to envision the landscape and spacialize reparations. Anna-Maria Senuysal (2021) explores what she calls the ‘disobedient gaze’, challenging traditional knowledge production processes and archival practices via the lens of forced migration. In “What Remains?” Ashante Reese (2023) reflects on how freedom is lived out in everyday marronage (define) practices as she explores the importance of memory, ethnographic archiving, and ancestral knowledge in imagining our way to a speculative now.

Sofia Leung and Jorge Lopez-McKnight (2021) call for centering the humanity of BIPOC in LIS and embracing our experience; declaring that librarians and archivists must recalibrate their understanding of the world challenge epistemic supremacy. White people also need to reclaim whiteness and define it according to their preferences, working in solidarity with BIPOC. If LIS is reimagined as a commitment to social justice, and the role of libraries and archives in upholding

white supremacy is acknowledged, then what follows is the incorporation of critical race theory in LIS to ensure an emancipatory future.

3.4 Libraries' public education role in reparative justice

Kristian Sørensen (2023) has identified the library's integral role in information dissemination for citizen empowerment. Indeed, librarians are in a unique position to empower Black people to overcome what Lee Harris (2003) called internalized norms against reparations, to commit, as Mary Watkins (2023) writes, to historical memory recovery to help their non-Black patrons take up the psychological challenge of disidentifying with excess wealth and returning stolen assets; and to frame reparations in ways that, as Thomas Craemer (2009) has found, dispel ignorance and shift public opinion; while taking an institutional stance against recent theoretical dismissals of the possibility of reparations which (the dismissals) are, as Margaret Urban Walker (2015) has written, unsoundly grounded in the actual non-comprehensive nature of reparations approaches.

Libraries can themselves normalize inhabiting a telling discomfort to adopt a framework of best practices to, such as those proposed by Gemmicka Piper, Mahasin Ameen, and M. Sara Lowe (2021), produce LibGuides that disavow neutrality and specifically prioritize anti-Racism. Libraries are a credible liberatory alternative to commercially self-interested search engines that, as Noble (2018) notes, increasingly weave the fabric of reality. The public can rely on librarians' expertise, as Robin Featherstone, Becky Lyon, and Angela Ruffin (2008) described, in navigating deluges of disinformation and in being critical sites of emergent information during crises. Libraries can embrace a settler-colonizer-disrupting pedagogy, shaping information literacy around decolonial/re-indigenized epistemic transforms of information modeled on reclamative imagination practices of Kynard (2023), Cooper (2023), and Reese (2023); and shaping critical technology literacies around Andre Brock's Critical Technocultural Discourse Analysis (2018), and recognizing the materiality of those literacies in the vein of Noble's (2018) acknowledgment that information literacy is a diversion from systemic economic oppression, Krystal Payne's (2022) going beyond archival harm reduction and Indigenous archival self-stewardship to focus on transformative changes that address power imbalances and promote social justice; and Joseph Straubhaar's (2013) exploration of the mediation of distribution of information literacies and connectivity by white racial ideology.

3.5 From reparative theory to reparations practice

The Association of Research Libraries (ARL) is a non-profit organization consisting of over 120 research libraries in the U.S. This influential body joined the Truth, Racial Healing, and Transformation Movement (TRHT) in 2021 and in March 2022 issued a statement supporting

presidential action to create a U.S. Truth, Racial Healing, and Transformation Commission and a Commission to Study and Develop Reparation Proposals for African Americans. The ARL stated that research libraries support the mission to "permanently eliminate persistent racial inequities" and emphasized the role of libraries in providing the evidence, source materials, and expertise to support both the Truth Commission and the U.S. Archive of Racial and Cultural Healing. In addition, the ARL provided language to help ARL member libraries represent the research library community's position as curators of the cultural and historical record, trusted sources of information and data, and providers of the evidence needed for national Truth Commission and Reparations Commission work. The ARL statement notably advised "that such inquiry may cause discomfort is precisely the reason to build and protect the capacity of scholars, educational institutions, memory organizations, and communities to document and tell such stories with care".

The ARL is in support of reparations and calls upon the capacity of scholars, educational institutions, memory organizations, and communities to tell truth and reparations stories with the evidence, data, and underrepresented histories lands significantly on the capacity of LIS educators, libraries, and librarians to, as Michelle Caswell (2017) proposed, self-educate on, identify and tease out the well-documented colonial white supremacy in the archival record and library practice. This thesis takes for granted that Caswell's proposal is an imperative, ongoing process in self-decolonization integral to the ability to see reparations-relevant information, as is committing to understanding that information's materially transformative potential and assessing our own standpoints in producing that information.

As briefly described in the Background and this literature review, distinct types of libraries have had different and tangible roles in helping the public understand, vote for, find evidence for, and apply for actual, material reparations. These roles, however, have not been extensively written about. As mentioned in the Introduction and Background, as of this writing in October 2023, there is only one published work explicitly about the role of public libraries in Black reparations. There is also one website on the topic. The website, however, is centered on the genealogical means testing aspect of reparations. Otis Alexander's book, as described in the introduction, focuses on and raises the following questions under the following assumptions. This book primarily addresses the role of public libraries in reparations for slavery. It does not address reparative justice or reparative library practice. It does, however, raise key questions in common with this thesis and tracks some library-sponsored programs on reparations. Kai Forsely's website The Reparations Library(tm) Reparations Library website focuses on genealogical information for coming reparations stating, "I strongly believe that public libraries and publicly funded librarians, genealogists and/or researchers should play a large part in assisting to trace lineage." Forsely differentiates Reparations and "reparations" the former being reparations from the U.S. government and the latter being various everyday forms such as direct reparations/mutual aid (both of which she deems valid).

In 1994 Jane Anne Hannigan called for pluralistic curricula in LIS, revisioning it via feminist standpoint theory, to help address what she called inadequate cataloging and subject indexing. She suggested the incorporation of ethnographic research approaches and subjectivity. LIS has undoubtedly come a long way since this call, with BIPOC, and QTBIPOC voices to the front; perhaps far enough to soon help pass a Black reparations bill, to guide allocation of Black reparations funds, and to help people apply and qualify for reparations compensation.

Through my research I seek to understand how librarians contribute their own information-literate gazes to detect and counter the colonial gaze, (re)claiming reparations knowledge with transformative results for their users. I also wonder if, while descriptive reparations are underway, the librarian can use their positionality to produce reparations information even though, as stated above, it hasn't been cataloged or described that way (papers).This research project is theoretically underpinned by a focus on: the library user's state of material security/equity and its relationship to library information literacy; the librarian's capacity to use their gaze (Matthews, 2021; Senuysal, 2021) as a strategy to recognize colonial bias and reclaim reparative information from colonial erasure; and the librarian's standpoint (Hannigan, 1994) to produce reparative knowledge via decolonial reversion from colonially appropriated realities. I believe that these things are what dictate a library's ability to help its users with reparations information and expand the concept of the reparative (or of reparations).

4 Theoretical frameworks

This thesis is constructed on a set of decolonial and re-indigenizing intersectional2 feminist theories. With Black and Indigenous feminist materiality theory I will address the material use and role of the library considering information science's reproduction of racialized colonial material oppression. The push for technological and information literacies cannot be teased apart from systemic economic dispossession including the theft of our labor to produce content, data sets, and training sets for artificial intelligence for free as we are denied a physical place to safely exist within white settler occupation regimes on stolen Indigenous land. With Black feminist gaze theory, I will address the development of librarians' and users' capacities to 'see' the reparative and reparations in information and material landscapes, with Black and Indigenous women's standpoint theory addressing positional epistemic authority and knowledge production from that 'seeing'.

I will refer to this framework of materiality-gaze-standpoint as MGS and use it to analyze my study data to provide answers to my research questions. With creation of this MGS framework, I assert that it is uniquely capable of answering my research questions because both LIS reproduction of systemic colonial oppression and the use of information to dismantle it

rest on the axes of materiality-gaze-standpoint. The role of libraries is ultimately a question of materiality, but their internal workings, or *how* or *what* materiality is driven by gaze and standpoint. If the materiality of something is its use dictated by its form, then let gaze describe its form and standpoint describe its action.

4.1 BIPOC feminist materiality as applied to reparations and reparative library practice

Because I consider it comprehensively system-dismantling and pluralistically inclusive by its very nature, embracing strong objectivity1, as well as relevant to my own positionality, I am authoring this thesis in the Black and Indigenous feminist materiality theoretical framework. These are the theories from which my research approach springs, reminding us of our embodiments, systemic origins, and material nature of information literacy and information technology divides for Black people, as well as the material consequences of information (or intentional lack of it) in the context of reparative justice, from the library and librarian's role in the materiality of user information here on the context of reparations.

There are various definitions of materiality that can all feed into the Materiality that I use here: the social sciences definition of materiality, I invoke its "focus of attention on the impact of material or physical factors" (Wikipedia, 2023) on information literacy/reparative information literacy. In what I consider an indictment of deprioritization of structural oppression and distractive/disingenuous focus on racialized technological lack, Koritha Mitchell argues that cultural critics often operate according to a false dichotomy, focusing on the material conditions faced by black communities and ignoring the forces against them (Mitchell, 2018). I hold this to be true for LIS as well. I argue that digital divides and information & technology literacies are among those conditions sans cause. Mitchell contends that the focus on placed on disadvantages faced by Black people fails to mention how white people are placed at an advantage. I will add that it also fails to mention the role of Black people roles in developing technological and information economies.

I revisit the accounting definition of materiality (Wikipedia, 2023) as an indictment of chattel-slavery capitalism from which the accounting definition was generated. I call up the science and technology studies (STS)[3] definition to refer to how the form-apparent use of a technology shapes or even dictates how it is used (Wikipedia, 2023). I use the social sciences definition of materiality again to assert "the notion that the physical properties of a cultural artifact have consequences for how the object is used" to understand how libraries as cultural artifacts have consequences for how it is used (Wikipedia, 2023).

Reparations as an exploration of the relationship between materiality and informational/archival anti-Blackness by highlighting the racialization of technological lack is

succinctly captured by Najate Zouggari's (2019) exploration of the relationship between materiality and Islamophobia by highlighting the racialization of veils. Zouggari writes about the need for hybridized materialities to analyze both social structures and materials (or the material carriers of information) structures in understanding domination. "Materialities are never politically neutral, and the articulation between material relations and social relations is particularly prominent in the context of Islamophobia" (2019).

Reparations as an exploration of "makeshifting" the materiality of information is inspired by Kimber Thomas' addition to the growing body of work "examining creative strategies used by Black communities to reclaim Black life in America" (2019). Thomas describes makeshifting as "Black women's logical, material, temporary responses to discrimination, oppression, racism, or lack that requires Black women to view objects (here I extend this to documents, information, landscapes, economies) as multifunctional". "Using and transforming objects (information and documents) to render ourselves (and our stolen labor) visible and construct alternate ways". Makeshifting information 'requires Black women to view objects as multifunctional; objects meant for one domain will almost always overlap with or be utilized for another. I extend this to information, archival records, and geospatial labels. Thomas also writes that makeshifting is also provisional, providing "temporary remediation to forces of oppression, dispossession, and constraint". I diverge from Thomas who says those forces cannot be permanently erased by saying that those forces can be permanently dismantled—the makeshifting in the materiality of reparations information access is indeed transitional with the goal that our reclamation of information and narratives permanently erases oppressive forces. "It requires Black people to constantly develop and imagine material strategies, methods, and tools to overcome disengage possession and structures of inequality in America" (Thomas, 2019).

There is also freedom found in makeshifting from the materiality of information. Thomas cites feminist theorist Elizabeth Grosz as describing a freedom found through women's immersion in materiality that isn't "freedom from" but rather, a "freedom to" (2010, 140); which I would imagine encourages Black women to think in terms of the reparative material recouperation latent in not only information, but the entire landscape. There is another dimension to materiality theory of information here as well: what can't be seen at this moment is also real (referring to parallel ancestral realities), what actually was but was erased, the true facts of history subjected to amnesty through "chronophagy", that is, being eaten by time (Achille Mbembe, 2002), referring to archival erasure of marginalized histories. Thomas brings Meredith Cox's Shapeshifters: (2015) which "describes how young Black women living in the United States engage with, confront, challenge, invert, unsettle, and expose the material impact of system oppression (2015, 7)" into makeshifting. I bring it into the materiality of reparations information. Thomas writes: "Cox is interested in the potential for Black women and girls to inform and transform theory 'and its ripple effect on... material realities' (2015, 8) and so am I, in information's ability to be applied to "quotidian spaces of meaning-making that Black women and girls enliven and invent (2015)". Thomas also writes on Simone Browne's

dark sousveillance—which "uncovers the tactics people use to render themselves out of sight and that 'Plots imaginaries that are oppositional and that are hopeful for another way of being'(2015, 21)" If "plotting imaginaries that are oppositional and hopeful for another way of being" can be makeshifting reparations information from what is available, then a world repaired by that makeshifted information is its materiality, realized.

Finally, moving from the materiality of reparations information to the materiality of its subject matter. Thomas writes "It is no coincidence that Black Lives Matter uses 'matter' in the title. It is precisely this word 'matter' that causes the movement to be taken out of context. Rather than Black lives being of more consequence than the rest, what is lost on the racially casual audience is that the word 'matter' is actually about Black lives being composed of matter". Again, revisiting the inequity statistics for Black people in the U.S., the racialized material history and nature of information access, and libraries as public space, the mattering of Black bodies, information and librarianship are closely intertwined. These various concepts of materiality will be interwoven and used in this thesis: 1) as the purpose for this research; 2) as a basis for the research questions; 3) as an analytical tool on data gathered to answer its research questions; 4) as a basis for results interpretation, discussion and conclusions.

Table 1: Concepts used in Materiality		
Various definitions		STS, social sciences, finance
Koritha Mitchell	2018	The racialization of lack
Najate Zouggari	2019	Racialization of veils
Kimber Thomas	2019	Makeshifting
Elizabeth Grosz in Thomas	2010	Freedom to make
Meredith Cox in Thomas	2015	Shapeshifters – invert makes impact on systemic oppression
Simone Browne in Thomas	2015	Dark sousveillance "plotting imaginaries"
Achille Mbembe	2002	Chronophagy

Table 1: Concepts used in materiality

4.2 Oppositional gaze theory as applied to reparations and reparative library practice

I am using gaze theory as a more granular analytical tool to understand how a librarian's positionality dictates their capacity to not only gaze upon colonial narratives and oppose them, but 'see' a reparative archive of Black and Indigenous truths (erased by colonial narratives) in material and informational landscapes. "To gaze implies more than to look at—it signifies a psychological relationship of power and sexuality in which the gazer dominates the object of

the gaze" (Schroeder, 1915). Since gaze is the "looking" upon things by a power-privileged person, when we turn from oppressed objects of the gaze to gazers empowered with historical facts and human rights law to disbelieve and dismantle the white patriarchal supremacist landscape and narrative, this is called the oppositional gaze. bell hooks, in her 1992 work "The Oppositional Gaze" explores the long forbidden and intrinsically critical power of looking at dominant narratives by Black women and girls using the cinema studies concept of gaze. The oppositional gaze positions the agency of Black spectatorship as 'resisting complete identification with a film's discourse' (Diawara 1975 in hooks, 1992). Here I use it to resist complete identification with a narrative in choice and classification of library information and archival discourse. The power of seeing the frame of association, description, classification, availability, and choosing information. In their 1989 essay Black Looks, Jacqui Roach and Petal Felix concluded that black females have "our own reality, our own history, our own gaze – one which sees the world rather differently from 'anyone else.'" (Roach and Felix in Gamman and Marshment's The Female Gaze, 1989). Black viewers looking is also about 'contestation and confrontation' with the pleasure of resistance and saying 'no' to abusive portrayals by 'the gaze' and an aspect of that abuse was the imposition of the assumption that black female looking relations were not important enough to theorize (hooks, 1992). "Critical black female spectatorship emerges as a site of resistance only when individual black women actively resist the imposition of dominant ways of knowing and looking" (hooks, 1992). "They display their bodies not for a voyeuristic colonizing gaze but for that look of recognition that affirms their subjectivity—that constitutes them as spectators" (hooks, 1992). When searching colonized informational and material landscapes for reparative possibilities and reparative information, we are confronted with implicitly defining a perspective or view from which we operate. We can choose what we think is important to frame and present about ourselves and choose how to do it.

While stances of acceptance, race vindication, and respectability place an emphasis on correcting, through achievement, dominant narratives about us that were generated from systemically violent standpoints, in employing oppositional gaze in the spirit of self-determination, we can look at ourselves and our world from our own perspectives, creating our own museal (museum) frames for our landscape and information and 'flip the museal gaze' (Fuller-Elgh, 2008). The oppositional gaze is inherently dismantling to partial/biased narratives and scenarios arising from the perspectives and interests of those empowered to produce knowledge (e.g. patriarchal colonial narratives). The notion of 'gaze' or 'the look'/'looking', creates a praxis for Black and Indigenous feminist materiality, sets the stage for Black and Indigenous standpoints and knowledge production and interrogates the corrective compulsions of acceptance and respectability.

I would argue that Koritha Mitchell's recommendation to notice white mediocrity (2018) is the essence of the oppositional gaze. 'American culture has consistently manufactured innocence and merit for white people, despite the fact that they are considered good without reference to actual standards.' Here, Mitchell highlights that U.S. culture celebrates the success

of straight white men, but discourages, diminishes, and destroys everyone else's achievements while insisting that evidence of their merit never existed. Mitchell further observes that this erasure of merit can lead to hostility towards marginalized groups, as they feel like they don't belong and are treated like guests whose membership cards can always be revoked. Know-your-place aggression is a form of discrimination where certain people are treated as if they do not belong and should be grateful for the colonizer's tolerance but never presume decent treatment as their birthright. This sentiment is palpable in the U.S. opinion on Black reparations.

The oppositional gaze helps us to unlearn the imposed narrative of not-belonging and gratitude for being tolerated. For self-care, Mitchell contends that it is crucial for marginalized groups to believe in their ability to interpret their surroundings accurately and resist dominant assumptions that silence and shame them. I mean to extend that interpretation to information as well. Internalization of 'being tolerated' contributes heavily to the "R Word" phenomenon. I pair Marlene Williams' Gendered Racial Identity Development (2019) with hooks' oppositional gaze theory to highlight the stages of transformation from internalized colonial gaze (indicating the need for decolonization), to oppositional gaze, to a new gaze based on internalizing belonging-as-birthright. Williams found that as Black women increased their critical awareness of their gendered racial identity, they developed an ability to challenge societal norms and stereotypes of Black womanhood and internalized their own meaning of being a Black woman. Williams' findings revealed three identity development phases: Protective Acceptance, Identity Management, and Internalization. To further develop gaze, I pair the internalized colonized gaze with Williams' Protective Acceptance, hooks' oppositional gaze with Williams' Identity Management, and a new, reparative-justice-oriented gaze with Williams' Internalization Phase.

I hope to move praxis from decolonial to reindigenized, and from oppositional to reparative, while including all four— each orientation has its place in the healing process as noted by Mitchell, representing an identification-action "not this; this" logic. Charlotte Jacobs' critical media literacy pedagogy (2016) is a teaching approach that aims to empower adolescent Black girls by allowing them to critically analyze media components and their biased representations and produce their own forms of media. Skills for critically analyzing media representations can be applied to material and informational landscapes. Librarians and users can co-develop an "oppositional gaze that critiques and resists" white supremacy in the archival record. This approach can help librarians and users "develop their oppositional gazes and resilience' (Jacobs, 2016) in relation to dominant narratives and colonized landscapes. Libraries can perhaps model something like Jacobs' proposed curriculum principles that promote oppositional-reparative justice gaze and critical consciousness development. Like schools, libraries should be a space to "recognize, critique, and push back narratives that oppress and dominate" (Jacobs, 2016). Those messages are implicit everywhere in classification, description, and media.

Table 2: Concepts used in Gaze

Schroeder	2015	Definition of the white male gaze
Bell hooks	1992	Oppositional gaze – contestation & confrontation
Manthia Diawara in hooks	1975	Resisting complete identification with the [white] narrative
Jacqui Roach, Petal Felix	1991	Black women have own gaze
Koritha Mitchell	2018	Notice white mediocrity and celebrate Black ability
Charlotte E. Jacobs	2016	Critical media pedagogy
Marlene Williams	2019	increased their critical awareness of their gendered racial identity, they developed an ability to challenge societal norms and stereotypes of Black womanhood and internalized their own meaning of being a Black woman

Table 2: Concepts used in gaze

4.3 BIPOC women's standpoint theory as applied to reparative and reparations library practice

Materiality is the explicit focus of Black and Indigenous feminist standpoint theory and implicitly foundational for much of contemporary Black and Indigenous feminist discussions (Flatschart, 2017). Using BIPOC feminist standpoint theory as an analytical tool to understand knowledge production, I privilege the knowledge produced from Indigenous and Black women's embodied epistemologies. It complements the gaze's ability to 'see' reparative and reparations information and completes the process of knowledge production on that basis. Standpoint theory recognizes partiality and subjectivity, bringing together the body and knowledge production, in contrast to the "disembodied epistemological privileging of validity and objectivity within Western patriarchal knowledge production" (Moreton-Robinson, 2013).

"Feminist standpoint theorists [Sandra Harding, Nancy Hartsock, Patricia Hill Collins, etc.] have contributed to the establishment of women's epistemological authority and the development of various standpoint theories about women's knowledge production and politics" (Anderson, 2000). I interpret Caswell (2021) as suggesting that commandeering epistemic privilege and self-authorizing knowledge production in archives and libraries is central to reparative approaches. Audre Lorde's writings carved out/wove/proclaimed a philosophy of oppositional agency and embodied standpoint (Morris, 2002; Ward, 2020) proposed oppositional agency and embodied standpoint. Lorde learned to pay attention to feeling as a way of perceiving what remained implicit in her racist and sexist surroundings. Embodied ways of knowing are central to Black and Indigenous standpoint theory.

Aileen Moreton-Robinson's "Toward an Australian Aboriginal Women's Standpoint Theory" (2013) begins to close the circle on the range of BIPOC standpoint-based research methodology with Indigenous women's place-based ontologies, epistemologies, and axiologies

informing my methodological tools, which this research assumes essential and central to re-indiginized research design.

The key elements of an Australian Indigenous women's standpoint theory include a gendered conceptualization of embodiment, challenging the Cartesian mind/body split, and acknowledging the intersection of intersecting oppressions and cultural differences.

Just as Moreton-Robinson builds on the work of Sandra Harding, Nancy Hartsock, Patricia Hill-Collins, and a critique of Martin Nakata's Indigenous standpoint theory, I draw from Moreton-Robinson's work to create research tools to further explore "the relations between power and the production of knowledge" (Moreton-Robinson, 2013) both by librarians and by those entities that define reparations information.

Moreton-Robinson writes that "social science researchers are encouraged to draw on their life experience in their work but where they differ from feminists is the degree to which values and morals are recognized as being embedded in all research" (2013) and I explore this recognition of the pervasive presence of colonial values and morals in all research tools as well as the presence of my own values and morals in research tools that I design.

Likewise, I propose here that reliance on my lived experience of coloniality to analyze data and draw conclusions in this study is underpinned by Black and Indigenous materiality theory, and validated by oppositional gaze theory, concluding with Indigenous women's standpoint theory. Indeed, as Moreton-Robinson acknowledges: "standpoint theory's recognition of partiality and subjectivity brings together the body and knowledge production, which is in contrast to the disembodied epistemological privileging of 'validity' and 'objectivity' within Western patriarchal knowledge production" (2013)

Moreton-Robinson discusses the construction of humanness in Australian Indigenous research paradigms, which are based on the body's connectedness to their countries, human ancestors, creative beings, and all living things. This interconnectedness forms the basis of Indigenous sovereignty, which informs their standpoint as embodied socio-cultural and historically situated subjects of knowledge.

Indigenous women's ways of knowing are informed by shared knowledge and experiences, including the common experience of living in a society that deprecates them, having distinct cultural knowledges, and experiencing multiple oppressions. This shared epistemology is evident in research questions and data analysis, and Indigenous women's ways of doing within the academy are an extension of their communal responsibilities and sovereignty.

Shannon Crawford Barniskis (2016), a white woman scholar, applies standpoint theory to analyze library mission statement keywords to determine who is privileged in them, I analyze reparations LibGuides, survey answers, and interviews for keywords to determine who is privileged in them.

Table 3: Concepts used in Standpoint		
Aileen Moreton-Robinson	2013	Intersecting oppressions, place-based ontologies, epistemologies, axiologies; challenging mind/body split; relationship between power and the production of knowledge
Patricia Hill-Collins	1990	Relationship between power and the production of knowledge
Sandra Harding	1991	Strong objectivity
Michelle Caswell	2021	Commandeering epistemic authority; self-authority; knowledge production
Audre Lorde		Oppositional agency; embodied standpoint
Aileen Moreton-Robinson	2013	Indigenous Australian construction of humanness based on body's connectedness to countries, ancestors, all living things; historically situation subjects of knowledge
Shannon Crawford-Barniskis	2016	Analyze mission statements keywords to determine who is privileged

Table 3: Concepts used in standpoint

If the physical property of the colonizer gaze was its material claims upon unceded lands and bodies, then the consequence for how it was used was genocide and enslavement. If the physical property of reparative justice is discarding of the colonizer gaze in favor of a reparative, Black, and Indigenous one, then the consequence for how it is used will be the material and conceptual claims upon unceded lands and bodies, and damages and capital earned and compounded from those lands and bodies: reparations. Black women's oppositional gaze theory and Indigenous women's standpoint theory are used as a two-pronged validation of my, librarians', and users' abilities to perform our own critical analysis of information and produce knowledge pertinent to reparations.

Methods of analysis informed by the MGS framework look for decolonial acknowledgement of materiality of libraries and their provision of reparations information; the kind of gaze in use and its capacity to 'see' reparations information; and the extent to which standpoint related is the librarian's lived experience or the defaulting to historical LIS norms or the institution's epistemological authority.

Footnotes

[1] Harding argues for what she calls "strong objectivity" which extends the task of scientific research to include a systematic examination of powerful background beliefs and making strange what has hitherto appeared as familiar (Tickner, 1997).

[2] Intersectional feminist theory as established by Kimberle Crenshaw in her 1989 article "Demarginalizing the Intersection of Race and Sex" to describe how Black women (of multiple marginalized identities, including class) experienced compounded injustice in the U.S. legal system. In an

interview twenty years later, Crenshaw describes intersectionality as “a lens through which you can see where power comes and collides, where it interlocks and intersects” (Columbia Law School news, 2017).

[3] Science and Technology Studies (STS) is an interdisciplinary field that investigates the conceptual foundations, historical developments and social contexts of science, technology, engineering and mathematics (STEM), including medical science (National Science Foundation, n.d.)

5 Methods

Tami Oliphant (2015) wrote in her case for discourse analysis for social justice research in LIS “a discursive approach to analyzing library services allows researchers to expand upon and elucidate concepts such as ‘information needs,’ ‘information use,’ or ‘information seeking’ by making them be “seen as constructive action that can be studied as a real-world phenomenon rather than a theoretical abstraction” (Tuominen & Savolainen, 1997, p. 92). Discourse analysis can uncover the different ways in which people perceive reality and information.” Oliphant makes her case from the following assumptions:

- All human beings have an inherent worth and deserve information services that help address their information needs.
- People perceive reality and information in different ways, often within cultural or life role contexts.
- There are many diverse types of information and knowledge, and these are societal resources.
- Theory and research are pursued with the goal of bringing positive change to service constituencies.
- The provision of information services is an inherently powerful activity.

From these assumptions, it can follow that librarians and users together take epistemological, ontological, and theoretical stances when undertaking research to satisfy an information need. Oliphant made a case for discourse analysis. However, here I operationalize my theory via critical content analysis of LibGuides, semi-structured librarian interviews supplemented with self-administered, web-based librarian surveys.

For my original study, I used sequential exploratory research design and grounded theory for emerging themes, utilizing literature, case study, historical and phenomenological research, content analysis, and surveys; and 2) BIPOC feminist methods of community collaboration; content analysis; and embodied knowledge. What resulted was three data sets each addressing my research questions about the role and impact of the library in reparations,

the positionality of librarians impacting what they see as reparative justice and reparations information, and any emergent information.

5.1 Methods Overview

For the first set of data I searched for reparations LibGuides using Google and the LibGuides Community page (https://community.libguides.com/) and analyzed the LibGuides using a rubric built on critical content analysis operationalizing my theoretical framework to tease out evidence of materiality, gaze, and standpoint. I also performed a brief assessment of LibGuide features and noted emergent themes. For the second set of data, I chose a collaborative semi-structured interview method interviewing librarians that I contacted who were surmised to have had some experience with reparations information. The semi-structured interviews are analyzed with a critical content analysis theme coding manual again built from operationalized MGS framework as well as for how they directly address the research questions, and for emergent themes that I did not previously consider. I supplemented my second set of data with a web-based ten-item questionnaire with a focus group composed of a subset of librarians from the American Library Association. This last data set was used to contextualize, augment, and nuance the results of the librarian interviews. I analyzed the supplemental survey questionnaires for information that directly addresses the research questions. Incidental data from the data collection process, specifically replies to this study's request for participants, were also meaningful in answering the research questions.

5.2 Data Sets and Collection

5.2.1 LibGuide data set

LibGuides, a content management system for libraries by Springshare is "the most popular, most flexible content management & curation platform for libraries" (Springshare, n.d.). A ubiquitous (Neuhaus, et al., 2021) publicly available digital library presence having been adopted by 7,500 institutional customers in 106 countries since 2007 (Spingshare, n.d.) "help libraries thrive in a digital world" (Springshare, n.d.). LibGuides "LibGuides evolved out of the pathfinder and research guide models of contextualizing information on a set topic or subject for further study" (Piper, Ameen, and Lowe, 2021) Each institution may host a number of LibGuides and LibGuides maintains a directory of 930,093 LibGuides, 273,410 librarians in 105 countries and 5,871 institutions.

5.2.2 Selection, inclusion criteria, and collection

Google searches were performed for “reparations” and “library” and found a handful of libraries that had programs, study groups, meetings, or LibGuides on reparations. Other libraries simply displayed library catalogs with considerable reparations collections. From my searches I found ten reparations LibGuides: University of Massachusetts Amherst LibGuide, Cornell University Research Guides; SUNY Cortland LibGuide; Reparations Syllabus at the University of Minnesota; University of Pennsylvania Law School Reparation LibGuide; UCLA Law School Reparations LibGuide; University of San Diego Law School Reparations LibGuide; Shippensburg University reparations LibGuide; UC Davis reparations LibGuide; and University of Wisconsin-Madison reparations LibGuides were used. Most of the LibGuides were university libraries, particularly law libraries; other reparations collections and programming were from public libraries in areas with large Black populations; and several were Black research libraries. I recorded LibGuide topic/titles of menus, tabs, submenus, and side menus as indicators of topical content and placed into a table in Appendix X. If the LibGuide was singularly reparations versus a sub-guide of a “Black”, “African American”, “social justice”, or “legal controversy” LibGuide was noted. I also noted the format/composition, menus, components, topics, and contents were noted. Understandings of reparations/reparative information were noted.

5.2.3 Librarian interview data set

I reached out directly to ten librarians connected with public-facing information on reparations, whether that was a LibGuide, special programming, or simply a large collection focused on African Americans. Five of those librarians responded and three granted me interviews. One of the interviewees reached out after seeing information on my thesis research posted on a listserv for an association American Library Association.

5.2.3.1 Selection and inclusion criteria

From my earlier searches on public-facing library information on reparations and reparations LibGuides, I sought to gather deeper, more concise data on the understanding of reparations/reparative information that librarians have. After surveying the public-facing material available on the web, it appeared that deeper data could be obtained by interviews with librarians on their experiences with reparative information and reparations. Email addresses of the librarians connected to either reparations LibGuides, libraries with substantial reparations collections, or programs and study groups were obtained; I found the contact information for the people who had put together reparations information resources for or at libraries and archives and contacted them requesting an interview. Introductory “request for participation” (Appendix A) emails were sent. Additionally, “Request for participation”

messages were sent out to an American Library Association subgroup listserv. Informed consent forms and GDPR advisories were sent and returned with participant signatures.

5.2.3.2 Data collection

I created a semi-structured interview guide (Appendix B) to direct participants in the direction of my research questions; open to an organic development of the interview while able to direct the interview back toward the essence of the questions. I advised the interviewee on GDPR before conducting the interview in person, by phone or Zoom, transcribed the interview redacting any identifying information. After the interview, I thanked them for their time and labor. I used content analysis to distill and group open interview question responses into common thematic and semantic categories (some of them emergent) as a source of rich data, and in service of the augmentative quantitative analysis of this data.

For easy understanding of which interview and survey questions pertain to my research questions, I have provided a table in Appendix G. Semi-structured interview questions are more topical prompts and discourse/conversation often follow a meandering path and the opening questions or replies may not be in linear sequence with the order of research questions, for example, some replies or conversation on the impact that libraries can have on reparations information may come somewhere in the middle or even the end of the interview or the sequence of survey questions. Likewise, the original prompts may inspire questions that are phrased slightly differently during the course of the interview.

5.2.4 Librarian questionnaire data set

The librarian questionnaire was focused on reparations information and polling a small group of librarians on their day-to-day experience with users asking for reparations information and their own exposure and understanding of reparations information. As there are too few responses to analyze on their own, I used this questionnaire to provide context for the librarian interviews.

5.2.4.1 Sample and method of selection

Introductory “Request for participation” messages (Appendix C) were sent out to an American Library Association subgroup listserv. I requested participation from a group of 3112 members of an American Library Association listserv, out of 3112, 17 responded (.5%). Listserv messages are voluminous and not always read by members, so this response would represent currently active members of the listserv typically those who are new, established, or invested

(posting an event, looking for a job, networking, conducting research). Some of them are also LIS students, so the responses may not be representative of the average experience of librarians but rather those who are currently socially active.

5.2.4.2 Data collection

I created a self-administered web-based ten-item questionnaire on the Sunet platform (Appendix D). The questionnaire is based on my research questions and is meant to investigate real-world interactions with users and reparations information and information literacy around reparations. No identifying data other than the participant's job title and type of library were recorded. From the results, I generated a report on Sunet.

5.3 Analysis

5.3.1 Table 5: Coding Manual

Author	Year	Ideas	
Introduction and Background			
M Grace Hale	2023	Reparative groundswell in LIS	
Association of Research Libraries	2022	Day of Action on Reparations (TRHT)	
Anna Robinson-Sweet	2018	Archives and reparations call to action	
Otis Alexander	2004	Reparations and Public Libraries	
Kai Forsley	2023	The Reparations Librarian (genealogy)	
Featherstone et al; Wertman et al	2008 2018	Librarians as crisis workers and information triage	
Ashley Farmer	2022	Writing on Queen Mother Moore	
Melissa Adler	2017	Case for taxonomic reparations	
Previous Literature and Research			
Amber Matthews	2021	Libraries racist histories	
Rachel Winston	2021	Silencing of Black life in archives	
Tonia Sutherland	2017	Archival amnesty	
Melissa Adler	2017	Violence in library classifications and library headings	
Melissa Adler	2017	Corporate algorithms	
Safiya Noble		Corporate algorithms	
Rabia Gibbs	2012	Development of African American archives	
M Grace Hale	2023	Reparative groundswell in libraries	

Archives For Black Lives in Philadelphia (A4BLIP)	n.d.	Antiracist description resources
Jenny Davis, Apryl Williams, Michael Yang	2021	Algorithmic reparations
Lae'l Hughes-Watkins	2018	Reparative approaches need to become transformative
Rebecca Sheffield	2016	Stewardship of unexplored histories as a core value in LIS
Tonia Sutherland	2017	Reparative archives counter erasure
Krystal Payne	2021	Center Indigenous methodologies in LIS
Lae'l Hughes-Watkins	2018	How archives/archivists have reparative roles in libraries
Anna Robinson-Sweet	2018	
Michelle Caswell	2021	Epistemic authority in LIS
Durrani Shiraz	1999	Lack of diversity in senior library positions results in marginalized library services for Black people
Michelle Caswell	2014	Survivor-centered approach using 5 key principles
Carmen Kynard	2023	Even our own imaginations have been flattened by whiteness
Stacy Gibson	2017	Liberation pedagogy
Danika Cooper	2023	Mapping and visualizing space as a counter-colonial method
Anna-Maria Senuysal	2021	Disobedient gaze
Lorenzo Pezzani, Charles Heller	2013	Disobedient gaze marine borders
Ashanti Reese	2023	Everyday marronage
Sara Jane Hannigan	1994	Pluralistic curricula in LIS
Leung, Lopez-McKnight	2021	Centering BIPOC while white reclaim whiteness to work together
Theory - Materiality		
Various definitions		STS, social sciences, finance
Koritha Mitchell	2018	The racialization of lack
Najate Zouggari	2018	Racialization of veils
Kimber Thomas	2019	Makeshifting
Elizabeth Grosz in Thomas	2010	Freedom to make
Meredith Cox in Thomas	2015	Shapeshifters – invert makes impact on systemic oppression
Simone Browne in Thomas	2015	Dark sousveillance "plotting imaginaries"
Achille Mbembe	2002	Chronophagy
Theory - Gaze		
Schroeder		Definition of the white male gaze
hooks	1992	Oppositional gaze – contestation & confrontation

Diawara in hooks	1975	Resisting complete identification with the [white] narrative
Jacqui Roach, Petal Felix	1991	Black women have own gaze
Koritha Mitchell	2018	Notice white mediocrity and celebrate Black ability
Charlotte E Jacobs	2016	Critical media pedagogy
Marlene Williams	2019	increased their critical awareness of their gendered racial identity, they developed an ability to challenge societal norms and stereotypes of Black womanhood and internalized their own meaning of being a Black woman
Theory - Standpoint		
Aileen Moreton-Robinson	2013	Intersecting oppressions, place-based ontologies, epistemologies, axiologies; challenging mind/body split; relationship between power and the production of knowledge
Patricia Hill-Collins	1990	Relationship between power and the production of knowledge
Sandra Harding	1991	Strong objectivity
Michelle Caswell	2021	Commandeering epistemic authority; self-authority; knowledge production
Audre Lorde	1992	Oppositional agency; embodied standpoint
Aileen Moreton-Robinson	2013	Indigenous Australian construction of humanness based on body's connectedness to countries, ancestors, all living things; historically situation subjects of knowledge
Shannon Crawford-Barniskis	2016	Analyze mission statements keywords to determine who is privileged
Methods		
Tami Oliphant & Tuominen, Sarolainen in Oliphant	2015	a discursive approach to analyzing library services allows researchers to expand upon and elucidate concepts such as 'information needs,' 'information use,' or 'information seeking' by making them be "seen as constructive action that can be studied as a real-world phenomenon rather than a theoretical abstraction
Gemmicka Piper, Mahasin Ameen, and M. Sara Lowe	2021	Libraries can themselves normalize inhabiting a telling discomfort to adopt a framework of best practices to, such as those proposed by Gemmicka Piper, Mahasin Ameen, and M. Sara Lowe (2021) to produce LibGuides that disavow neutrality and specifically prioritize anti-Racism
Marlene Williams	2019	Gendered racial development

5.3.2 Critical Content Analysis

LibGuides were analyzed by my three theoretical areas of importance: materiality, gaze, and standpoint using the rubric/coding manual below. For a third set of data, the guides were analyzed for structure, topics, and resources. The coding manual and rubrics were not modeled after the interview content but rather from the body of theory, independent of interviews. The line of questioning did not explicitly introduce the theoretical concepts to the interviewers or lead them to answer in ways that corroborated with aspects of materiality, gaze, or standpoint. Only one question may be said to do this: the question of the impact of librarian identities on 'seeing' reparations information.

Criteria	UN-OHCHR Criteria	Defining Elements
Materiality	Restitution, Compensation, Rehabilitation	Space, land, geography, property, wealth, public services, safety, embodiment (CARICOM; Moreton-Robinson, 2013)
Gaze	Satisfaction	Framing, narrative, confrontation, contestation, discovery, taxonomies, descriptions, ontologies (hooks, 1992; Jacobs, 2016; Matthews, 2021)
Standpoint	"Action to stop the systems, institutions, and practices causing the harm; and Changes to laws, institutions, and systems aimed at ensuring that harm will not happen again."	Knowledge production, embodied knowledge, epistemology, positionality, land/place-based systems (Moreton-Robinson, 2013; Morris, 2002; Ward, 2020; Caswell, 2017)

Table 6: Categories/themes for types of reparations matched between materiality, standpoint, gaze, and UN criteria

	Feature and theoretical area Key: LM = LibGuide/Materiality; LG = LibGuide/Gaze; LS = LibGuide/Standpoint
	Materiality
LM.1	LibGuide connects disadvantages Black people face to advantages white people have had
LM.2	LibGuide has information on applying for reparations
LM.3	LibGuide emphasizes land back & regenerative lifestyle
LM.4	LibGuide shows other reparations paid
LM.5	LibGuide emphasizes reparational establishment of public institutions
	Gaze
LG.1	LibGuide part of a "controversy" category or presented as debatable
LG.2	LibGuide has reparative description/classification elements (?)
LG.3	LibGuide has range of reparations information types beyond books and journals (e.g. archives, maps)

LG.4	LibGuide has information about whiteness (“flipping the museal gaze” (Fuller-Elgh, n.p.))
LG.5	LibGuide implies U.S. government owes reparations by international law
	Standpoint
LS.1	LibGuide was not created for a course or class
LS.2	LibGuide takes a stance, not framed “neutrally”
LS.3	LibGuide has opposing viewpoints with critique (“objectivity” vs “strong objectivity” (Harding, 1991))
LS.4	LibGuide includes UN definitions of reparations alongside U.S. organization definitions
LS.5	LibGuide is entirely for reparations rather than part of a Black studies LibGuide
LS.6	LibGuide is contextualized with comprehensive decolonial/re-indigenization reading

Table 7: LibGuide Rubric – from this thesis, Piper, Ameen, and Lowe (2021); and Oliphant (2015) using Rioux (2010)

5.3.2.1 Interview Coding Manual

In coding the responses, I have operationalized my theoretical framework to analyze interviews to reveal pathways or hinderances around understanding the materiality of the library/user relationship in the context of reparations information in service of research question #1; and if there are pathways or hinderances related to the librarian’s own gaze/ability to confront and contest/appropriate information for reparations in service of research question #2; and if there are pathways or hinderances related to librarians' ability to epistemically authorize and produce reparations information from their own positionality in service of research question #3.

5.3.2.2 Materiality

My coding manual for Materiality was drawn from the thinking of Black feminist materiality theorists with what I felt were key features of materiality theory-affirming practices and understandings can be detected in librarian responses. Thus, this coding manual is for evaluating interview responses coded by the theoretical dimension of materiality. IM stands for “Interview: Materiality”.

Code	Materiality
IM.1	Physical circumstances of users and physical properties of library dictate how library is used
IM.2	Information literacy and digital divides are contextualized within the need for systemic re-distribution of power/resources
IM.3	Connects disadvantages Black people face to advantages white people have had
IM.4	Provides multi-faceted examples of material reparations (e.g. institutions, intergenerational wealth, infrastructure)
IM.5	Mentions land back & regenerative living
IM.6	Shows other reparations paid
IM.7	Emphasizes reparational establishment of public institutions

Table 8: Rubric for evaluating materiality

5.3.2.3 Gaze

I derived the coding manual for the dimension of Gaze from the thinking of Black feminist gaze theorists with what I felt were key features of gaze theory-affirming practices and understandings can be detected in librarian responses. Thus, this coding manual is for evaluating interview responses coded by the theoretical dimension of gaze. The coding manual IGPA stands for "Interview/Gaze/Protective Acceptance"; IGIM stands for "Interview/Gaze/Identity Management"; and IGI stands for "Interview/Gaze/Internalization".

Code	Gaze Stages	Examples
Protective acceptance (Assimilated/Internalized Colonial Gaze)		
IGPA.1	Assimilation-Internalized colonial gaze	Treating Black and Indigenous reparations as if they are debatable; the "R" word
IGPA.2	Defiance-Vindication	Proving that Black and Indigenous people are good and have contributed to society
IGPA.3	Adaptation-Vindication	Proving that Black and Indigenous people can raise ourselves up and provide for ourselves
Identity Management (Oppositional Gaze)		
IGIM.1	Humanist-Opposition	Capacity to spot colonial narratives and resist them; initially resisting identification (hooks, 1992); critique of representation; contestation of stereotypes; "no label" but not yet identifying with Black womanhood; Resisting complete identification with narrative or discourse
IGIM.2	Disempowerment-Opposition	Incorporating new awareness of oppression; Identifying with Black womanhood; centering the wrongs of white supremacy and colonization; noticing white advantage; burden of Black womanhood predominates identity meaning; starting to recognize we deserve reparations but aren't likely to get them
IGIM.3	Resistance-Opposition	Contestation and confrontation; noticing white mediocrity; centering pushing back against the wrongs of white supremacy; pushing back against oppressive narratives (Williams); saying no to exploitative representations, norms, or erasures; searching the colonized landscape and infosphere for oppression; demanding reparations
Internalization (Reparative Gaze)		
IGI.1	Embodiment-Reparative	Embrace of positive meaning of identity (and by extension landscape and information) despite societal norms; self-

		determination and determination of information; searching the colonized landscape or infosphere for reparative possibilities
IGI.2	Realist-Reparative	Capacity to gaze upon colonial narratives and create own narratives (hooks, 1992); self-determination; believe in your ability to interpret your surroundings and information accurately and resist dominant assumptions that silence and shame you; Capacity to gaze upon the archive and info resources and landscape and see a reparative archive of Black and Indigenous truths erased/redacted by colonial narratives
IGI.3	Empowerment-Reparative	Centering reclaiming our ways of being; internalization; seeing reparations in landscape & geography & economy and cultural 'artifacts'; With lived experience and actual histories and international human rights law behind the agency of Black and Indigenous spectatorship

Table 9: Rubric for evaluating gaze

5.3.2.4 Standpoint

I composed the coding manual for Standpoint from the thinking of Black and Indigenous standpoint theorists with what I felt were key features of standpoint theory-affirming practices and understandings can be detected in librarian responses. Thus, this coding manual is for evaluating interview responses coded by the theoretical dimension of standpoint. IS stands for "Interview: Standpoint".

Code	Standpoint
IS.1	Critiquing and analyzing knowledge production
IS.2	Commandeering epistemic privilege and self-authority
IS.3	Embodied standpoint and knowledge validation – knowing through the body
IS.4	Place-based, lived experience of coloniality using that lived experience to analyze information and landscape
IS.5	Intersectional conceptualization of embodiment-mind-standpoint
IS.6	There is "strong objectivity" but not neutrality – we tap into our embodiments, values and morals
IS.7	Critical reparative justice information literacy pedagogy

Table 10: Rubric for evaluating standpoint

5.4 Ethical considerations

Any participation or stance around reparations in the current political climate in the United States has the potential to compromise the participants' work security. This is

particularly true in certain states where book bans and identity-based defunding of institutions have occurred.

5.5 Credibility

The credibility of the methods I use for this research is supplied by the established theoretical foundation; validation of collection and analysis methods by previous research literature; the use of an approved data gathering platform; computer transcription of recorded data; and creation of analytical tools validated by previous research literature.

5.6 Reflexivity statement

In the tradition of Black and Indigenous feminist standpoint theory, I acknowledge that I/my tools and activities are biased and situated in my own positionality and while I wish to prevent or minimize it, any research for the western academy harbors the potential for harm to my communities.

6 Results

To investigate the role, potential impact, perceptions, and actionable knowledge production of public libraries and librarians in the arena of Black reparations in the U.S., my study examined LibGuides and librarian interviews supplemented by library worker surveys. For this purpose, I have gathered two types of data: data that addresses research questions directly; and data produced by operationalizing my thesis' theoretical framework (the Materiality, Gaze, Standpoint or MGS framework) to analyze LibGuides and librarian interviews. In using the MGS framework on my data, I hoped that it: 1) would produce valid information on the materiality, gaze, and standpoint dimensions of LibGuide and librarian concepts of reparations; 2) would tell me something about the material impact, orientation, perception, and knowledge production capacity that libraries and librarians have on reparations information. Results are presented here by research question in order of data set. I have mapped Materiality to research question 1; Gaze to research question 2; and Standpoint to research question 3.

Surveys of library workers supplemented the participant interviews to help paint a broader picture of where the interviewed librarians fell in their responses. All survey respondents were librarians or library paraprofessionals who worked primarily in public libraries followed by academic, school libraries, government, and other kinds of libraries, in that

order of frequency. Most survey respondents had never been asked about reparations, followed by those who had been asked about reparations information “sometimes”.

The semi-structured interview questions were asked in a conversational order but for the purposes of analysis the questions were later clustered according to the research questions and sub-questions the responses addressed. Therefore, the survey and interview results are formatted by research questions and question clusters. As with the LibGuides, I mapped the dimension of materiality to the question “what impact can libraries and librarians have on Black reparations in the U.S.?” and analyzed the survey and interview data using the MGS framework Materiality criteria.

The interviewed librarians were labeled Librarian 1, Librarian 2, Librarian 3, and Librarian 4, and portions of their responses considered illustrative of results are included here. Two interview participants were librarians at Black libraries, and two participants were librarians at academic institutions.

6.1 Results for Research Question 1 (RQ #1): What impact can libraries and librarians have on Black reparations in the U.S.?

Included here are the general LibGuide, survey, and interview results for Research Question #1 as well as the MGS analysis results from data mapped to the first research question “what impact can libraries and librarians have on Black reparations in the U.S.?”

6.1.1 Reparations LibGuide Features and Materiality in RQ #1

Table 14: Results - reparations LibGuide general features mapped to RQ #1
• Reparations LibGuides are scarce • Reparations LibGuides are academic • Reparations LibGuides are standalone • Reparations LibGuides center secondary sources • Reparations LibGuides are not detailed or specific • Reparations LibGuides are law-focused • Reparations LibGuides are homogenous • Some reparations LibGuides are incomplete

Table 14: General features of reparations LibGuides

General feature analysis found that LibGuides are the primary face of reparations in academic libraries, but reparations LibGuides do not exist for public libraries. Secondly, out of hundreds of thousands of LibGuides, as of the time this research was conducted in early 2023, only ten reparations LibGuides were found via a Google search. University of Colorado, Boulder added a reparations LibGuide in 2024, after my research concluded. With just 71 LibGuides tagged with "reparations" in the LibGuides community, they were scarce relative to other LibGuides such as those tagged with "human rights" of which there were 2206. Other general features were that most of the reparations LibGuides I found center reparations for African Americans in the U.S.; that the majority of LibGuides treat reparations as academic and legal issues (four out of ten reparations LibGuides were created by university law libraries and six were law-focused or created partly by a law librarian.); and that reparations LibGuides were homogenous in format and content; and that at least one LibGuide was conspicuously incomplete.

Table 15: Results - Materiality in reparations LibGuides
• Half of LibGuides relates advantages white people have had half of the time • Lack information on applying for reparations • Lack information on land justice and regenerative living • Shows previous reparations paid • Lack emphasis on establishing public institutions

Table 15: Materiality in reparations LibGuides

I mapped the dimension of Materiality to the research question "what impact can libraries and librarians have on Black reparations in the U.S.?" and analyzed the data using MGS Materiality criteria. Results for the MGS analysis for LibGuide Materiality are shown in Table 15. Five out of the ten LibGuides connect the disadvantages faced by Black people to the advantages that white people have had, and while this criterion is not explicitly mentioned in most reparations LibGuides, it was determined as indirectly fulfilled. Three out of ten LibGuides fulfilled the materiality criterion "Has information on applying for reparations"; three LibGuides out of ten had materials that could be interpreted as emphasizing the return of stolen land and regenerative lifestyles as being within the scope of Black reparations; seven out of ten of the LibGuides provide a category for or prominently feature other reparations paid to whites or Black, Indigenous, and People of Color (BIPOC) (University of Massachusetts Amherst almost entirely centers its LibGuide on this); and three out of ten LibGuides appear to emphasize the reparative establishment of public social institutions. Most guides included reparative social movements, featuring task force report links as well as links to reparations organizations and models.

6.1.2 Librarian interviews and questionnaire results for RQ #1

6.1.2.1 Librarian interviews and questionnaire results for question cluster (QC) #1: User reparations information needs

Table 16: Results – QC#1 User reparations information needs
Survey
• Mostly public and academic library workers • Most never asked about reparations • Some asked sometimes
Interviews
• Not asked about reparations • Usually for a class • Librarians engage in immediate direct reparations work (e.g. Chromebooks) • Libraries centered in social reparations but not associated with financial ones • Interest in reparations cyclical • People find reparations information on the Internet • Genealogy more popular • Large collections related to reparations remain untapped
Materiality, Gaze, Standpoint

- Materiality: 2
- Gaze: 4
- Standpoint: 5

Table 16: Results – QC #1 User reparations information needs

Librarian 1 reported that users do not ask about reparations and only had one user in two years ask about them, for a class. In that case, the user knew nothing about reparations. “Helping students with topics for class is my primary experience with reparations information resources in the professional setting” “They have none [no understanding of reparations]. None.” Librarian 2, who previously worked at a public library serving a majority-Black user community, felt that they centered reparative work despite the lack of direct inquiry about reparations. This librarian felt that they had done immediate reparations work in starting a Chromebook and hotspot program to close the digital divide in their community. This librarian expressed that while libraries are centered in social reparations, users did not associate libraries with direct or financial reparations such as money and it has to do with libraries being: 1) underfunded; 2) a “socialist” third (non-consumer) space; 3) and shame and stigma around accessing public entitlements, instead being socially coerced to see them as “benefits”. Librarian 3 works at the reference desk at a public Black research library that collects Black reparations material. However, no one has asked them about reparations, and they speculate that they haven’t been asked about reparations because of the cyclical nature of interest in reparations as a topic and user access to information via the Internet. When asked what research topics are more popular, this librarian said that users are currently interested in genealogy/family history research: “There are a lot of people who are doing genealogical research like that's a popular topic that comes out of doing their own family genealogical research.” Librarian 4 works at a large Black research library that collects Black reparations-relevant material, and despite this, users have not asked them about reparations information, specifically.

Although this research question cluster is conceptually tied to the materiality of libraries in the MGS framework, the librarian responses had scores in all areas. Interview scores within the MGS framework resulted in two materiality-related points, four gaze-related points, and five standpoint-related points across all interviewed librarians. Materiality is least reflected in users' reparations information needs, with gaze and standpoint reflected most. Regarding users’ material needs for reparations information, half of librarians' responses connected the physical circumstances of users to how the library is used and contextualize information literacy and digital divides within the need for systemic re-distribution of power/resources.

In summation, librarians did not get inquiries about reparations due to reparations as a topic typically only prompted by a course. Users’ primary concerns about immediate material circumstances, lack of association of the library (a third, non-consumer, or more “socialist” space) with financial reparations, as well as internalized hesitance around receiving entitlements, and the cyclical nature of interest in the topic were reasons the participants gave

for the lack of community inquiry. Librarians cited interest in other related topics such as genealogy, and performing searches for reparations elsewhere such as social media platforms as other reasons why patrons did not ask about reparations at the library. Interviewed librarians saw the importance of a Black lens on information regarding the production of information mostly by virtue of where they work (Black libraries or libraries serving Black communities) or the nature of the work they have chosen to do (social work within the library). Additionally, librarians' own embodied experiences and understanding of their own stances led them to have some previous knowledge about reparations and see the importance of social reparations and working with a Black collection or population. Thus, although library users did not ask about reparations, the interviewed librarians all implicitly and explicitly saw the importance of reparations information in one form or another.

6.1.2.2 Librarian interviews and questionnaire results for question cluster (QC) #2: Co-searching for reparations information

Table 17: Results – QC#2 Co-searching for reparations information
Survey
• Reference interview, search (catalogue, databases, web), share results • Interesting outliers
Interviews
• Contrasting databases results with Google • Current tools work, but made better with BIPOC-led information research • Black-oriented databases for primary and secondary sources • General to specific searches; searches special collections on African Americans
Materiality, Gaze, Standpoint
• Materiality: 5 • Gaze: 8 • Standpoint: 20

Table 17: Results - QC #2 Co-searching for reparations information

Most survey respondents listed the steps of assisting library patrons in the following categorical order: reference interview/active listening (with clarification) → search catalog, databases, web → share results → repeat. Outliers/interesting answers were “accessibility” and “service desk, non-reference" and “FAQ”.

Librarian 1 responded that they initiate user co-searches with a reference interview, searching Google and databases for contrast, then the reviews paper abstracts with the user. Librarian 2 felt that the current tools that we have will work for reparations information searching and that they are steadily improving thanks to BIPOC reparative LIS work: “yes [I think the tools work well], but I also think that it's directly tied to the work that you're doing and the work that I'm doing where we are building these documents about reparative and reparations

and how information management is kind of critical" Librarian 3 responded that they start their information co-search with a reference interview, directing the user to secondary sources via Black-oriented databases African ProPlus, other databases with Black newspapers, clipping file collection, microfilmed newspapers, magazines, ephemera, event programs, flyers, press releases, memorabilia. Librarian 4 starts with a general search on reparative topics within the County libraries, university libraries, and WorldCat to establish vetted sources; and for the reparative LIS aspect, searching for specific projects such as NC State University Libraries, Raleigh, North Carolina – Reparative Archival Description in Special Collections, Reparative Description and Digitization at the National Archives. The roles of philanthropy in reparative justice work.

An MGS analysis of QC #2 yielded five Materiality-coded points, eight Gaze-coded points, and twenty Standpoint-coded points across librarians. Standpoint was most strongly represented in this question cluster.

6.1.2.3 Librarian interviews and questionnaire results for question cluster (QC) #3: The library's role in reparations information

Surveys
• The library's role is to acquire and provide access to reparations resources in collections • The library's role is to actively seek out and share credible information with users • The library's role is to create LibGuides
Interviews
• Librarian role is to create access to vetted reparations information • That reparations are owed is not a debate or debatable • The library's role is to educate and advocate for public on reparations • Libraries shouldn't sit on the fence to avoid negative attention • People don't associate libraries with money or giving things away • Libraries already do social reparations • Libraries are sites of civic engagement and applying for public entitlements • Public education on reparations is essential; lack of information is a core problem • The library's role is connecting people with resources, LibGuides, information aggregation, being informed on legislation • The library's role is to provide knowledge on reparative information and reparations • Community polls on libraries on reparations would be helpful • The library can only provide services that the state allows
Materiality, Gaze, Standpoint
• Materiality: 7 • Gaze: 6 • Standpoint: 19

Table 18: Results - QC #3 the library's role in reparations information

While a significant minority (three out of 18 surveyed library workers) were not sure of the library's role in reparations and reparative justice, the majority of respondents felt that the library's role in reparations and reparative justice was to acquire and provide access to reparations and reparative justice resources in their collections; followed by actively seeking out and sharing credible information with users. A significant minority also expressed the library's role could be to create LibGuides. Interesting and positive outliers were helping patrons access legal resources and showing them how to file forms; having forums and partnerships; advertising the reparative justice information; staying socially competent and informed on how to respect different groups and cultures; and "as extensive as libraries can get is broad and open!"

Librarian 1 expressed that it should be the librarian's role to create access to reparations information. "It could be, it should be [a librarian's role]. It should be a paid thing. Should be a governmental position with benefits." They do not think there is a legal debate to be had, because the U.S. government promised reparations. "This was something that was promised and the government should be held to their word." Librarian 1 also expressed that it is a librarian's role to educate and advocate for the public around reparations. Librarian 1 expressed that libraries sit on the fence because they don't want to deal with negative attention or consequences from taking a supportive stance on reparations. "Come see us so you can learn more about this thing and can advocate for yourself or we can advocate on your behalf so we can build a better world." "Librarians are in public service and are a public tool and we can be used in that way to inform the public." Librarian 2 expressed that since people primarily associate reparations with money, and people don't associate libraries with money (funding, consumerism) or giving things away, they don't draw the association between libraries and reparations. However, Librarian 2 expressed that because libraries are sites of civic engagement and help with applying for public entitlements, they are already associated with social reparations. "I also think about just like the day-to-day activities of being a librarian was a lot of like when I would work Sundays helping people file for unemployment" Librarian 2 expressed that public understandings of reparations are the problem, and that public education on reparations is critical. "I think that the lack of information and understanding about what reparations are, is the core problem. And that is why people have a problem with it. It's the lack of understanding of generational wealth and how that's been denied to people of color." "I think that that is because some people hear reparations, and they hear revenge. I think that education is critical to create a better humanity." Librarian 3 expressed that the library's role is connecting people with resources (depending on the library) and that LibGuides, guides, books, and information aggregation, information on what the LIS field is collecting on reparations and being informed on legislation are all roles for the library in reparations. Librarian 3 felt that activist librarians play a role in reparations work by working with other informational professionals to make sure the public is informed. "I mean the role would also just be being informed so that if you know something is passed" The larger question is, does the library have

a role? [...] I guess if it's the work of individual librarians, there are librarians who are activists, who are doing grassroots work with other, you know, information professionals and making sure that people are more informed." Librarian 4 felt the library's role to provide knowledge on reparative information and reparations themselves. However, their large, Black-focused research library has not had any programs on reparations to date, due to lack of indicated public or staff interest. "We provide intellectual knowledge about both [reparative information and reparations]. To date, there have been no programs specifically dealing with this as a topic. The request has not been submitted by patrons, nor have any staff librarians expressed any interest in leading such a program initiative." Librarian 4 said a community poll would be useful and notes that libraries/librarians can only provide services permitted by the county.

An MGS analysis of responses about the library's role in reparations yielded seven materiality-coded points, six gaze-coded points, and 19 standpoint-coded points across librarian participants. The role of the library in reparations was represented mostly in standpoint epistemology emphasizing the librarian's and library's power/position in knowledge production.

6.1.2.4 Librarian interviews and questionnaire results for QC #8: Library constraints around providing users with reparations information

Table 19: Results – QC# 8 Library constraints around providing users with reparations information
Survey
• Most surveyed library workers' libraries have some materials on Black reparations or reparative justice • One-third have significant collections on Black reparations or reparative justice • Just under half have encountered LibGuides or other collections of reparations information • One of the respondents had developed LibGuide pages
Interviews
• Lack of LibGuides and more specific information on eligibility and how to apply • Libraries avoid non-neutrality but should be pushing the envelope on social change • Current tools work but BIPOC information research will make them stronger • Political constraints dependent on institutions in era of book bans and library closures • Libraries implementing strategies to maintain access in era of censorship by other libraries • Reparations not likely in states that have banned information and defunded Black programs • Reparative work may be seen as less threatening and may continue
Materiality, Gaze, Standpoint
• Materiality: 5

• Gaze: 7 • Standpoint: 24

Table 19: Results - QC #8 Library constraints around providing users with reparations information

For context, most surveyed library workers (13 out of 18) responded that their libraries have some materials on Black reparations in the U.S. or reparative justice in its collection. However, only six out of 18 responded that their libraries have a significant collection on Black reparations or reparative justice. One respondent reported more books on reparative justice than on reparations. Only eight out of 18 respondents reported that they have encountered library research guides or other collections of reparations or reparative information, with one librarian reporting that they developed LibGuide pages.

Librarian 1 expressed that reparations LibGuides would help and that more specific information about recipient requirements for receiving reparation (means testing) would help those wishing to apply. Librarian 1 expressed that colleges and public libraries often avoid non-neutrality to avoid compromising themselves when they should be the ones pushing the envelope on social change. “Institutions like colleges or public libraries don’t want negative publicity or blowback so they sit on the fence and play it safe. Not to rock the boat and I think that public libraries, libraries in general should be rocking the boat”. Librarian 2 expressed that the current tools work for finding reparative and reparations information, but that current scholarly work by POC will continue to make them stronger. “We are building these documents about reparative and reparations and how information management is kind of critical.” “As our field becomes more diverse and more people of color are working in academia and publishing on equity and reparative topics, I feel like the tools are just getting stronger.” Librarian 3 expressed that political constraints around reparations information are dependent on the institution because we are in an era of book bans and library closures. “So, I would say it just depends on the institution and well, I mean it depends on a lot of things because we are in an era where at the moment, they’re closing libraries and banning books. And defunding libraries. And stripping away education about people of color.” Librarian 3 says the strategy to maintain access in an era of censorship and defunding is for their state’s (city’s) library system to help maintain widespread electronic access to books and information that have been banned. “Making banned books available, researchers from remotely have access to those you know, New York libraries are taking up the charge, taking the lead with making sure that as best as they can that this information, the resources are accessible.” Librarian 4 expressed that since the state in which their library is located has banned information on certain topics, defunded programs pertaining to Black identity that reparations programs are not likely on a state level. Reparative justice work, deemed less threatening than reparations, may continue. “Living in [state name here] does not give me large hope for reparations successfully being available here. There may be some room for reparative justice work, as this appears to be less threatening to many.”

6.1.2.5 Materiality in Librarian questionnaires and interviews

An MGS analysis of responses to questions addressing library constraints on providing researchers/users with reparations information yielded five materiality-coded points, seven gaze-coded points, and twenty-four standpoint-coded points across librarians.

6.2 Results for Research Question 2 (RQ #2): What are librarians' perceptions of reparational/reparative/reparations justice?

6.2.1 General LibGuide Features and Gaze in RQ #2

Table 20: Results - reparations LibGuide general features mapped to RQ #2
• Reparations LibGuides are academic • Reparations LibGuides are law-oriented • Reparations LibGuides are standalone • Reparations LibGuides are dedicated to reparations as a topic • Reparations LibGuides are niche or specialized

Table 20: Results – reparations LibGuides general features mapped to RQ #2

Reparations LibGuides had several general features: they were academic, they were standalone, and they were dedicated to reparations as a topic. All of the reparations LibGuides are created by academic libraries. All 10 reparations LibGuides I analyzed were created by university libraries and law departments. None of the reparations LibGuides were created by public or government libraries. Furthermore, reparations LibGuides were largely standalone. Seven out of 10 of the reparations LibGuide pages were wholly dedicated to reparations while two out of 10 were nested within Black studies, social justice, or legal issues. Lastly, the term "reparations" only appears in relation to public libraries for reading lists, book clubs, and Black issues; while the term "reparations" appears most frequently within academic LibGuides for Law, Indigenous studies, Anti-Racism, and Black studies.

Table 21: Results – Gaze in reparations LibGuides
• Framed as debatable or controversial • Lack reparative elements or structure itself • Lack a range of types of information • Flip the gaze onto whiteness • Government owes reparations

Table 21: Results – Gaze in reparations LibGuides

Five out of 10 LibGuides fulfilled the Gaze criteria for reparations being debatable or controversial. Three out of 10 LibGuides have reparative description/classification elements showcasing an oppositional/critical approach towards non-transformative forms of reparations. Some LibGuides lack a range of different types of information. Five out of 10 LibGuides have some information about whiteness in relation to Black U.S. reparations, the construction of whiteness as well as its inherent opposition to Black reparations and intrinsic advantages in a white supremacist society. Five LibGuides out of ten provided information on the concept of whiteness, its construction, opposition to Black reparations, and the advantages it holds in a white supremacist society. Five out of 10 LibGuides appeared to fulfill the criterion for "implies U.S. government owes reparations by international law". It emphasizes the legitimacy of Black reparations in international human rights law.

6.2.2: Librarian interviews and questionnaire results for RQ #2

6.2.2.1 Librarian interviews and questionnaire results for question cluster five (QC #5): Librarian understandings of reparations information

Table 22: Results – QC# 5 Librarian understandings of reparations information
Survey – what do you consider reparations information?
• Most library workers have not encountered library research guides or other collections of resources on reparations • Some library workers have encountered guides and resources; one created a LibGuide for reparations • The most common reparations library information library workers encountered were Op-Eds, social media postings, LibGuides • Historical texts • Responded with types of reparations • Responded with types of library documents • Don't know
Interviews – understandings of reparations information
• Users don't know about reparations, user ideas differ from those of librarians • Librarians have their own understanding and opinion of reparations

• Librarians realize their subjectivity • Users know little about reparations • Important to unlearn dominant white supremacist narratives to understand reparations • Reparations have already been paid to white people, but Black people do not know this • Information literacy to critically engage with information • Reparations information is books written by scholars and experts • Information literacy different depending on researcher • One librarian familiar with reparations and reparative justice and has researched the topic at their job • Encompasses repairing damage from centuries of systemic racism
Materiality, Gaze, Standpoint
• Materiality: 12 • Gaze: 7 • Standpoint: 15

Table 22: Results – QC #5

A slight majority (10 out of 18) of library workers surveyed said that they had not encountered library research guides or other collections of reparative or reparations information. A significant minority, however, have encountered these resources on reparations. Several of them said that they had either developed reparations LibGuide pages, come across LibGuides, or come across a lot of opinion pieces or social media postings on reparations. Most surveyed library workers responded that historical texts were reparations information; followed by respondents listing types of reparations; followed by respondents listing types of library documents and sources; with a significant minority saying that they didn't know. The respondents' answers were split between types of reparative information and types of reparations. Again, a significant minority of 4/18 said that they didn't know. Most of the respondents felt that history and historical texts were the kinds of reparative information that would best help their communities understand the forms of reparation that can exist. Library document sources and types were listed, as were specific types of reparations. The range of answers provided a rich data source to augment the interviews.

Among the interviewed participants, Librarian 1 related that when users come in with no understanding of reparation, they let the user know that their understanding of reparation information as subjective and that they have their own opinion but find a way to recognize bias and retrieve information from different political viewpoints. "I always let students know where I stand on a specific subject matter. I can also be objective and flexible and understand the 'other'". This librarian found resources from different perspectives and labeled them "libertarian", "conservative", "liberal", and "left". "It's up to them how they want to continue." When asked if the users have any knowledge of reparations, they replied "They have none [no understanding of reparations]. None." Librarian 2 reflected on their experience that users may

often know very little about reparations and the context of reparations, seeing the topic as one that requires unlearning dominant white supremacist narratives: “It's important to consider the fact that there have been reparations paid to white Americans in regard to the loss of their ability to own black people” "if I were to ask three people off the street if white people were paid reparations for slavery, they would probably not know that the answer is ‘yes’” “Things that people don't recognize are based in white supremacy that I think can be the unlearning points.” They saw information literacy as essential and the ability to critically engage with information. Librarian 3 is familiar with reparative justice and reparations. “I haven't done a deep dive into that topic, but I am familiar with that topic in the general sense” They understand reparations information to be books on reparations written by scholars or experts. Librarian 3 also considers opinions that people have, globally, on the topic of reparations, to be reparations information. Librarian 3 considers financial, social resources, property, and liberation to be reparations. Librarian 3 says a current common request from users is genealogical information, rather than reparations information. There are a lot of people who are doing genealogical research like that's a popular topic that comes out of doing their own family genealogical research.” Librarian 3 expressed that information literacies are different depending on the researcher; different researchers have different information literacy requirements. “I think information literacy is probably also different depending on who the researcher is. So those are some things that might impact why someone is just doing a Google search as compared to a student who must define credible sources for information that's been vetted.” Librarian 4 has researched reparations information and is familiar with repair, reparative, and reparative justice and has searched for reparative information at their job. They understand that reparative work encompasses repairing damage done by centuries of global systemic structural racism. Librarian 4 states that their own understanding of reparations differs from users' understandings, which are often restricted to the idea of monetary payments for enslavement in the U.S.

6.2.2.2 MGS Results for QC #5

Analysis of responses for QC #5 using the MGS framework yielded twelve materiality-coded points, seven gaze-coded points, and fifteen standpoint-coded points across all librarian interviewees. All materiality criteria (Table 21) were present in librarian understandings of reparations information, connecting physical circumstances of users to how the library is used, contextualizing information literacy and digital divides within the need for systemic change; connecting barriers and scarcity Black people face directly to the advantages white people have had; providing robust multi-dimensional examples of material reparations; citing land back & regenerative living as reparations; acknowledging other reparations paid; and emphasizing the establishment of permanent reparative public institutions. Librarian interview response analysis showed a comprehensively developed gaze, notably the capacity to gaze upon colonial narratives and create own narratives; the capacity to gaze upon information resources and see

a reparative archive of Black and Indigenous truths; the embracing of positive meaning of identity; searching the colonized infoscape for reparative possibilities; centering the reclamation of our ways of being; seeing reparations in all things; and seeing the wisdom of lived experience in Black and Indigenous spectatorship.

6.3 Results for Research Question 3 (RQ #3): What influences do librarians' gaze and standpoint have on their perceptions of reparations information?

6.3.1: General LibGuide Features and Standpoint in RQ #3

6.3.1.1: RQ #3 Reparations LibGuide general features

Table 23: LibGuide general features related to RQ #3
• Reparations LibGuides focus on secondary sources • Reparations LibGuides are general and topical • Reparations LibGuides are mostly homogenous • Some reparations LibGuides are incomplete

Table 23: Results – LibGuide general features

Most reparations LibGuides focused on secondary sources: most sources were books on reparations. One unique reparations LibGuide was a timeline of historical events related to reparations, while two out of the ten reparations LibGuides pointed to database searches prompted independent research providing links to search various databases and collections. Almost all LibGuides were generalized and topics, although they pointed researchers to the Black U.S. reparation canon which ostensibly goes into more depth, most guides themselves did not break down or go into depth on reparations topics. Only two out of ten reparations LibGuides explicitly detailed types and forms of reparations. There was a striking homogeneity among reparations LibGuides. Most of the reparations LibGuides were single LibGuide pages with books, links to organizations and task force studies, and videos. However, one reparations LibGuide (University of Massachusetts, Amherst) was a historical timeline of reparations paid, and another (University of Minnesota) was called a "syllabus" and is a comprehensive multi-page website of information on multiple ethnic and racial reparations. Yet two more were LibGuide pages with links to database searches. Lastly, a notable outlier, one of ten LibGuides (UC Davis) offers only information on enslavement and no books or materials on reparations themselves, and I therefore considered it incomplete.

6.3.1.2: RQ# 3 MGS framework results - Standpoint in LibGuides

Table 24: Standpoint in reparations LibGuides
• General research guide for reparations (not for a class) • Non-neutral position on reparations • Presents opposing viewpoints • Lack acknowledgment of international law • Standalone • Lack larger decolonial context

Table 24: Results – Standpoint in LibGuides

Eight out of ten LibGuides were created as a general research guide for reparations. All of the reparations LibGuides found via Google were affiliated with universities but not created for a specific course or class. Most of the LibGuides serve as general research guides for reparations: the LibGuide was not created for a course or a class, but rather to help independent researchers find information on reparations without having been qualified by a course requirement to do so. Seven out of 10 LibGuides were not framed "neutrally" which indicates that the institution (or the author) does take a position on reparations; and appear to take a pro-reparations stance. My criteria for this are admittedly less stringent than Piper, Ameen, and Lowe's (2021) criteria for "neutrality" in anti-Black racism Social Justice LibGuides. Some reparations LibGuides presented opposing viewpoints, but often with a lack of sufficient context for those opposing viewpoints. This may be an implicit lack of critique or an explicit one. While most LibGuides present opposing viewpoints in a way that contextualizes those opposing viewpoints within overwhelming evidence for reparations, explicit critique seems to be missing. I found LibGuide I felt presented the opposing viewpoint without undermining the legitimacy of reparations, rather, providing insight into the thinking of those who oppose reparations. Only five out of ten LibGuides include UN definitions of reparations along with organizational definitions. This isn't often seen up front on reparations LibGuides (perhaps causing reparations to be something seen as only defined and pertaining to Black U.S.ers). Furthermore, only four out of 10 LibGuides provided links to the UN and organizational resources on reparations which contextualize Black U.S. reparations in international human rights law. There was a notable minority of reparations definitions from the United Nations and other organizations that highlighted the international human rights perspective on reparations and went beyond the perception that reparations only pertain to Black individuals in the U.S. Seven out of 10 reparations LibGuides are standalone meaning that they are not embedded in or part of another LibGuide. University of Minnesota's guide is a multi-page website. The majority of LibGuides are standalone research guides specifically focused on reparations, rather than being subtopics within Black or social justice subjects. Finally, Reparations LibGuides are not contextualized within comprehensive decolonial/re-indigenization resources. Two out of 10 LibGuides contextualize Black reparations within a larger framework of decolonization and re-

indigenization. One of these two guides primarily focuses exclusively on Indigenous reparations rather than Indigenous and Black reparations.

6.3.2: Librarian interviews and questionnaire results for RQ #3

6.3.2.1 - Librarian interviews and questionnaire results for question cluster (QC) #4: Factors influencing librarian capacity to retrieve and generate reparations information

Table 25: Results – QC #4 Factors influencing librarian capacity to retrieve and generate reparations information
Survey – how do you know when you're looking at reparations information?
• Respondents recognized reparations information by term, title, evaluation of resource • Many respondents were unsure
Interviews – factors influencing librarian capacity to retrieve and generate reparations information
• Interviewed librarians had done reparations research on their own • Interviewed librarians replied that baseline knowledge of reparations is needed to help others • The interviewed librarians' positionality was aligned to the communities they served/ did not identify as part of the 83% white majority • Librarians find out what kinds of reparations information the user needs to make a nuanced search • Librarian respondents acknowledged racial erasure and thought that race was important to accepting that there are gaps in library-accessible information and there are cultural realities that remain unknown • Respondents replied that searches were user-centric/that everything is driven by the researchers • Results showed that embodied experience of librarians does impact what they see as reparations information due to differing worldviews and life experiences • Librarian respondents felt that librarians possess a more critical information literacy and archivists delve into deeper processes of identity, labeling, cataloguing, and metadata • Results showed that social investment was an issue and most respondents related that typical librarians are not interested in doing the work to delve into the significance of reparations
Materiality, Gaze, and Standpoint

- Materiality: 6
- Gaze: 4
- Standpoint: 24

Table 25: Results – QC #4 Factors influencing librarian capacity to retrieve and generate reparations information

Most surveyed library workers reported that they knew they were looking at reparative or reparations information by seeing the word reparations, by the resource title, by evaluating and vetting the resource, and by using precise search terms like: title: reparations/reparative justice, controlled vocabularies: reparations/reparative justice; search term: reparations/reparative justice (results from that search); evaluating and vetting the resources, and many were unsure. Most librarian survey responses to how they know they are looking at reparative or reparations information fell under the categories of 1) keywords; 2) vetting the information; 3) titles; interesting outliers were "by certain phrases like '40 acres and a mule'"; "book cover art"; and that they "just know".

Librarian 1 has done their own research, for their own betterment, to help them determine what reparations information is. "Research. It's just one of those things where I have wondered about it. I've hoped for it. I've done the research not only in addition to helping the student but for my own understanding and betterment." Reparations information is where Librarian 1 expressed that databases are beneficial, especially in contrast to Google. "This is where databases are very beneficial and, on the website, we have a whole guide that talks about Google vs databases. What they do what they don't do, so having access to databases as a librarian really does make a difference." Librarian 1 felt that librarians need a baseline knowledge of a subject to help users research the information they are seeking. Librarian 1 reflected on the positionality of librarians dominating the field. "The library field is predominantly white and predominantly female still after all these years." Librarian 2 replied that as a librarian they need to first determine what kind of reparations information the user needs by talking to the user/researcher so that the search can be nuanced to fit the user's interests. Librarian 2 felt that a librarian's positionality is important to being open to there being gaps in literature they don't exist and that focusing on reparative and reparations-based learning is important to fixing the social work system. "I think that the librarian positionality is incredibly important to being open, to acknowledge that there are things that we don't know, that there are gaps in the literature that we don't know exist" "I think it's less than 12% of all librarians identify as people with color. So, the fact that we are a majority white profession means that there are going to be cultural realities that people haven't considered." Librarian 2 also maintains their awareness of gaps in the library's and their own knowledge base by listening to what students and faculty are researching. "I love having students and faculty talk to me about what they're researching because it's often how I identify gaps in my own knowledge base." "If we're only ordering [what the publisher recommends] then you know, we're just maintaining the status quo of acceptable knowledge. If a librarian doesn't think that there's an issue or doesn't think that there's a gap, then they're not going to be actively working to fulfill [...] because I'm a liaison to social work, focusing on reparative and reparations-based

learning is important because we're trying to fix the system of social work." Librarian 3 stated that the function of being a librarian is growing information literacy and making sure that researchers and librarians on the same page about the information having been vetted: "Well, I think a lot of what we do is grow information literacy and make sure that researchers know that you know if they look for resources, they want to find something that's that has been vetted" and that the pedigree of the information resource is known. "You want to research who [the author] was and what their background was that informs their connection to the material." Librarian 3 said that everything is driven by the researchers." [...] everything is driven by the researchers. What information does the research want on what they are looking for? Librarian 3 believed that a person's embodied experience does have an impact on what they see as reparations and reparations information "It's possible, if you are a person of color, you may have a different, worldview than a non-person of color or a white person. So, it's possible, yes, that you have a different understanding of that concept [reparations]. For example, there are certain people that come to mind when I think about reparations. Whereas if you haven't had the same experience, you may not know who these people are." Librarian 4 replied that librarians dissect information and gather sources in a more detailed manner than a non-librarian and critically analyze all aspects of your queries and that archivists delve into the deeper processes of identity, metadata, and cataloging. "Yes, as a librarian I am prone to dissect information and the gathering of sources in a much more detailed manner." "As an archivist, we further delve into the how and whys of metadata creation, and cataloging; gender, sexual, and racial labeling, etc." Librarian 4 expressed that most typical librarians are not interested in the work involved in delving into the significance of reparations. "Most typical librarians are not interested in the socio-political where-with-all that accompanies true delving into the significance of reparations today." Librarian 4 sees reparative work as "work or initiative geared towards truly repairing systemic racism, sexism, classism, etc. which has always prevailed in most societies operating within the structure of white supremacy. It helps to repair, restore and heal the wrongs of the present and past." Librarian 4 maintained that a librarian's identity does determine what the librarian understands and pays attention to: "Our identities determine what we choose to be interested in, understand, and give our energy and attention to." "As an information professional, I know how important it is to be open, receptive, and critically analyze all aspects of your queries drawn on a particular subject."

MGS framework analysis of librarian responses to questions addressing factors influencing librarian ability to retrieve reparations information returned six materiality-coded points, four gaze-coded points, and twenty-four standpoint-coded points across librarian interviewees.

6.3.2.2 Librarian interviews and questionnaire results for question cluster (QC) #7: Librarian concepts of reparations

Table 26: Results – QC #7 Librarian concepts of reparations

Survey – List types of reparations information

Library resource types

- Library Catalogs, Library Databases, DH sites, Social Justice Organizations, Vetted online resources
- Book, Essay, Periodical Publication, Video, Art Work, Song, Poetry, Panel Discussion, Webinar, Dissertation
- Primary sources (diaries, and personal papers), government documents, books, blogs, articles (from NYT, The Root, Washington Post), documentaries
- Books, websites, databases, local groups
- Federal documents, state documents, libguides, documentaries
- Subject, Date(s), Key Figures, Related Actions, Related Laws, Location
- Books
- Biographies, newspapers, history of compensation movements
- Books with the topic included, Historical texts

Types of reparations

- History, types, places offering reparation in various forms, monetary, land, tax reductions, mortgage reductions, home improvements, educational benefits, combinations.
- Recovering loss, restitution, compensation, accountability
- forty acres, car, cash, investments
- grants, mutual aid, government funding, legal reform, cultural/spiritual healing, acknowledgement, educational initiatives, symbolic acts like building or removing monuments
- I don't know
- I don't know
- Do not use Google Scholar and Wickedpedia
- Names of individuals who are associated with American History and act of compensation to former enslaved persons and former owners of enslaved persons Civil War aftermath government dealings with former slave owners (Well-known and common historical figures and farm reports, biographies and news reports of Black leaders promoting compensation for enslavement from Callie House to Modern organizations based in USA and UK.

Interviews – List types of reparations

Economic and Financial Systems

- Permanent government funding
- Institutions that keep money within Black communities
- Banks/financial institutions
- Earlier Social Security with added benefits for older recipients
- Investment of Social Security in community financial institutions
- Small business development programs
- Monetary proceeds from the sale of crops produced by the enslaved
- Employment
- Business startup capital

Education and Knowledge Systems

- Public education programs
- Medical training
- Vocational training
- Self-sufficiency skills
- Representation in art
- Reparative taxonomy/cataloging, controlled vocabularies, and descriptive entries
- Discussing and promoting banned books
- American Library Association initiatives

Public and Community Health

- Free healthcare
- Medical training
- Community care teams; unarmed police
- Comprehensive restorative justice programs

Housing and Land

- Infrastructure
- Reparative urban planning
- Affordable housing
- Land
- Land remediation
- Farming

Environmental Justice

- Free clean water access
- Food access
- Land remediation

Social Liberation and Reparative Justice

- Remediating gerrymandering
- Student loan forgiveness
- Unpacking white supremacy
- Reparative urban planning
- National memorials and museums
- Monetary proceeds tied to historical injustices (e.g., slavery)
- Global work conditions

Transportation and Mobility

- Transportation systems
- Electric cars
- Travel access

Cultural and Faith-Based Initiatives

- Faith-based initiatives
- National memorials and museums

Diversity, Equity, and Inclusion (DEI)

- Attempts at DEI programs

• Representation in art
Materiality, Gaze, Standpoint
• Materiality: all • Gaze: 2 • Standpoint: all

Table 26: Results – QC #7 Librarian concepts of reparations

Surveyed librarians were split in how they answered, “name up to ten different possible types of reparative information” Most answered by library resource type; the rest answered with types of reparations they that know exist; this bifurcation or confusion on how to answer was due a flaw on that part of the survey questionnaire, but still yielded some interesting data.

Librarian 1 lists reparations as including permanent government funding and funding of public projects in communities such as public education programs, information access, medical training, infrastructure, transportation, remediating gerrymandering, reparative urban planning, public assistance, institutions that keep money in communities, better quality of life: “public access to public institutions that educate and build a stronger public sector” “land is empowering and just cool. No one is free on stolen land.” Land, electric cars, banks/financial institutions, earlier social security with added benefits for older recipients “Social Security active at age 45. Recipients can receive additional benefits if they wait until the age of 50. This will allow the reparation funds to build interest in the community financial institutions”; community care vs policing, police reform “building/hiring Community Care teams w/ unarmed police”, and comprehensive restorative justice programs. Librarian 2 expressed that public libraries are ultimately less reparative because they typically solve immediate needs. Academic libraries can contribute to research on reparative work, and reparations resulting in more systemic change. “In public libraries because you're solving an immediate need. You don't have the same capacity that I do as an academic, because if somebody needs listings of food banks, that's an immediate need, I can't do very much to solve their long-term hunger crisis, but I can point them in the direction of an immediate need. So, I think that it's less reparative, less restorative and more urgent.” Librarian 2 lists reparations as including student loan forgiveness, representation in art, land remediation/non-toxic land for Black people, the ability to grow food, self-sufficiency skills such as canning. Ending exploitation and poor working conditions. Unpacking American hegemony and white supremacy. “Globally, an end to fast fashion and awful working conditions. Unpacking this globalized idea of America and white supremacy.” Librarian 3 lists reparations as including financial reparations, education resources, healthcare, housing, property, and liberation. Librarian 3 also notes that there are many more kinds of reparations under the general definition. “It just depends, because there's so many different types under the general definition.” Librarian 4 lists reparations as including attempts at DEI, small business development programs, faith-based initiatives, reparative taxonomy/cataloging, controlled vocabularies and descriptive entries), “Relabeling, renaming archival collection – past and present wrongful entries – (metadata, cataloging, archival description, processing language), banned books promotions and discussions. ALA initiatives. National Memorial for

Peace and Justice, Alabama Lynching Museum the Legacy Sites (eji.org) Equal Justice Initiative Community Remembrance Project (eji.org).” Discussing and promoting banned books, American Library Association initiatives, national memorials, museums, specific projects, education, vocational training, land, employment, business startup capital, affordable housing, as well as the monetary proceeds from money made from the sale of crops produced by the enslaved. Food access, free clean water access, free healthcare, and travel.

MGS analysis of librarian concepts of reparations yielded twenty-one materiality-coded points, eight gaze-coded points, and seventeen standpoint-coded points across all librarian responses. All materiality criteria were present in librarian concepts of reparations.

6.3.2.3 Librarian interviews and questionnaire results for question cluster (QC) #6: Reparations competency training for librarians

Table 27: Results – QC #6 Reparations training for librarians
Interviews – Do librarians need competency training around reparations?
• Competency training is important for participation in the social system • Many people don’t feel comfortable talking about certain social issues • Reparative justice competency training needed for white librarians • Competency training for serving Black communities – positionality, neutrality, economic barriers for usage
Materiality, Gaze, Standpoint
• Materiality: 0 • Gaze: 2 • Standpoint: 17

Table 27: Results – QC #6 Reparations training for librarians

Librarian 1 agrees that reparative justice competency training for librarians is important for participation in the social system. “A lot of people don’t feel comfortable talking about certain issues (around this subject). There are still people who fight LGBTQ plus and pronouns and different things like that. Competency training around the workplace and with regard to reparations would be beneficial it would be new social information; we’re all part of a social system.” Librarian 2 said reparative justice competency training for librarians is needed because most librarians are white. “Yes, only I think it's less than 12% of all librarians identify as people with color. So, the fact that we are a majority white profession means that there are going to be cultural realities that people haven't considered.” Librarian 2 also teaches competency for serving their communities. “The way I teach my students is we talk about positionality, we talk about neutrality, we talk about economic barriers for usage.”

MGS analysis of responses on reparations competency training for librarians yielded no materiality-coded points, two gaze-coded points, and seventeen standpoint-coded points across librarian interviewees.

6.4 Results related to methodology

Preliminary findings from coding and scoring LibGuides and librarian interviews by theoretical dimension are that materiality, gaze, and standpoint can be shown to exist in my data; that materiality, gaze, and standpoint around reparations information can be measured in LibGuides and librarian responses; and that participant librarian perceptions and experiences of reparations information closely aligned with the Materiality, Gaze, and Standpoint concepts as put forth in the Theory section.

7 Discussion

7.1 Key findings

7.1.1 Key findings for research question #1: “What impact can libraries and librarians have on Black reparations in the U.S.?”

From a web search engine, LibGuides may be the primary face of any specific topic at a library; thus, LibGuides were the primary face of reparations and academic libraries. However, when I used Google to search for “reparations libraries” it returned many results in blogs, static library website pages, and news. Despite LibGuides being the primary face of Black reparations and libraries, they were also relatively scarce, academic, law-focused, standalone, centered secondary sources, less detailed or specific, homogenous, and incomplete. From this I concluded that public library reparations LibGuides were in need of development along certain guidelines. In service of my research question, this data suggests that reparations LibGuides have to potential to be incredibly impactful not only due to LibGuides’ visibility through search channels but the dearth of actionable resources on Black reparations, especially in public libraries. Thus, academic libraries currently play a role in Black reparations through the provision of reparations LibGuides defining Black reparations information and shaping information seekers' understandings of library-vetted reparations information.

Materiality was mapped to research question #1. MGS analysis of Black reparations LibGuides revealed deficits in the dimension of Materiality such as lack of emphasis on permanent institutions as reparations, as having a “damage centering” focus on the Black condition rather than foregrounding the advantages whites have had, not addressing the gap between historical arguments for reparations and actionable steps to making reparations a material reality, and not addressing land justice and regenerative lifeways.

Key findings on Black reparations information needs from interviews and survey data were that academic and public libraries, especially Black research libraries, were positioned, but not being utilized by information seekers for Black reparations information. Library workers and librarians had not been asked for information on Black reparations. Though libraries have acted as sites of public aid and stop-gap social reparations work since the 1930’s, information about permanent reparations was not being engaged. MGS analysis findings were that low Materiality, high Gaze, and relatively low Standpoint scores may reflect the lack of reparations information production, as well as a lack of association between the immediate materiality of the library and reparations.

Key findings on how information seekers and library workers co-searched for reparations information, described both conventional berrypicking and exploratory models as well as hybrids of the two. The search processes were collaborative and utilized iterative querying and critical comparison. The impact of the library on reparations information searches was contingent on library users having reparations information needs but showed potential for a unique type of information search and literacy around reparations information. Standpoint was overwhelmingly represented in this research area; and Gaze was more represented than Materiality suggesting that again, co-searching and its role within Black reparations was one that depended on the library worker's understandings and production of reparations information, an understanding that did not emphasize the materiality of the library. The Standpoint score was extremely high (fulfilling almost all criteria) for question cluster 2 "co-searching for reparations information"; and Gaze scores higher than Materiality. High Standpoint, representing the production of information from one's own embodied perspective, should probably be expected in this question cluster considering the librarian's position as an information steward.

My findings on a subset of library workers views on the library's role in reparations information revealed that although librarians engage in immediate social reparations work and are centered in social reparations (e.g. social work), reparations are not associated with the library. One librarian stated that libraries were associated with temporary public assistance and not permanent material or financial reparations. Another librarian remarked that the cyclical nature of reparations inquiries may have been an indication of where people currently get their reparations information (organization websites, social media, etc.), and that genealogy topics are much more popular. Thus, again, large collections related to Black reparations remained untapped. MGS analysis of question cluster 3 found that library workers saw the library's role as a material one; that information production from the librarians or institution's perspective is likely to dictate the library's impact on material well-being.

Key findings from surveyed library workers experiences of library constraints in providing users with reparations information centered on availability: most surveyed workers' libraries had some materials on Black reparations or reparative justice, and one in three worked at libraries with significant collections. Just under half of respondents encountered LibGuides or other collections of reparations information. Participants felt that library search tools were sufficient for reparations information and are improving due to BIPOC-led research, but that finding was negated somewhat by particpants' experiences of the lack of specific actionable reparations information such as legislation, eligibility, and applications available to community members. These were often related to state political constraints in an era of state-imposed book bans and library closures. Some libraries have implemented strategies to maintain national access to critical Black historical information and other banned materials. Librarians felt that there were already constraints on which information can be promoted and that reparations legislation is not likely in states that have banned Black information and defunded Black institutions, but reparative efforts which may be seen as less threatening, could continue. An MGS analysis of this question cluster found that Gaze is more represented than Materiality as these constraints manifest in how librarians choose information rather than considering the material impacts of the library. Standpoint is represented here more than in other question clusters suggesting that the positionality and role of librarians as information stewards and producers are bound by certain constraints located in their positionality.

7.1.2 Key findings for research question #2: "What are librarians' perceptions of reparations justice?"

Key findings from analysis of general LibGuide features and MGS analysis of Gaze in reparations LibGuides suggested librarians perceive reparations an academic, law-oriented, standalone, and niche or specialized topic. Gaze was mapped to research question two and key MGS findings were that LibGuides tended to frame Black reparations as debatable or controversial, lacked reparative elements of structure, lacked a range of types of information, tended to flip spectator gaze onto whiteness, and regarded Black reparations as an entitlement owed by the U.S. government.

Key findings on library worker and librarian perceptions of reparations justice were that most library workers had not encountered a reparations LibGuide, although one responded that they'd created a reparations LibGuide and another responded that they'd seen them. Their understandings of reparations information were varied: op-eds, social media postings, historical texts, and LibGuides. Some library workers described their understanding of reparations information as various kinds of reparations while others responded with various kinds of information sources such as books and historical documents; and others still said that they didn't know what reparations information was. Overall, participants' responses tended to focus on vetted published scholarly information written by experts. Interviewed librarians acknowledged that information literacy would be different depending on the researcher, and that personal investment in the topic drove their understanding. Librarians also felt that unlearning white supremacy was central to understanding reparations information; that reparations encompassed repairing damage from centuries of systemic racism; and knew that whites were the first recipients of reparations in the U.S. Even though this research question was mapped to Gaze, the high Materiality score placed emphasis on the materiality of librarian understandings of reparations information, while the Standpoint score was significantly lower than that of other research question clusters, suggesting that there was less influence of librarian and institutional positionality on reparations information production.

7.1.3 Key findings for research question #3: “What influences do librarians’ gaze and standpoint have on their perceptions of reparations information?”

LibGuide findings on the influences of librarians’ gaze and standpoints on their perceptions of reparations information reparations were that reparations LibGuides reflected a librarian and institutional alignment with and limitation by conventional academic sources; and that they lacked connection to broader decolonial, international, and legal contexts. MGS analysis of this data suggested that although LibGuide authors may have been informed by their own gaze and standpoints, the LibGuides themselves were ultimately limited by the standpoints of their library institutions.

Key findings on the factors that influence a librarian's capacity to retrieve and generate reparations information foregrounded the devices or methods by which they recognized reparations information. Most library workers stated that they recognized reparations information by explicit terms or titles, key words, while a minority of library workers responded that they wouldn’t know how to distinguish reparations information without clear markers. Librarian interviews provided data that suggested that librarian gaze and standpoint influenced librarians’ ability to perceive reparations information by shaping the methods by which they recognize, retrieve, and generate it. Interviews and questionnaire participants were of the opinion that a baseline knowledge of reparations is essential to serve the public in this respect. Standpoint was mapped to this research question and my MGS analysis findings on factors influencing a librarian’s ability to retrieve reparations information were overwhelmingly Standpoint-oriented, scoring six Materiality-coded points, four Gaze-coded points, and twenty-four Standpoint-coded points, suggesting the primary factor found in librarian responses related to their embodied experiences and their institutions’ positional authority to produce information.

Key findings on librarian concepts of reparations fell into two categories: library resource types (books, databases, articles, historical documents) and types of reparations. Although these results may have originated in how my interview questions and questionnaire were worded, they provided useful data. Interviewed librarians shared a comprehensive range of ideas on the different types of Black reparations that align with those defined by N’COBRA, NAARC, the UN OHCHR, and CARICOM. Far from the popular public notion of Black reparations being solely a one-time payment, the interviewed librarians understood reparations as comprehensive and permanent institutions and structural changes that ensured repair of the inequitable systems in place that keep resources from Black people. This question cluster's Standpoint score reflected librarians' systemic awareness and community centering, and its Gaze score was more a reflection of professional training and knowledge of library resources, taxonomy, and access practice.

Key findings on librarians' views on reparations competency training for library workers revealed that they largely agreed with the need for competency training for the majority of librarians in the U.S., who are white, to be able to engage effectively and sensitively with reparations topics. Interview participants thought that competency training would help librarians confront their discomfort with social justice issues and develop cultural humility. MGS analysis of responses on reparations competency training for librarians yielded no Materiality-coded points, two Gaze-coded points, and seventeen Standpoint-coded points across librarian interviewees.

7.2 Discussion of how libraries, librarian perceptions of reparations, and the influence of librarian standpoint and gaze on perceptions of reparations can impact Black reparations in the U.S., as evidenced by LibGuides

LibGuides were the primary face of reparations and libraries in Google search results, and LibGuides may be the primary digital face of any particular topic from any library. By using them as a data set, it is implied that I consider LibGuides to be a reliable predictor of how librarians and library institutions view a topic and its sources; but I also used LibGuides because it was all that I could find on reparations from libraries. The function of LibGuides overall is to vet, consolidate and aggregate, categorize, and present authoritative information sources on a topic. Librarians use LibGuides to “curate knowledge and share information, organize class and subject-specific resources, and to create and manage websites” (University of North Florida, n.d.). When deciding how to analyze LibGuide results, I centered the likelihood that the LibGuides were at least partially shaped by institutional policies and limitations. Therefore, with LibGuides, individual librarians' approaches may give way to cautious framing, maintaining institutional alignment with a broad range of public opinions. However, if public libraries prioritize access and community relevance, then why aren’t reparations guides more prominent, especially in libraries that serve Black communities?

To develop an understanding of the overall impact of LibGuides and the scarcity of reparations LibGuides (in comparison to other LibGuides in the social justice realm, e.g., antiracism), that impact and scarcity may need to be further quantified. I will speculate that the scarcity of reparations LibGuides lends a sense to information seekers that reparations are a specific, niche topic as compared to the broad umbrella of antiracism. The scarcity of reparations LibGuides leads to an overreliance on the less than a dozen guides, having a kind of “founder effect” where the characteristics of very few LibGuides pass their impressions on to very many people. This may perpetuate and amplify these “founding” reparations LibGuide features for better or worse.

Dominant narratives (including sources used in AI training sets) framed Black reparations as divisive, complex, and contentious (Harris, 2003; ChatGPT, 2023). I feel that this longstanding narrative is likely partially why Black reparations LibGuides are the exclusive domain of academic and law libraries as opposed to public ones. Academic institutions may consider themselves better suited to handle topics considered contentious or demanding rigorous research before being presented to the public. Once federal, state, and local government have decided to consider or pass reparations, they may then be within the public library's purview. The visibility of reparations as a topic may be limited by its marginalizing treatment as an adjunct or niche topic instead of a fundamental human rights topic.. Though most academic reparations LibGuide pages were wholly dedicated to reparations, two out of ten were nested within Black studies, social justice, or legal issues. Instead of reparations being part of larger conversations about systemic issues, systemic issues could stand to be discussed under the umbrella of reparations. Among public library LibGuides the term "reparations" appears most frequently within reading lists, book clubs, and Black issues; while the term "reparations" appears most frequently within academic LibGuides for Law, Indigenous studies, Anti-Racism, and Black studies. Instead of reparations being treated as a white or colonial accountability issue, the burden of proof is placed on ethnic studies departments. Lack of priority, or discomfort with the topic may be revealed by the scarcity and nested nature of reparations within LibGuides. This discomfort along with libraries' reliance on secondary sources such as books by those they consider experts and scholars illuminates how libraries perpetuate systemic inequities. The publishing industry has long been a systemic mechanism of white supremacy by upholding implicit book bans on voices that run counter to its narrative, or that it deems otherwise unpalatable, uncredible, unprofitable, and thus unfit to print. Black reparations are a high-stakes topic in a society founded on white advantage. The material nature of Black reparations is viewed as threatening to the economic, legal, and ideological foundations of the United States. Respectability politics and race vindication are still the price of Black admission to civic discourse, publishing, academia, and libraries, with deviation from establishment-palatable voices being feared as compromising the case for reparations. Library and thus LibGuide reliance on secondary sources may also reveal a lack of special interest, expertise, or dedicated resources to the study of reparations, while framing reparations as a scholarly debate rather than an actionable human right. Lastly, secondary sources ensure that libraries are pointing to others to take a position on reparations, remaining within the realm of academic discourse rather than activist or political. Archives, on the other hand, which provide access to primary sources and evidence, are potentially legally and socially empowering, and create opportunities for independent research and direct engagement with evidence for reparations. Reparations LibGuides' topical and general natures point information seekers to secondary sources for details, ensuring that institutions can make a cautious but solid statement that they're fulfilling their professional duty to provide information but without the risk of making statements themselves. Explicitly detailing different types and forms of reparations may be institutionally risky, and time consuming for public libraries or best left to special libraries. This is mirrored by the prevalence of LibGuides created by law libraries, which

again frames reparations as a specialized topic in the realm of law rather than universal human rights issue. Although university law libraries are well suited to addressing reparations from a legislative standpoint, they uphold the epistemic marginalization and exclusion of grassroots/community-driven reparations. Conversely, locating reparations within the realm of law can be interpreted as framing reparations as a legitimate and actionable legal issue.

The aforementioned “founder effect” and the constraints of institutions and library field standards may contribute to the homogeneity of reparations LibGuides. Reparations LibGuides are overwhelmingly single LibGuide pages listing the same published books, links to organizations, task force studies, and videos. This may both suggest that LibGuides in general are homogenous, and/or that reparations LibGuides are tentative in their existence, perhaps remaining somewhat diminutive and conservatively formatted to maintain credibility. This tentativeness may explain the incompleteness of some LibGuides, which offer only information on enslavement and no books or materials on reparations themselves. This conspicuous incompleteness can either be interpreted as a lack of demand; or of departmental resources for reparations LibGuide development; or a cursory effort in a library that doesn’t prioritize reparations; or more nefariously, a deliberate institutional neglect of the topic to ensure that it remains mischaracterized.

Piper, Ameen, and Lowe (2021) have already explored LibGuides as evidence of institutions’ reluctance to take a stance on social justice issues, particularly anti-Blackness. Reparations LibGuides, while written by a few intrepid and incredibly informed librarians who obviously care enough to create a LibGuide on reparations in the first place, are still constrained by the institutions for which they write; and by the LIS field conflating credibility with weak objectivity (Harding, 1991) and neutrality. As is well known in work on general antiracism and as Piper, et al. (2021) assert, the conflation of credibility with neutrality (a seemingly ubiquitous position in the LIS field) implies that status quo is acceptable, and the LIS conflation of objectivity with neutrality denies the underlying moral imperative that libraries must responsibly collect fact-based information that serves its users' needs. The LIS tendency to value the assimilative stance of “neutrality” and peer-review when “vetting” may create constraints that manifest in LibGuides referring to the same resources creating an epistemic environment of homogenous canonical reparations texts which tends to hover in a theoretical corridor, on the endless task of establishing a credible, establishment-safe argument for reparations. This may imply that reparations need to be argued/are not already credible and established as owed. One LibGuide breaks through this secondary-source wall—and that is the U Mass Amherst timeline of reparations paid, current through 2024. I find this reparations LibGuide canon defined by institutional constraints (standpoint) to: 1) run counter to the fact that the U.S. owes Black people reparations for which no further argument or credibility of evidence are necessary; 2) exclude many different identities within the Black U.S. community from dynamic input on comprehensive forms of reparations.

I defined the library's materiality as the day-to-day material use and impact of its physical space, services, and information on the user. My research was built around this materiality and was the *raison d'etre* for my inquiry, I have used feminist materiality theory as a lens/analytical tool. Each criterion for Materiality represents a refutation of implicit messaging around reparations such as "damage-centering" (Tuck, 2009) rather than exposing and studying white advantage (Mitchell, 2018); the library's position of only providing materials on applying for reparations when a local initiative has sanctioned them to do so; reparations dialogue centering one-time monetary reparations (that if spent, will likely flow back to the rich) rather than land and regenerative living practice; framing reparations as something that is far-fetched instead of providing numerous precedents of reparations paid; and messaging that reparations are an ephemeral one-time event rather than the establishment of permanent public institutions that ensure intergenerational systemic justice. Libraries can help open community discussions on forms of reparations in the U.S. such as why recipients should need to spend reparations money buying back land that is fundamentally Indigenous and previously owned by Black people?

While most of the reparations LibGuides fulfilled the criterion of centering the advantages that whites have had, they do so implicitly and incidentally. In arguing for reparations and describing the intended recipients, the history of victimization for which the reparation is due is part of reparations information. However, I felt they often centered Black strife without explicitly exposing white mechanisms of advantage, extraction, and dispossession. I would feel this criterion fulfilled by those LibGuides that focus on advantages that white people in the United States have had e.g. intrinsic reparations for perceived economic losses such as those to former slaveholders after the Civil War; corporations that have flourished because of stolen lives and labor; being allowed to terrorize and dispossess Black people who prospered, held skilled jobs and wealth, and the current wealth gap. By not extensively discussing the advantages given and reparations paid to whites, the disingenuous myth of whites' honest hard work can continue to be perpetuated. It also diverts attention from the current wealth held by a small group of whites as owed in backpay to Black and Indigenous people.

Libraries, universities, publishers, and other information institutions are loath to acknowledge that their power and authority come from monopolizing wealth that was unearned. The "damage centering" narrative dominant in LIS is much easier than having conversations about accountability of an extractive system that actively extracts, steals, and transfers Black labor and Indigenous land to whites. It allows for performative repair to continue to focus on treating the damage instead of ending the systematic actions of the damagers. Whiteness almost without fail manages to make inequity a Black problem instead of a white problem. Placing the burden of proof on Black people, it focuses reparations debates on whether Black people are deserving instead of if colonial and capital entities are guilty of exploitation and theft, or if Black people are deserving of the ongoing transfer of wealth. By re-centering accountability, moving beyond damaged-centered narratives, acknowledging that

"inclusion" isn't enough (who wants to be included in such a system?), and critically examining the actors responsible for suffering can better help LibGuides fulfill their role as educational tools for social justice and historical understanding.

How many books and resources exist in the public library to provide information on how to do things to improve one's condition? Yet only three reparations LibGuides successfully left the hypothetical realm to include actionable information. I can speculate as to whether that was a constraint placed by the LibGuides' hosting institutions or oversights on the part of the LibGuides' creators. The dimension of Materiality corresponds with reparative action. Libraries can indeed position themselves as neutral when they leave the details of reparations to experts, scholars, organizations and other secondary sources. Liability and controversy are shifted away from the institution to the authors, scholars, and organizations. Reparations can remain in the theoretical realm instead of venturing into the material realm when LibGuides don't guide the researcher along the practical steps to legislation or application. That way, institutions will not be implicated in helping people develop reparations legislation or apply for existing reparations. To do otherwise would rouse perceptions of the library engaging in political advocacy. From the institutional standpoint, intellectual inquiry is safer than activism, direct action, or guidance when venturing into the realm of partisan political before an issue has been sanctioned by local, state, or federal government legislation. Unfortunately for Black people in the United States the policies of white supremacy, the unmarked culture, are codified and solidified in the library's collections, practices, and constrained by the laws of that library's geographic region. The result being that the actionability of reparations resources remains limited while the performative fulfillment of information access is satisfied. Perhaps tangible outcomes like land justice, social support systems, or financial compensation may be seen by institutions as crossing the threshold of divisiveness.

Fortunately, most reparations LibGuides contained a subsection for reparations that have been paid, and the University of Massachusetts has an entire timeline dedicated to reparations paid. Information on reparations paid can be read in two ways: the first being that Black reparations have been satisfactorily paid or are currently in progress so that the Black reparations duty has been fulfilled and federal monetary and structural reparations are not needed; the second being that reparations are in fact not radical, fringe, or unique to Black people. Most library users who know what reparations are may know that they have been paid to other groups, but few know that the first reparations were paid to whites and Europeans. This feature of LibGuides scores high in Materiality dimension while also lending public "credibility" to the concept of reparations and evidence of their payment. They showed that large-scale reparations have been paid to non-Black people over hundreds of years and showed that smaller-scale reparations can and have been paid to Black people as well. However, the forms of reparations that are listed on LibGuides are limited. Only one-third of reparations LibGuides provided information that mentioned the return of stolen land and regenerative lifestyles as being within the scope of Black reparations. A longstanding myth in the collective U.S. narrative over the last century erased the existence of Black land and farm ownership. It is

now commonly known that Black farm owners lost 90% of their land between 1910 and 1997 (National Public Radio, 2024). Despite the recent "back to the land" and Black farming movements of the 2010's and 2020's and $2 billion in earmarked reparatory payments to Black farmers (American Bar Association, 2023), mainstream concepts of reparations have not yet integrated the return of land or support for regenerative agriculture. Likewise, only a third of reparations LibGuides appear to emphasize the reparative establishment of public institutions contributes to the ongoing narrative that Black reparations are a one-time cash payment. Most LibGuides educate the information seeker on reparations as permanent public institutions by featuring books, task force reports, and links to reparations organizations and models. Thus, only one-third of reparations LibGuides frame reparations as permanent systemic change. Considering that this form of reparations is within the scope of the UN, ICTJ, NAARC, and N'COBRA definitions of reparations, it should be a more commonly associated aspect of reparations.

Gaze in the context of MGS framework for reparations information represents the impact of the information-seeker's power relationship to information to see pertinent information and understand the implications of that pertinent information. It is measured in part, for example, by the ability for a librarian to resist identification with a dominant narrative and instead decide for ourselves the narrative we see in a secondary source, regardless of the gaze from which it was written. Each criterion for Gaze represented the degree of identification with or contestation of a white supremacist narrative, measuring the tension between a librarian's gaze and a white supremacist gaze, often in the form of an institution appeasing a population to whom Black reparations are controversial. With half of the reparations LibGuides regarding reparations as debatable or controversial information runs contrary to the United Nations Office of the High Commissioner for Human Rights (UN OHCHR) which supports the notion of Black U.S. reparations, considering them as promises made to Black Americans by the U.S. government. While it is true that Black reparations are controversial to certain populations, they are neither controversial nor debatable to the UN OHCHR, as reparations were promised to Black people by the U.S. government and consistently reneged on.

One-third of reparations LibGuides had reparative description and classification elements which indicated that only one-third of LibGuides had a critical library-science orientation showcasing a critical oppositional approach towards non-transformative forms of reparations, including information practices. One reparative Gaze criterion that looks for a range of information types such as archives and maps, seems to blur the lines between archival and library practice. U Mass Amherst, which is a key reparations LibGuide for its extensive reparations timeline that is referenced by other reparations LibGuides, and fulfilled that Gaze criterion making it unique along with U Penn Law BLSA for having a range of types of information. This aspect of gaze, in my view, is important to users developing their own critical gaze around reparations information in that it directs them into an expansive understanding of reparative possibilities based on a) what reparations have already occurred (as opposed to the popular notion that none have occurred); b) guiding the user to see reparations on their own in

the broader landscape. This would have been particularly true had the LibGuide included formats such as speculative/decolonial mapping and GIS much like https://www.native-land.ca.

One-half of reparations LibGuides had some information about whiteness in relation to Black U.S. reparations, the construction of whiteness as well as its inherent opposition to Black reparations and intrinsic advantages in a white supremacist society. This Gaze criterion is in line with critical whiteness studies and indicated that the LibGuide disidentified with the primacy of white narratives and sought to examine whiteness as a colonial cooperative dominance scheme that favors phenotypically European people. Only one-half of reparations LibGuides seemed to take the position that the U.S. Government owes Black people reparations as defined by international human rights law. This criterion for Gaze represents a disdentification with the American national narrative. Though this seems to depart from the risk-averse institutional nature of LibGuides, citing international law lends credibility to reparations. While not entirely deconstructive of the colonial system, it uses colonizer-helmed international law strategically to underline the legitimacy and feasibility of reparations, demanding justice within colonial regimes. Citing international law should quell excessive debate over the legitimacy of Black reparations and holds the U.S. to globally validated account. This strategy, in terms of gaze development integrates the oppositional lens with the pragmatism of casting a global legal spotlight on the U.S. failure to address its own historic injustices. This implicitly contrasts the U.S. with other nations that have applied international law effectively to redress the wrongs to Indigenous and Black people.

The MGS framework defines Standpoint as the tension between the embodied, lived epistemic authority of both information seeker and library worker to determine and generate reparations information with institutional positionality and constraints. This includes determining what ways of knowing and kinds of information are evidentiary, relevant, and credible. Due to the higher number of questions/criteria and the library worker's role as researcher and information producer, Standpoint was disproportionately represented in my analytical tool. This both points to a need to create a more precisely weighted tool and highlights the librarian and library's positions of authority in vetting a source's credibility and appropriateness as reparations information. It is also likely disproportionately represented in this study

That most reparations LibGuides were created independent of an academic course revealed academic institutions' role in driving the narrative around reparations. Standalone reparations LibGuides prioritized reparations as a topic worthy of independent attention. The few that nested reparations within another, broader, LibGuide may have been created before reparations legislation such as that in California, started to be centered. The University of Colorado, Boulder's 2024 (since the initial research and drafts of this thesis) reparations LibGuide dedicated to reparations arrives in tandem with the formation of the Black Coloradan Racial Equity Study Commission to quantify the historical and contemporary impacts of race-based inequity on Black Coloradans. This pattern in the factors that influence institutions to

create LibGuides is worthy of further study. In terms of Standpoint, it reflects the privilege that institutions have in proactively shaping the Black reparations narrative while meeting their responsibility as a relied-on source to inform state government and public inquiry on legislation. However, that seven out of 10 LibGuides appeared to take a pro-reparations stance may reflect not only the author's embodiment, the populations, and political stances dominant in the LibGuide's institution's state, it may owe to existing projects to research or distribute reparations. Perhaps institutions can allow librarians to take the reins on the reparations narratives if the LibGuide's focus is on providing secondary sources from established reparations scholars who may represent a range of opinions on Black reparations. We can speculate on the accuracy of my data analysis (are the LibGuides really pro-reparations?) or on scenarios that brought pro-reparations LibGuides about. For example, we can imagine that the individual librarian may have campaigned for their reparations LibGuide and while institutional leadership may have seen it as a chance to *mea culpa* their role in historic inequities. Accountability and commitment to reparative action have been an imperative within LIS and academic institutions in line with national political discourse. Currently, however, depending on the U.S. state, and as of 2025, federal government bans on ethnic studies departments, DEI programs, historically Black institutions, that reparative discourse may freeze, and institutions typically looked to lead the charge in social change may experience extreme pressure to shift course. My criterion for LibGuide authors taking a political stance is admittedly less stringent than Piper, Ameen, and Lowe's (2021) criteria for neutrality in anti-Black racism Social Justice LibGuides. This may be a function of the impetus being different and less politically urgent for the institution than anti-Black racism LibGuides during a time of reckoning for anti-Black violence and resulting national racial discourse. Almost all reparations LibGuides playing some degree of "devil's advocate" (a technique commonly used in racial discourse of upholding white supremacy to derail constructive conversation and imply that human rights are debatable) and only one LibGuide appeared to present an opposing viewpoint in a way that did not significantly dilute the fact that reparations are owed to Black people. This "devil's advocacy" may be telling of the dubious institutional and financial presence behind such guides. Bringing in a harmful dominant viewpoint to a scarcely represented issue that is so central to U.S. economic life quickly and easily drowns out the clear message that comprehensive Black reparations are owed.

Only one-fifth of the analyzed LibGuides contextualized Black reparations within a larger framework of indigenization and decolonization. This reflected the limited integration of the indigenization movement into Blackness studies. Only one of these two LibGuides primarily focused exclusively on Indigenous reparations, which is in itself, problematic (where are the Indigenous reparations LibGuides?). That this schism between Black and Indigenous reparations remains is a telling remnant of colonial racial divisions and designations, material scarcity myths, and "coloniality as progress" arguments. By not contextualizing reparations within the larger postcolonial and indigenization movements, Black and Indigenous can continue to be seen as at odds instead of sharing indigeneity (one, externally displaced and the other internally

displaced). This also partially positions Black people as colonizers, which save a few outliers, were decidedly not, and disingenuously marginalizes any further Indigenous reparations discussions. This is not necessarily the position of Black reparations activists. Credible Black social justice organizations have long stood in solidarity with Indigenous Turtle Islanders. The lack of contextualization of Black reparations in larger indigenization and decolonization contexts is the long shadow of divisive strategies by white supremacist institutions and attendant assimilationist appeasements of internalized white supremacy.

So far, I have mostly spoken to evidence of structural racism and institutional constraints on reparations LibGuides. LibGuides provide the narrative for a topic within libraries. If libraries and the gaze and standpoints can have or can have an impact on human rights, then their influence on reparations LibGuides impact reparations the following ways: librarians and LibGuides shape both researcher and public perceptions of reparations; they pass on the author's standpoint and the institutions policies and framing, often prioritizing dominant narratives over the librarian-author's information; a small number of LibGuides disproportionately shape the public's understanding of reparations; and the siloing of reparations information as legal and scholarly debate rather than a public and fundamental human rights issue; gatekeep and make scarce actionable reparations information lowering the likelihood of public action; fails to make reparations a white accountability issue instead maintaining that it is a Black issue; they allow continue misperception of reparations as only one-time financial compensation; they perpetuate the erasure of land, livelihood and permanent public institutions as reparations; they validate reparations as realistic by informing the public of precedents; they present the issue as debatable in spite of international law saying otherwise; they do not critique the library and information science practice; they exclude empowering forms of information such as archives and maps and prevent information seekers from looking beyond established canonical secondary sources, marginalizing diverse voices; they dilute the clear message the reparations are owed using "devil's advocacy" language; they normalize a pro-reparations stance; they encourage, however, neutrality and the avoidance of political action especially before someone has initiated legislation (thus keeping legislation from being initiated); the perpetuate colonial racial divisions and prevent solidarity against shared systemic theft of land, life, and labor.

7.2.1 How libraries, librarian perceptions of reparations, and librarian standpoint and gaze on perceptions of reparations can impact Black reparations in the U.S., through the lens of library workers.

To gauge the library's current ability to serve communities' Black reparations needs, I sought to understand the orientation of relevantly positioned librarians toward reparations information. Most of the surveyed and all of the interviewed librarians and library workers worked in public and academic libraries. With librarians never having been asked about

reparations, large collections on the subject, especially in Black research libraries, remain untapped. If librarians were asked about reparations, it was usually for a college course. Some librarians felt that it was because though libraries may be centered in social reparations, they were not, as a third or non-consumer space, associated with financial reparations. Others felt that it was because reparations are cyclical, and that information seekers were likely going to the Internet for their reparations inquiries, if any. Genealogy was more popular at the reference desk of a large Black research library than other subjects.

From the literature review, we know that there has historically been a reluctance, fear, or shame in the Black community to entertain the idea of reparations at all (Harris, 2003). Practical, respectable, hard-working Black people distanced themselves from reparations movements, leaving fringe characters and those with nothing to lose to continue the reparations struggle- or so the narrative went. More recently, however, new generations of Black historians and scholars taking advantage of the expediency of digital archiving and interconnectedness have been collaborating across the country to repair Black archival erasure and hermeneutical injustice. These younger generations have Americans been made increasingly aware of our own history and with it, the high feasibility of reparations: state and local initiatives, universities investigating and rewarding reparations long overdue. Yet though long-held attitudes may now be shifting, libraries have apparently not been the primary sites of inquiry for reparations.

Librarians having felt they have engaged in more immediate social reparations work is not only tied to serving communities that experienced a digital divide and "lack" of access to information, but also a general sense of inundation with immediate survival needs. We go to the library as one of the few (maybe only) third spaces to meet those needs, often hopeful that one day through even more labor and effort, we may be able affect our individual long-term material conditions. Yet many community members seemingly haven't been asking about the one thing which can provide material stability for generations to come. Although all MGS scores were low for this question cluster (with Standpoint most represented, Gaze next represented, and Materiality least represented), and this seems to be in line with participants reports that information seekers not asking them for reparations information, the absence of data is the data.

The interviewed librarians valued and validated information seekers as researchers with nuanced information needs, not just as users. However, they largely stuck to the Western LIS reference interview models of berrypicking and exploratory searches: active listening to an information need, mirroring back the request, conducting the general to specific searches in both established databases and commercial search engines, sharing the results, checking in with the researcher, repeating as needed. They also included some hybrid search methods which honored the researcher's epistemic authority by expanding the reference interview and berrypicking model to reflect the researcher's ways of knowing and producing information. Librarians, generally constrained by their institutions and training, make certain assumptions

about where information lives. The interviewed librarians seemed to be more expansive in their assumptions and understandings around where reparations information lives, however. They were didactic in their approaches, showing the difference between results from database and those from commercial search engine searches, while reinforcing the legitimacy of existing databases vis a vis the cultural primacy of the commercial Internet. Their reliance on terms, cataloging, metadata, and existing taxonomies for information retrieval despite known the structural racism of such system demonstrates a resignation to the existing conditions. Except in the case of Black-oriented collections and databases, which contained relevant information and were more likely to have been catalogued and labeled more accurately and respectfully. Maybe the untapped richness of Black-oriented databases, and the critical adaptations the interviewed library workers have made to mainstream databases and collections were why they believed the current tools could work and would continue to be refined by BIPOC-led research such as this thesis. However, intentional and passive archival erasure and fragmentation of Black information are well-known in LIS and on the Internet (particularly in Black genealogy and is likely why non-Black aggregators of genealogy information succeed). One librarian asked why there is not a reparations database. Librarians, especially those working at large Black libraries, think that enough information is there, even with only a fraction of our surviving historical record having been digitized and made findable. his begs the question: are established information retrieval methods, along with researcher motivation to seek reparations information, the issues here? Interviewed librarians did not focus on the materiality of the library or information when talking about co-searching for reparations information; nor did they focus on using the oppositional gaze to recognize reparations information. Most of the answers focused on their ability to know, authorize, and produce information on reparations when co-searching for information. This reflects the library's assumption of stewardship of information and librarians by imposition of the institutional structure itself, unavoidably being placed in the position of sidelining of community epistemological authority.

Participating librarians overwhelmingly felt it was the library's role was to provide access to reparations information. LIS scholars like Beth Patin (2022) have written about the ethical duty of LIS to repair the racial harm and erasure it has perpetuated. However, interviewed librarians conveyed that they didn't think most libraries or librarians felt that way. Again, one of the interviewed librarians related the thought that communities don't associate public libraries with financial reparations, and communities think of Black reparations as being solely monetary. U.S.ers have also been programmed by the vocabulary used around receiving money from the government: an internalized sense of being undeserving of social support and compensation for stolen labor. For example, "handouts" and "free money" vs "your tax money" and "stolen wages". As discussed elsewhere in this thesis, there is a sense that reparations are debatable instead of owed, and that public assistance is a "benefit" instead of an "entitlement". And that those things are available through the library, but reparations are not, mostly likely due to the position of libraries as being both socialist or third spaces (places to borrow and not for currency exchange—further emphasized by the abolishment of fines in most libraries), and

historically racist institutions. This face-off between concepts of reparations with concepts of the library betrays an underlying attitude that reparations are not social/institutional, and libraries are not themselves a kind of reparations – both notions being false. Historically some reparations efforts have been handled through the library, for example California State Library approving projects that explore Black reparations, as well as the reparative grants of the 1988 Civil Liberties Act used to educate the public on internment of Japanese Americans during World War Two were handled by the California State Librarian:

> The California Civil Liberties Public Education Act establishes a grant program, administered by the State Librarian, for the stated purpose of sponsoring educational activities and the development of educational materials to ensure that the events surrounding the exclusion, forced removal, and internment of citizens and permanent residents of Japanese ancestry will be remembered and so that the causes and circumstances of this and similar events may be illuminated and understood. (Assembly Bill No. 491, 2017)

However, communities do associate libraries with applying for public assistance and libraries often have dedicated social workers or library workers for these services. It appears that whatever is sanctioned or approved by federal, state, and local government can be administered through public libraries. Thus, the public doesn't consider something like reparations to be possible until some aspect of them is codified or addressed by legislation and promoted by public information campaigns.

Community tentativeness around reparations that I experienced during the course of my research suggests that reparations are still considered a taboo topic, and some librarians felt that because of this they must be proactive in bringing clarity and conceptualization of reparations as a human rights issue. Governments, schools, libraries usually tell the public what their rights are around recently enacted legislation, but that is not commonly the case with reparations for Black people. It will be important to understand interest in and attitudes toward reparations in areas where the topic has current legislative bills and or state funded task force vs those areas with no legislative bills or research. Perhaps Black people have adopted the chronophaged status of reparations for enslavement and resignation around contemporary inequities, not often considering reparations a human right - because they think of it having been "historic" or as happening a long time ago, even though state-funded studies such as those in California and privately-funded studies such as the Black Coloradan Racial Equity Study can show that the contemporary impacts of systemic racism are on the same continuum with enslavement- part of the long legacy of white supremacy shortchanging Black people. One librarian thought it best to take a community poll on interest in reparations information. I think this is a valid approach, especially in places where there are no legislative bills, equity studies, or task forces, and such things have been made illegal by the federal and state government. Sadly, though it is again part of the larger pattern of placing the burden of proof on Black people, rather than on white accountability, leaving the harmed to struggle for justice: "there's

no justice, there's just us". It does not come as a surprise that the library's role in reparations should be that the material impacts of the library and its resources are more pronounced than the ability to disidentify with the dominant narrative and see reparations information; however, due to the librarian's privileged position, Standpoint, being all the facets or components of authorizing one's own ways of knowing and information production is most prominently represented in the data for research question two.

That most library workers surveyed had encountered Black reparations information in their collections, and one-third worked in libraries with significant collections it appeared that the information is there but not centered or used. This suggests that practical application and actionable steps to securing reparations for Black people remain out of consciousness or avoided until sanctioned by government; otherwise, such activity is as viewed "political" and partisan. Such political stances, especially in states that have enacted bans, defunding, censorship on critical Black scholarship represent a substantial risk for institutions and library workers, perhaps bringing about a protective neutrality even in a post-neutrality LIS field. Piper, Ameen, and Lowe (2022) showed that political neutrality in service of white supremacy was a problem in antiracism LibGuides circa 2020 and undoubtedly a persistent structural issue three years later. Despite libraries' recognition of the importance of Black reparations in the field of social justice, it may not be seen as a wider social issue by anyone other than librarians like those interviewed. Federal Black reparations projects would be distinct from state and local reparations projects, and whether a library's state, locality, or institution has reparations bills under consideration has a significant impact on the institution's handling of the topic. There seems to be a tension between interviewed and surveyed librarians' view of reparations and those of their institutions, which likely won't take a pre-legislation stance. The power placed on librarians as information stewards and producers vis a vis that of the information seeker may have variable outcomes; the librarians taking part in this study volunteered their time and were particularly interested in the topic and in helping the Black community. This may not be the case with most other librarians. Most of the librarians interviewed for this study expressed feeling constrained by the institution and or state in a few specific ways, and not others. Librarians who had developed LibGuides demonstrated a proactive stance, but had to do so within the constraints of the institution and their state.

LIS' recognized obligation to right historical social wrongs, especially those perpetrated in part by the LIS field, paired with evidence of better outcomes for Black reparations after civic education (Craemer, 2009) point to a role for public, governmental, and academic libraries in a reparative practice of professional development and public education on reparations. Patin and Youngman in their article Spreading Sankofa, write that libraries cannot rely on neutral stances if they are to serve everyone in their communities, and that unaddressed neutral stance within librarianship can lead to what they term *beneficent gatekeeping* and *parasitic omission* (2022). They write that within the field of LIS libraries are presented as "gateways to knowledge, providing access to information and services to all Americans" that this is significant because libraries "are ubiquitous in most local communities in the USA" (Gibson et. al, 2017, p.752 in

Patin and Youngman, 2022) They continue that the “construct of the library as a neutral entity limits the work that is necessary to truly provide responsive, equitable, and inclusive access to information, […] and other library services for communities dealing with crises or social unrest” (Gibson, et. al., 2017, p.752 in Patin and Youngman, 2022). Patin and Youngman assert that LIS professionals are at greater risk to commit epistemic injustice having been positioned to manage knowledge across disciplines and maintaining neutrality upholds an oppressive system that enables the infliction of harm on Black communities (2022).

It is both my position and that of participants in this thesis that the librarian’s role is to not only acquire and teach information literacy; but to learn new information literacies. Community researchers not trained in LIS practices may teach library workers marginalized forms of information literacy as well. "LIS professionals need a mature theory of knowledge and awareness of the history of ideas in order to effectively steward the world’s collective knowledge” (Burgess and Fowler, 2022) and an ongoing education of selves and public on social justice issues. Therefore, there is a strong role for academic, governmental, and public libraries embarking on reparative work together to converge community knowledge with scholarly work and government resources.

My research findings revealed that while able to acknowledge their own subjectivities and background knowledge, the interviewed librarians intimated that most other LIS professionals would know little to nothing about reparations, and patterns that the topic of reparations may not show up in communities information needs until reparations legislation brings them into public discourse. There is a pervasive sense in our communities, including among many librarians, that Black reparations are niche, politicized, eccentric, unfeasible, or in the realm of debate, Op-eds, social media posts, and reparations organizations. Library workers continued to view reparations information sources as “historical texts” and “books by experts” which is consistent with view that the harms that entitle Black people to reparations are primarily situated in the distant past. It also creates the sense that librarians and Black community members are not experts even by our lived experience or technology of knowing through the body/our epistemologies. Initially, I thought this was due to our self-concepts being caught in the vice of respectability and the limitation of our expression to “acceptable” “legitimate” to white Western ways of knowing, but analysis of the findings is making it increasingly apparent that the legal systems that enact and enforce legislation are the agents of reparations. It is not that librarians and community members can’t decide what reparations are, but rather governments and courts, informed by organizations and scholars, who are charged with quantifying and recovering resources for reparations.

Perhaps the governmental and legal mechanisms of reparations being gatekept and cloistered-away by high priests of U.S. law are why there seems to be a lack of education on reparations information among even interested librarians and community members despite NAARC, N’COBRA, and other organizations providing ample, clear, and easy to understand explanations of reparations definitions and task force reports. It should be noted again that

Black reparations programming does occur in libraries on occasion, sometimes funded by state and local reparations funds, but typically only when legislation has been passed or is being considered. Despite this, reparations information appears to remain locally siloed— both librarians and community researchers (library "users") don't seem to know that reparations have been paid, or even what reparations are. So, when the participating librarians related that "users have no understanding of reparations," and that users understanding differs from LIS professionals who know about reparations, it validates their thoughts that comprehensive Black reparations information requires a particular kind of information literacy. Particularly, an unpacking of white supremacy. That reparative justice is "repairing damage from centuries of systemic racism" (Librarian 4) and reparations resolve what I will call the *terminal materiality* - a measure of permanent reparative systemic material effect- of that fact, seems to elude so many. Black communities need to know that reparations are their right, they need to know the timeline of reparations paid, to know the economic and financial history of the United States and its corporations. The U.S. culture has a history of intimidation, shaming of people seeking reparations, and a penchant for concealing clear information on the topic, and LIS is complicit in that. Not all librarians possess a critical understanding of LIS role in damage and repair as a moral, ethical position. Due to the variation in librarian experiences, a diverse range of understandings of reparations information and reparations. While some of the library workers surveyed said that they did not know what reparations information is, or what reparations look like, all the interviewed librarians mentioned most of the established forms of comprehensive Black reparations. The significant insights from this are the materiality of reparations information, the gaze that sees reparation information in the information landscape, and the epistemic authority to produce the results from their standpoints are all integral to circumscription of how the movement for reparations can move forward from here. The significance of Materiality being overwhelmingly represented in this area is that the interviewed and surveyed librarians understand firsthand the comprehensive nature of dispossession experienced by Black people in the U.S. The Gaze score being low reflects the act of Black looking already having been performed to discern reparations. Standpoint having still been the most represented is likely a reflection of both the nature of the interview questions and the embodied knowing of the participants informing their replies.

The findings revealed several key factors impacting librarians' capacity to recognize reparations information. The study participants expressed an awareness of their own subjectivity and how their understanding and opinions about reparations shape their information-seeking and provision; it reflects a critical awareness of the epistemic authority they hold. Most of the surveyed library workers recognized reparations information by terms, titles, and resources and by vetting the resource. Again, this is expected within the Western-trained practices of library workers, and makes research vulnerable to effects of archival erasure, taxonomic violence, and epistemicide (Burgess and Fowler, 2022; Patin and Youngman, 2024; Cooke, 2015). Controlled vocabularies systemic racism and erasure are not always mitigated by local notes in cataloging record unless dealing with repaired Black metadata and

cataloging particularly in Black-stewarded collections, and unless the information seeker has a baseline knowledge of reparations (usually from personal interest and own research), an oppositional gaze orientation, and an embodiment lived experience that helps understand cultural realities not represented by labels, then reliance on terms alone can represent a significant obstacle. Interviewed librarians agreed that embodiment is important to understanding. Only some librarians inherently suited, interested, or astute enough to guide researchers to reparations information a number of those suited are still unsure how to do so and proactive hiring practices and training may create a library workforce able to serve Black communities. These library workers will have the privilege of their own lived experiences "strong objectivity" and epistemic authority or suitable ways of knowing; and more relevant ethnic/cultural context (statistically, not absolutely). Even those with embodied experiences of Blackness can have little Black ethnic or cultural experience, and they will still be sensitive to their own experiences of coloniality.

Additionally, those interviewed felt that both professional training and passion play a large part in a librarian's capacity to retrieve Black reparations information. They felt that although most librarians are not interested in the deeper work needed for reparations, skilled and interested librarians and archivists were more likely to delve into processes, labels, and cataloguing, and felt a responsibility for ethical stewardship of information. Interested librarians would benefit from employing critical oppositional gaze unique to reparations.

While again, the skew of MGS results for this area may have been impacted by my research design, the results yield important insights: consciousness around materiality of factors influencing the ability of librarians to see and retrieve reparations information can be developed; and an understanding around the nascent oppositional or Black gaze's influence (or lack of it) can be developed. Standpoint being represented most in this area showed that participants clearly understood the impact of one's embodiment on the ability

In their 2022 paper "Opposing Epistemicide", John Burgess and Gina Fowler declare that "not only do LIS professionals have an obligation to revise specific harmful practices but an obligation to revise the entire social epistemological imperative behind the LIS profession's responsibility to organize the knowledge of societies as a whole". My data revealed this declaration to be aligned with the perspectives of my study participants, indicating that reparations and reparational justice begin with competently recognizing, stewarding, and proactively disseminating reparations information. Reliance on the traditional LIS methods of creating information access can be dismantled and constructed anew, informed by centering community epistemologies and the "outsiders-within" (Collins, 1986) and their "strong objectivity" (Harding, 1991). Therefore, librarian perceptions of reparations and reparational justice which vary from none to comprehensive, are to be developed in line with not only the categories recognized by international and Black-led reparations organizations but in new directions by community-based Black and Indigenous ways of knowing.

My research data revealed that both surveyed and interviewed library workers had many different concepts of reparations. The interviewed librarians had comprehensive concepts of reparations (e.g., reparations that went beyond just financial payments), while only some surveyed library workers could list a lot of different reparations. Most concepts of reparations fell under the categories in Table 26, which align with NCOBRA, CARICOM, UN categories in the Introduction/Background section which differ from what most people think of when they hear “reparations.” However, notably missing from the list are contemporary reparations for wage differences, rights to the cannabis industry; and prison abolition. These omissions may be due to either to the controversial nature of reparations eligibility for reparations caused inequity perpetuated by the War on Drugs and prison industries. Though Gaze was mapped to research question two, Materiality is most represented in librarian concepts of reparations for self-evident reasons: that when considering reparations, impact on material conditions is central; Gaze was not represented; and Standpoint was fully represented.

The librarians I interviewed thought it was essential for most of their colleagues to be trained on social issues because the majority of their professional peers lacked the lived experience and informal education provided by various identities. Owing to the racist history of U.S. systems including LIS practices, one can’t just rely on traditionally vetted texts, cataloging, metadata, databases, searches, terms/labels, MARC field notes, classification, archiving, and their institutional epistemologies and narratives when searching for reparations information; not enough reparative work has been done in LIS systems to do this.

This is not an area that participants thought of in terms of the materiality of the library, or information, or in terms of a critical gaze on library information, but the impact on material conditions and the need for oppositional gazing are both essential here. The findings emphasized that the gaze of the librarian is emphasized in this area, making competency training even more important. That competency training can include understandings of gaze and developing a kind of oppositional gaze. Standpoint was least represented in user reparations information needs—how often librarians are asked about reparations information, which suggests that the librarian’s standpoint has the least impact on addressing reparations inquiries such as retrieving actionable information, generating reparations information unprompted, or prompting users to ask about reparations.

Revisiting the notion that "LIS professionals need a mature theory of knowledge and awareness of the history of ideas in order to effectively steward the world’s collective knowledge" (Burgess and Fowler, 2022), I am compelled to recall Sandra Harding’s invocation of Patricia Hill-Collins' assertion that those experiencing marginalized social locations of difference and engaged in collective struggle can exercise epistemic advantage that can both correct falsehoods and reveal suppressed truths related to their oppression” (Harding, 2012 in Burgess and Fowler, 2022) to further validate the responses of my participants, whose answers aligned with my exploration that a librarian’s identity and stage of identity development impacts their gaze (colonial, assimilative, oppositional) which is both informed by and actualized by their

embodied standpoint. So, the answer to “what impact do gaze and standpoint have on reparations information perception” is, they shape librarians' perceptions entirely. The data revealed that everything from lived experience of inequity to personal investment in reparations research to cultural exposure to the key figures in the reparations movement determined librarian perceptions of reparations information. However, recognizing, vetting, and reading into reparations information isn’t a topical task: Burgess and Fowler contend that Marcia Bates (2001) “below the waterline” paradigm of the worldview underlying the entire LIS field also “comprises underlying hegemonic structures, rules, and norms, which establish whose work is recognized, valued, constructively criticized, made visible, cited, and promoted within the field and whose is not" (2022), and it must be approached transformatively.

7.3 Assumptions challenged by findings

I initially assumed that library users would ask about or look for reparations information at the library. I also assumed that LIS institutions and librarian positionality impacted the dissemination of reparations information. Unsurprisingly, it turns out that federal, state, and local governments heavily influence the foregrounding of Black reparations as a social justice or human rights topic. My presupposition that public, academic, and public institutions, and librarians had more autonomy from governmental bodies was challenged. Also challenged was my belief that an information seeker and librarian could by default, work together to source alternative forms of reparations information. A well-known assumption within LIS that is rapidly changing is that librarians should or can be neutral around reparations information (Publishers Weekly, 2022; Piper, et al. 2021). Mounting research situated in subjectivities, human rights, and feminist standpoint theory has increasingly challenged this assumption within the last few decades. Related to the neutrality assumption is that librarians’ identities don’t impact their ability to recognize the reparative or reparations information – this is an implicit LIS assumption that has been challenged in the broader sense by critical analysis of library services. Conversely, I feel that my research challenged that archives are the primary locations of reparations work. From the volume of writings on reparative work but distinct lack of writing on reparations, LIS seemed to assume that archives have more of a role in reparations. I believe that I have now made a case for the library's role in actualizing Black reparations.

7.4 Confirmation of hypotheses

The hypothesis implicit in my research problem was that libraries have a role to play in bringing about reparations for Black people in the United States and that both users and librarians with an adjustment of their gazes, and claiming epistemic authority, can expand the

definition of reparative to encompass the entire physical and informational landscape and that this activity can bring about concrete reparations through the materiality of both the library and reparations information. My research has found little evidence of even a nascent widespread movement to do this. Even if library staff are decolonizing taxonomies, classifications, descriptions, metadata, and collections, a 'reparative gaze' on material and information landscapes hasn't been explicitly explored.

7.5 Contribution to knowledge in the field

Table 28: Contributions to knowledge in LIS
• Established the reparative materiality of the library • Laid the groundwork for examining libraries' roles in permanent equity • Identified a gap in LIS research and establishes an emergent research area • Defined the roles of different kinds of libraries in reparations work • Provided original empirical data on librarian subjectivities on Black reparations • Developed a Black and Indigenous feminist critical analytical framework • Supplied the first data set about reparations LibGuides • Provided the first study of library workers' understandings of reparations information • Found that public and academic library users rarely asked about reparations • Illuminated the need for reparations competencies in library workers

Table 28: Contributions to knowledge in LIS

This thesis was motivated by the current material conditions of Black people in the United States, and my experience of the materiality of the library (how the library's features determine how marginalized communities use it). My sense is that when one lives within the ongoing violence of setter-colonialism, from colonial places names for Indigenous land, to a persistent gender/race-based wage gap for the same work, why should public libraries endlessly help people with immediate survival needs such as public assistance, day sheltering; close the so-called "digital divide" with hot spots and Chromebooks when it can work to permanently close the equity divide with long overdue comprehensive reparations?

Building on the one work about reparations and public library services by Otis Alexander (2016), the ground that I cover in this thesis has neither been studied nor written about. Librarians and their communities had not been centering reparations, even in Black research libraries. Now that there is more evidence on both public and academic libraries roles in Black reparations, the beginnings of a composite tool for analyzing the appropriateness of library practices for Black, Indigenous, and People of Color communities, we can begin to survey the state of public and academic library preparedness for large scale Black and Indigenous reparations. Public and academic libraries work hand in hand, the former addressing community needs on the front lines, and the latter connecting scholars with communities to

produce research used in the development of reparations legislation. While my initial interest was in public libraries engaging communities in developing concepts of, and applying for, reparations, I now intend to explore the public library's role in holding governments and corporations to account.

Until now LIS hasn't defined the role or impact of libraries and librarians on reparations. My findings contribute to knowledge in this area by defining the racialized materiality of information access and literacy and their direct relationship to historical oppression by LIS and reparations; gathering data on the impact of positionality of librarians on their ability to see and produce authoritative reparations information; operationalizing Black and Indigenous feminist theory to develop a tool that provides a new way of looking at, illuminating, and measuring the factors underpinning the relationship of librarians and libraries to reparations; proposed the expansion of librarian competency around reparations; a initiated a conversation on transformative, reparative ways for LIS and communities to view physical and information landscapes.

This study's data provides the only evidence of its kind on reparations LibGuides in particular, differentiating it from the data provided by other studies on antiracist LibGuides and the like. It is also the first study to examine library workers' knowledge, experiences, and views on the flow of reparations information in library. In the literature review, I acknowledged that there is only one scholarly work on libraries and reparations, and that there is quite a bit more about archives and reparations and reparative practice and libraries. I wound through a body of literature pertaining to libraries and reparative work, and archivists and reparations. Aside from Alexander's "Reparations and Public Library Services" (2016), there is currently no body of research literature specifically about libraries, librarians, and reparations. With this thesis, I hope to give initial form to that body. As librarians are front-line information investigators and aggregators serving both communities and the state during legislative and civic emergencies, this area is under-researched. This thesis also demonstrated that libraries' public-facing resources on reparations information are primarily LibGuides, with public programming usually being sponsored by non-library associated organizations. When reparations legislation is proposed or enacted, libraries then become the site of civic engagement on reparations. This thesis has shown that reparations LibGuides are created by academic libraries, and very often law departments that vary in their format and focus but are relatively homogenous and cautious in the kinds of sources (canonical books, articles) that they feature. This thesis has also experimented with a way to measure and analyze reparations LibGuides for meaningful evidence of the materiality of reparations information; their gaze; and their standpoints. Data from my library worker interviews and questionnaires has shown that most public and academic library users do not ask about reparations. A previous study (Craemer, 2009) has shown that civic education about reparations is key to reducing opposition to reparations. In exploring sites of information access, this thesis has considered commercial social media and search platforms as sites of the public's initial searches for content about reparations. Genealogy was also mentioned as a popular research subject at Black libraries, and I will

speculate that it represents the first step in the user understanding their contemporary condition as a continuation of the conditions of their ancestors and their eligibility for comprehensive reparations. In experimenting with a way to measure and analyze both LibGuides and librarian experiences for meaningful evidence of the materiality of reparations information; librarian gaze (including their understandings of, and ability to 'see' reparations information); and librarian standpoints (including ability to produce reparations information), I taken the first steps in developing composite Black feminist framework and analysis tool for LIS.

7.6 Evaluation of study and limitations of findings

During this research it became apparent how librarians and users together take epistemological, ontological, and theoretical stances when undertaking research to satisfy an information need. However, I think it is important to further consider how that might impact the role the library plays in reparative justice and reparations information. Part of my research brought together literature on LIS positions and practice of the reparative. The other part explored how LibGuides and librarians regard, help users search for, recognize, and choose reparative and reparations information; my research also looked for evidence of institutional standpoints influencing librarian choices and researcher access. Taken together, those things yielded information on the impact of libraries and librarians can have on Black reparations information but stopped short of developing a comprehensive understanding of why users don't ask about reparations at libraries; and how libraries can come to regard reparations as intrinsic to their mission.

I think it is fair to say that any qualitative researcher using interview methods can expect participants responses to be affected by how we formulate our interview questions and the limitations created by our social or professional positions and institutional constraints. Limitations were also created by my interview questions in not asking or clustering an even number of questions in each research area or each theoretical dimension. Due to the nature of semi-structured interviews, the interview questions may have been asked differently each time, and/or emergent or derivative questions may have arisen during the interview.

Furthermore, there were limitations in data interpretation caused by variability of my coding criteria and rubric items in their applicability to each thematic area. Some questions, by their natures, leaned more toward one theoretical dimension or another. Additionally, my coding manual is both subjective and "strongly objective" as is my interpretation of the librarians' responses. For example, the scores I gave each interview response referred to the scope of the responses themselves and were not a full reflection of the attitudes or understandings of the librarians- not a reading of the entire person, but a reading of the person's professional role.

I also gathered an excess of data and multiple data sets paired with a short data gathering period, which was caused by a low initial response rate from participants. This low initial response may have been due to how I worded the call for research participation. My interview guide and questions were broad. Hindsight naturally imparted insights that resulted in a much better idea of how to narrow my scope and design, after the fact. Regarding decoloniality and epistemic justice, I used only partially decolonized research methods. Not all of my research procedures could be decolonized. I readily admit my positionality and attendant bias. I write from my own identities; there are likely many things that I need to unpack for myself and for someone not familiar with my specific cultural context. That also means that as a highly assimilated person in the United States, I may be using Indigenous theory that I can't fully appreciate. I am also yet another Global North (if Global South within Global North) voice and although I am speaking in terms of my own community and want to make an offering to all colonized and marginalized communities that my Global North voice may be louder than serves the purpose of equity.

Lastly, with this thesis, I proposed many new things. In my rush to remedy some hermeneutical injustices (Fricker, 2007) there were many phenomena that did not have descriptive words that I was eager to describe. Several things that arose during preliminary research and research study led me to coin new phrases that needed to be unpacked but were not unpacked here. In summation, impactful factors such as the way questions were clustered and scored from interviews, certain questions not being asked of all librarians, my own subjectivity at work, and how some areas dealt more with one dimension than others created data that may be limited in its applicability across other instances and scenarios.

I will tentatively say that I felt my study was successful in further opening and deepening an academic discussion about reparations and libraries, starting to outline the impact that libraries can have in reparations (and differentiating it from that of archives), developing and validating a useable critical analytical framework appropriate for the reparations information capturing a moment in time (2023) when the majority of U.S. librarians did not know about reparations and users generally did not ask about reparations; capturing and providing insights on librarian experience with reparations; examining the scope and nature of reparations LibGuides; evaluating librarian responses using the MGS framework; and determining directions for further research such as community polls about reparations information and "makeshifting" reparations information.

My study did not fully differentiate types of libraries' (academic, public, government) roles in reparations; and did not directly address the dynamics between librarian and library users or the suitability of librarians as gatekeepers and libraries as stewards; nor did I measure the use of the Internet for reparations research. I have not yet developed a precise tool for MGS evaluation of data or fully demonstrated the "makeshifting" of reparations information, both of which are important directions for further research.

7.7 Implications of Findings and Further Research

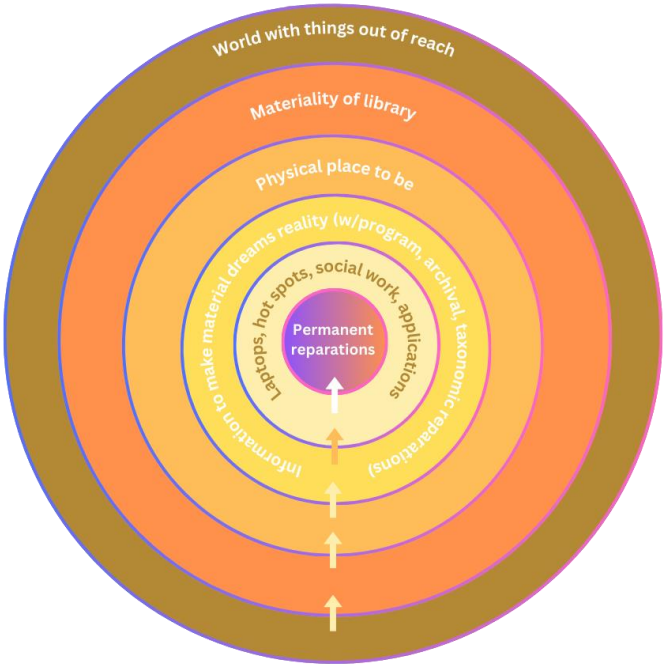

Figure 2: the material role of the library in reparations

I hope this thesis brings to the fore the fact that Black people are not "suffering" from digital divides or "lacking" in information literacy, they have been actively dispossessed of material wealth and their ways of knowing and remember being delegitimized. Repairing LIS's history of damage and attendant library missions, values, positions, third space/public and civic natures, and primary and secondary resources are exactly suited to reparations work – the current reparative imperative within LIS makes it an ethical obligation (Burgess and Fowler, 2022).

Figure 2 represents the role of the library in reparations. Each space represents a dimension of materiality, each border/line represents external and internal barriers (white supremacy, internalized racism, epistemic injustice, environmental injustice, or memorial injustice, for example) made visible by a new kind of, the reparative gaze, and the arrows represent standpoint's movement across barriers and into materialities. Public librarians, as front-line researchers for the public good, can have an impact on legislation development and education, avert civil conflict over reparations through education, and bringing about permanent structural change by creating direct access to digitized primary and secondary sources and directing users to archives for reparations purposes. Public libraries' ability to see and navigate, vet, parse, and aggregate large volumes of information make them uniquely

useful instruments of both truth and reconciliation during times of peace, and sensemaking during times of mass civic change, emergent events, and crisis.

Consider the oppositional gaze that is theoretically developed and then observed in the data here, a 'reparative gaze' (that is, moving from an oppositional gaze to a gaze that repairs) which encompasses a transformative decolonial and re-indigenizing gaze or way of 'looking' that leads to transformative outcomes in the retrieval of material-world information (terminal decolonial materiality) and BIWOC epistemic privilege in the production of knowledge (Black and Indigenous women's standpoint). Consider that when 'Black looking' (looking from the social identities of Blackness), moves beyond the oppositional gaze to a reparative, reclamative one, both Black mattering-as-materiality, and the Black right-to-be, are internalized. With these open eyes, decolonial mapping of the material and informational landscape, the looking and viewing happening is one of: "what can I see that is reparative or reparations?" rather than world and self being defined only by what one what one opposes.

I propose a line of inquiry around the materiality of the library and the possibly intentional self-limiting nature of free information under colonial capitalism (e.g. libraries or free information can never lead to dismantling of actual material equity, or current land and wealth holding, or the colonial system) together with a new social epistemological technology for LIS, called "the reparative gaze" which is a technology against epistemicide.

Table 29: Further research
Immediate research
• Reparations and libraries community interest poll • Comparative study of libraries in communities with reparations legislation • Development of a comprehensive reparations database • Reparations pedagogy and competency training • Reparations information literacy training • Comprehensive study of libraries' involvement in reparations
Long-term research
• Development of MGS framework • Development of *terminal materiality* • Development of *reparative materiality* • Development of *reparative gaze* • Development of reparations makeshifting • Development of the field of reparations information

Table 29: Further research

This thesis, being the second scholarly inquiry into the role of libraries in reparations work, revives and opens the topics for further research and development of theoretical frameworks in critical information studies and intersectional social justice tools. Sound continued research would seek to further refine the MGS critical analytical framework and

replicate the findings of this study with a comparative study of libraries and librarians in Black communities with reparations legislation vs. communities in states/locales with no legislation. If that research establishes need for reparations librarianship in the Black community, further steps may then be to detail how libraries can participate in comprehensive reparations work such as partnering with archives to encourage public researcher primary source research and archive use and aggregation of Black reparative resources into a database; and hiring more BIPOC library workers appropriate for communities they serve. Embarking on reparations pedagogy such as reparations competency training in preparation for federal, state, and local reparations, for librarians and for public education on reparations appropriate for different communities. This education may entail creating more reflexive reparations LibGuides with reparative elements, such as alternative ways of knowing reparative information.

In the longer term, development of a theory of reparations information should in include and guide the study the terminal reparative materiality of the library: the library should be a place where you can change your condition. Developing comprehensive studies of reparations information should inspire explorations of existing makeshifting of reparations and the makeshifting of reparations information; develop the technology of reparative gaze in relation to epistemicide; and use those tools to develop ever more comprehensive, liberatory, and decolonized/indigenized concepts of reparations from centered Black and Indigenous epistemologies, ontologies, and axiologies.

In interim, next steps would be to embark on some preliminary primary or secondary research to lay the groundwork for a new field of study such as taking a community poll to determine interest in and sources of reparations information; measuring the use of the internet versus library for reparations-related research; differentiating the roles of various types of libraries (academic, public, government) in reparations; creating a more precise tool for MGS evaluation of data; determining the ontological, axiological, epistemological dynamics between librarian and user when seeking reparations information; determining the scope of reparative librarianship and measuring how findable reparations information is; developing competency criteria for specialized “reparations librarians” and a set of competencies needed for reparations information determination & retrieval. In tandem with developing competency criteria for reparations librarians and community reparations information literacy I would also develop “makeshifting” practices for reparations information, and demonstrating “makeshifting” of reparations information, which I consider to be a core liberatory information practice.

8 Conclusion

Historically, libraries and archives in the United States which are structured around racist systems of classification, have: excluded Black people as workers, users, and creators; been complicit in impeding Black liberation; committed epistemic and memorial injustices against Black communities; and perpetuated white supremacy in both structural and

interpersonal ways. LIS has always, however, had “outsiders-within” as librarians who took both the field’s racist history and the stewardship of the world’s information on as deep ethical responsibilities to communities LIS to helped marginalize. In recent years, the field has begun to integrate into its fabric liberatory, decolonial, and reparative practices. In dismantling the systems they for so long have upheld, libraries and archives currently increasingly locate their places as proponents of reparations for Black and Indigenous people.

Currently, communities use public libraries for material survival needs, and researchers at community and Black research libraries' interests gravitate toward genealogical and family research information. As of late 2023, though most researchers who used Black research libraries did not inquire about reparations information, the U.S. had seen an increase in funding for reparations research on federal, state, and local levels reparations (it should not be minimized, however, that the Biden administration is implicated in the genocide of Palestinians in Gaza which itself demands reparations). As of late 2025, with the transition to the Trump administration, the U.S. has been subjected to wholesale federal prohibition on DEI programs and initiatives, permanent furlough of federal library and museum agency workers, the removal of the Black woman head of the Library of Congress, the dismantling of the National Museum of African American History and Culture, and other sweeping measures to dispatch with Black historical evidence, Black narratives, Black spaces, Black equity, and Black reparations of any kind. Fortunately, many reparations projects continue through alternative funding, as 50 million lives and their future generations depend on the quantification of American inequity.

This thesis has explored the role of libraries in reparations and the relationship between reparative, reparative justice, and reparations. The American Library Association (ALA) and Society of American Archivists (SAA) support reparations. Otis Alexander and Kai Forsley have independently linked libraries and reparations through a published scholarly book and a website. However, a series of casual inquiries at libraries in 2022 and 2023 initially alerted me to the fact that the public library system did not prioritize this information, even in areas with large Black communities or reparations task forces: I realized then that it needed to be studied.

With this work I hope to bring to the fore the fact that Black people are not “suffering” from digital divides or “lacking” in information literacy, they have been actively dispossessed of material wealth and their ways of knowing and remember being delegitimized. Repairing LIS’s history of damage and attendant library missions, values, positions, third space/public and civic natures, and primary and secondary resources are exactly suited to reparations work – the current reparative imperative within LIS makes it an ethical obligation (Burgess and Fowler, 2022).

I would like to revisit the logic of my thesis project, as illustrated in Figure 3 above. The aim of this research is to explore the role of libraries in helping the public obtain reparations through understanding libraries and librarians’ perceptions and levels of preparedness around helping the Black people obtain reparations. My research explored these possibilities by examining the library’s role, position, ability, resources, and perceptions in existing literature,

then original research. My original research examined LibGuides and librarian interview data supplemented by librarian questionnaires to explore the possible impact of the library in general; then focused in on the astuteness of the librarian to provide access to accurate reparations information by pinpointing librarian perceptions of reparations; then focused further on the impact of identity- and lived experience on librarian perceptions of reparations (gaze and standpoint). Put simply, I considered the material implications of libraries, whose perspectives libraries privilege, and the capacity of librarians to steward and produce actionable reparations information.

As stated earlier, my examination of the role of libraries in reparations was motivated by the racialized materiality of both libraries and information access and an interest in dismantling the structural inequality that perpetuates that racialized materiality. My position was not only that reparations are due, but also that libraries, as public services with social work functions, are uniquely positioned to contribute to reparations. Through analysis of previous research and literature, public-facing information, librarian interviews, and surveys, I saw my position confirmed, but not without caveats such as a dependency on government legislation.

I feel that the most important function of this thesis and its original research is to open a theory-based conversation around, and begin to create tools to research, the role of libraries and librarians in reparative justice information and reparations information. And to do so in a way that begins to dig deeper into the questions of inextricability of libraries and library information from the material existence of its users, the daily material impact of taxonomic and metadata erasure and the capacity of the librarian to remediate it based on the stages of assimilation or decolonization in librarian's reparative gaze and embodied epistemic authority of researchers in choosing and producing actionable information around reparation.

A review of subject literature and findings both strongly suggest that libraries can play a central role in the realization of Black reparations in the U.S., if:

- Local, state, and instructional entities deem Black reparations an inalienable human right
- Reparations are destigmatized through liberatory civic education
- Communities are encouraged to unlearn white supremacist messages around their entitlements
- LIS and library users understand the role of the library in not just immediate social work, but systemic social justice
- Reparations information seekers understand the difference between self-searches for online information and what libraries (and archives) can provide
- Public unrest caused by reparations disinformation can be quelled by civic education

- LIS workers are educated in centering Black and Indigenous epistemologies and memories
- LIS workers are well-equipped to see reparations information with a reparative gaze
- LIS workers understand the necessity to makeshift reparations information while the field undergoes a reparative dismantling that excludes Black and Indigenous ways of knowing

Are librarians in the U.S. uniquely poised to engender reparative justice that leads to transformative reparations for Black people? If "archives participate in a continuing amnesty that prevents transitional and restorative justice for black Americans in the United States" (Sutherland, 2017) and can work to stop participating in that amnesty, how do libraries stop participating as well and engage in transformative reparative justice to continue to serve the public good? As a librarian do you see: 1) the actual pedigree of the information you are looking at/helping people to find; 2) the reparations uses of the information you look at/help people to find? When you look at a mountain or a lake do you use or even know the Indigenous name for it? To play on Tuck and Yang (2012) "decolonization is not a metaphor" I will say "reparations are not a metaphor. How extensive are the reparative decolonial/re-indigenizing processes at work in the library? Do they go as far as reparations themselves?

Transformative reparations are the terminal materiality of libraries and the logical end game LIS' decolonization and reparative movements. Many of us who go to the library find things that are still out of reach in our lives: stable comfortable housing, healthcare, material comforts, education, representation, and safety from persecution, let alone land, means of production, and intergenerational social support infrastructure.

Sutherland asks: "what does it mean for someone who holds Blackness as 'otherness' to make decisions about creating, maintaining, using, and sharing records about Black Americans?" (2017) Likewise, what does it mean for someone who holds Blackness as 'otherness' to take responsibility for informing the public on reparations and enacting reparative justice?

Just as archival practice has replicated erasure and marginalization, so has library practice. That erasure is mirrored by library users not asking librarians about reparations (Harris, 2003) or looking for reparation information in libraries except as part of a course assignment. In the U.S., federally funded academic, government, and public libraries have an obligation to tell the truth and show the whole picture, and in this case, repair a picture that has been historically and contemporarily erased through perpetually racist cataloging and descriptive practice (Caswell, 2021; Patin, 2021; . With A4BLIP guidelines and other current movements for reparative taxonomy and description, the voices of the survivors are centered (Caswell, 2014). Focus on reparative information literacy: remediation of taxonomic and archival erasure via reparative practices (reparative cataloging and metadata), developing

'seeing' competencies (reparative gaze), and allowing epistemic authority (knowledge production via reparative standpoint) can tap into the materiality of physical and information landscapes to deliver long-overdue comprehensive transformative not only Black but also global Indigenous reparations.

In honor of the ARL's day of action on reparations, archivist calls to action on reparations (Robinson-Sweet, 2018), the responsibility of public libraries to reparations (Alexander, 2016; Forsley, 2021) and the role of libraries in genealogical proof of reparations owed (Forsley, 2021); the case for taxonomic reparations for the violence of library classification (Adler, 2017) for libraries racist histories (Matthews, 2021), silencing of Black life in the archives (Winston, 2021), the amnesty given the government in the archives (Sutherland, 2017), the need for the library to counter racist corporate algorithms (Adler, 2017; Noble, 2018), in the spirit of the development of African American archives (Gibbs, 2012), bringing momentum to the reparative groundswell in libraries (Hale, 2023), antiracist description resources (A4BLIP, 2020), stewardship of unexplored histories as a core value in LIS, (Sheffield, 2016) countering erasure with reparative archives (Sutherland, 2017), and engendering algorithmic reparations (Davis/Williams/Yang, 2021), let's acknowledge that reparative approaches must be transformative and that means reparations (Hughes-Watkins, 2018). This means epistemic authority (Caswell, 2017), centering BIPOC while white LIS reclaims whiteness (Leung/McKnight, 2021), bringing proper representation to senior library positions (Durrani, 1999), survivor-centered approaches (Caswell, 2014), the expansion and development of descriptive and taxonomic imagination once flattened by whiteness (Kynard, 2023), and pluralistic (Hannigan, 1994), liberation pedagogy (Gibson, 2017) in LIS. Mapping and visualizing space as counter-colonial methods (Cooper, 2023), fixing the oppositional (hooks, 1992) and disobedient gaze (Senuysal, 2021) on the material and informational landscape, practicing 'everyday marronage' (Reese, 2023) to transform/restore the ancestral in the shell of the colonial. We do this by understanding materiality of libraries and archives, the racialization of information and technology lack, the practice of makeshifting (Thomas, 2019) and reversing/inverting the gaze in librarianship (Matthews, 2021) and media (Cox, 2015) to impact systemic oppression, rendering ourselves invisible to the racist eye and plotting imaginaries (Browne, 2015) that reverse the archival chronophagy of colonial victimization. (Mbembe, 2002). Resisting identification with the white narrative (Diawara, 1988), developing our own gaze past oppositional (hooks, 1990) to disobedient (Senuysal, 2021) to reparative, noticing white mediocrity (Mitchell, 2018), and teaching critical media pedagogy (Jacobs, 2016).

Acknowledging our body and place-based ontologies, epistemologies, and axiologies, acknowledging the relationship between power and the production of knowledge (Moreton-Robinson, 2013); challenging the mind/body split (Moreton-Robinson, 2013); tapping into strong objectivity (Harding, 1991), oppositional agency and embodied standpoint (Morris, 2002; Ward, 2020), and commandeering epistemic authority and knowledge production (Caswell, 2021). Understanding our humanness is based on our bodies' connectedness to countries,

ancestors, and all living things and that we are historically situated subjects of knowledge (Moreton-Robinson, 2013).

What would terminal reparative materiality, reparative gaze, and reparative Black/Indigenous standpoint mean or look like in day-to-day library practice? It may look like using any public library to access Black and Indigenous applications for reparations; it may be the provision of virtual maps that show Indigenous and Black place names, locations of your ancestor's farmlands, villages, or gravesites.

Librarians, it may mean looking out on the waterways, valleys, and peaks of the land where you reside, and already knowing their previous and Indigenous names; knowing the proper names and classification of the resources you are cataloging and describing; seeing embodied oral herstories as legitimate primary evidence for reparations. This is the path we take toward a transformative materiality of reparation information, development of a reparative gaze, and embodied Black and Indigenous standpoint in the production of the publicly accessible knowledge found in libraries and archives. Together, you and I have researched and contemplated the need for a reparative librarian specialization founded on not only white-supremacy disrupting critical theory pedagogy but a joyful, speculative, BIPOC-centered reparative/regenerative pedagogy that informs reparative competencies and embraces the materiality of reparations information. A library and archive centered around reparative culture, reparative justice, and reparations. A center for reparative research centered on a library that centers reparations. LIS can turn the tide and show that both our bodies and our landscapes hold reparations information.

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10 Appendix

10.1 Appendix A: Data - Reparations LibGuides

1. U Mass Amherst – Allen J. Davis Ed. D and Lisa DiValentino (Law librarian)
    a. Historical timeline of reparations payments made from 1783-2023 by U.S. govt, states, cities, religious institutions, universities, corporations, and communities.
    b. Tabs: 1700-1899; 1900-1949; and so on; initiatives in progress; paid by other countries
    c. Resources: mixture of payments, apologies, funding for reparations research, land return
    d. Notes: shows land returned to Indigenous people, nothing about land stolen from Black people
2. Cornell – Kofi Acree
    a. Tabs: Home, Ta-Nehisi Coates; Overview of Reparations; Slavery, U.S.; Tulsa Race Riot: Call for Reparations; Web Picks
    b. Sidebar: Notable Books
    c. Sidebar: Useful Subject Headings: African Americans>Reparations
3. SUNY Cortland – no author
    a. Tabs: Racism in the U.S.; Black Lives Matter; #MeToo; Civil Rights; Black Power; Labor Movement; Harlem Renaissance; Suffrage; Abolition; Juneteenth; **Reparations**; Racial Symbols; SUNY Cortland's Diversity Resources; General Library Resources; Contact; Accessibility; 21-Day anti-Racism Challenge
    b. Reparations tab has following sections:
        i. Header bar
            1. Ta-Nehisi Coates quote
        ii. Left sidebar
            1. Featured Books
        iii. Main
            1. H.R. 40 video and links to gov pages and congressional documents
            2. Websites
                a. CARICOM
                b. Historical Timeline of Reparations
                c. N'COBRA website
            3. Other Reparations/Restitution or Related Acknowledgements
                a. Holocaust Museum: German Reparations
                b. U.S. Holocaust Memorial

c. H.R.442 - Civil Liberties Act of 1987
i. Japanese internment

iv. Right sidebar
1. Featured videos
a. Not currently working

4. U Penn Law BLSA Research Guide
   a. Introduction
   b. The Harm: Slavery and Segregation
      i. Articles
      ii. Books
      iii. Bills
      iv.
   c. Economic Reparations Plan
      i. Article
      ii. Book
   d. Who Gets Monetary Reparations
      i. Articles
      ii. 1 book
   e. Closing the White-Black Wealth Gap
      i. Articles
      ii. 1 report
   f. Reparations in Education
      i. Articles, 1 book
   g. Reparations in Healthcare
      i. Articles, 1 book
   h. Reparations in Criminal Justice
      i. Articles, podcast, 1 book
   i. Reparations in Housing
      i. Articles, 1 interview
   j. Environmental racism
      i. Articles, 1 bill, 1 essay
   k. Global Reparations
      i. CARICOM
   l. Reparations Bills & Program
      i. 1 bill, 2 programs (city websites)
   m. U Penn BLSA's model reparations legislation
      i. Bill
   n. Breaking the Chain of Oppression comprehensive reparations virtual panels
   o. Acknowledgments
   p. Notes: some articles behind paywall
5. University Minnesota Libraries Reparations Syllabus
   a. Indigenous Repatriation, Restitution, Apologies
      i. Informative intro
      ii. Selection of articles and essays
   b. Japanese American and Aleut Redress
      i. Informative intro
   c. Reparations Symbolic Forms

i. Introduction
ii. Essays, books

d. Primer on Black Reparations
i. Introduction
ii. Article or 2, 2 books, 2 podcasts

e. Arguments Against Reparations
i. Intro
ii. 2 books, 3 articles

f. Models for Reparative Justice
i. Intro
ii. Policy document 1967
iii. BPP 10-point plan 1966
iv. Foreman Black Marxist
v. CARICOM
vi. Articles, 3-4 books

g. Comparative Approaches to Reparations
i. Introduction
ii. Articles, 6 books

6. UCLA Law Library
a. Social Justice LibGuide
i. Criminal Justice
ii. Education
iii. Environmental Justice
iv. Housing
v. Mass Incarceration
vi. Policy/Racial Profiling
vii. Reparations
1. Books - `6
2. CA Task Force Report
3. Visual media
viii. Voting Rights
ix. Databases
x. Journals

7. University of San Diego Legal Research Center – Roy L. Brooks
a. Events & Opportunities at USD
i. Special Symposium on Reparations and Transitional Justice

b. More from Prof. Roy L. Brooks
i. 5 books by Roy L Brooks

c. Books & E-Books @ USD
i. 11 books
1. Largely same ones as everywhere else

d. Law Review & Scholarly Articles
i. 10

e. Other Online Resources
i. CA Task Force Interim Repoty
ii. Roy Brooks editorial
iii. Congressional Research Serviec Proposals

iv. Brookings report
v. NAARC
vi. Amherst timeline
vii. HR 40
viii. UN OHCR
ix. Special rapporteur on racism
x. Stanford Center for Racial Justice
xi. CA Task Force article

8. Shippensburg University – no author displayed (Aaron did it, though)
    a. Search terms guide
    b. Background
        i. Background sources
            1. CQ research themes
                a. Slavery's legacy
                b. Reparations for slavery
            2. Reparations for slavery overview (Research Starters)
        ii. The Case for Reparations – The Atlantic
        iii. Reparations (History in Dispute)
    c. Articles from Scholarly Encyclopedias
    d. Reparations articles (Gale Virtual Reference Library)
    e. Databases
        i. General
            1. Shippensburg discovery search
            2. Academic Search ultimate
            3. ProQuest global newsstream
            4. Library guide to current news sources
            5. Westlaw
        ii. Specialized
            1. PolSci
            2. SocINDEX w/full text
            3. PsychINFO
    f. Key Publications
        i. Estimating Slavery Reparations (Soc. Sci Quarterly)
        ii. Historical injustice and international law (human rights quarterly)
    g. Find Your Own Sources
        i. Library Background Databases
            1. CQ Researcher "most important, controversial issues of the day"
    h. Quality Web Sources
        i. Google Custom Search w/ads
        ii. In-depth journalism
            1. ProPublica
            2. Reveal
            3. Center for Public Integrity
            4. NPR
            5. Journalists's Resource
    i. Newspaper Topic Guides
    j. Science News

        i. ScienceNews
        ii. Science Daily
        iii. STAT
    k. Congressional Research Services (CRS Reports)
        i. CRSreports.com
        ii. CRS Reports (U North Texas)
        iii. Congressional Research Service Reports (Fed. American Scientists)
    l. Web Directories
        i. Public Policy Issues & Groups (Vanderbilt U)
9. UC Davis
    a. Readings on Race and Law
        i. Slavery & Reparations tab
            1. Law library databases
                a. HeinOnline Slavery in America & The World
                    i. History, Culture, Life
            2. Suggested readings
                a. Suggested searches
                b. Book list – all about slavery
                c. None on reparations
10. UW-Madison
    a. Repair & Reparations, African Americans
        i. Intro
        ii. Books and Treatises
            1. Reparations & Repair
        iii. Law Reviews & Periodicals
            1. Articles on reparations – links to full text
        iv. Online journals & Newspaper databases
        v. Legal periodicals online
        vi. Law & legislation – links to ProQuest DBs
        vii. Online Resources – general, no reparations
        viii. Organizations
            1. NAARC, Human Rights Watch
        ix. Tulsa Race Riots
    b. UW Racial Justice Resources
        i. Algorithmic injustice
        ii. (no reparations tab)
        iii. Trinity College course guide on Black American Political Economy
            1. Future – Baby Bonds, Reparations, etc.

10.2 Appendix B: Request for Participation

Subject: MLIS Thesis Research Participation Request

Hello [recipient name],

My name is Nicc Elgh, and I am a Black American MLIS student in digital library and information services (DLIS) at Borås University in Sweden. I am conducting research interviews for my MLIS thesis. The topic of my thesis is the various understandings of reparations information amongst select LIS (Library and Information Science)/CALM (Cultural Center, Archive, Library, and Museum) professionals.

I am writing to you because (or in anticipation that) you have created either programming, a research guide, or a study group on the topic of reparations at your library or memory institution.

I would like to conduct a recorded interview on your work with reparations information. It should not take more than an hour. I will ask questions about the steps involved in collecting reparations information, your understanding of reparations and reparations information sources, and any other details you feel would paint a full picture of being a librarian with special knowledge around reparations.

Your data will be treated confidentially, your name will be anonymized, the recording will be destroyed after transcription, and you will be free at any time to withdraw your information from this study.

If you are able to reply to this email by the end of this week that would be ideal, and I may reach out to you to schedule an interview date/time.

Please feel free to reach out to me by phone at 720-526-8218 or email at s2008576@student.hb.se with any questions or feedback.

Thank you for your time and labor,

Nicc Elgh

Response letter

Hi [participant name],

Thank you so much for participating in my research. I am truly thankful for your willingness to contribute your deeply valuable understanding of a subject of such importance at this point in our history.

Please read through the attached consent form and feel free to ask any questions that you may have, before signing it. Once you decide to sign it, please attach it to your reply to this email.

I am hoping to get these interviews done as soon as possible, before the end of this month so that I can start analyzing the data. Does Friday the ___ of September work for you? If so, then what time would be most convenient?

Thank you so much for your labor and time,

Nicc

10.3 Appendix C: Informed Consent

Consent for the collection and processing of personal data

As part of the MLIS master's thesis course at the University of Borås, I am conducting a study with the purpose of researching various understandings of reparations information amongst select LIS (Library and Information Science)/CALM (Cultural Center, Archive, Library, and Museum) information professionals.

I who am conducting the study would like you to provide certain information about yourself, more specifically your position, and answers to a semi-structured interview regarding your understanding of reparations and experience with reparations information.

The data will be used to analyse the understandings that reparations-oriented LIS/CALM information professionals have of reparations information and to get a picture of the accessible resources that are considered reparative or leading to reparations.

The University of Borås is the controller of the processing, and the legal basis for the processing is article 6.1 (a) in the General Data Protection Regulation, GDPR, (consent).

The collected personal data (your position at your institution and your interview answers) will be used by me and may be made available to the teachers of the current course and central administrators at the university. The personal data will be stored in the EU/EEA, or countries outside the EU/EEA that the EU Commission has determined to have an adequate level of protection, i.e. sufficiently high according to the GDPR. The data will be erased when it is no longer necessary.

The results of the study will be presented in anonymised form, so that no data can be traced to you.

Your participation in this study is completely voluntary. If you consent to the processing of your personal data as described above, you may withdraw your consent at any time whereby we will stop using your personal data. Because of legal requirements we may however be prevented from immediately erasing your personal data.

I hereby consent that University of Borås may collect and process my personal data as described above (please fill in the highlighted areas and return to Nicole Elgh at s2008576@student.hb.se).

_____

Signature

_____

Name in block letters

_____

Place and date

To be filled in by the responsible teacher or supervisor

Student's name

Course and semester

Course responsible (name, department)

Privacy Notice

Your privacy is important to us at the University of Borås. We are committed to protect your personal data and only process it according to applicable laws and regulations, including the General Data Protection Regulation (GDPR).

The University of Borås is the controller of the university's processing of personal data. If you have any questions about how we process your personal data, you are welcome to read more about this on our website, http://www.hb.se/privacy, or contact the course responsible.

Your Rights

The university is transparent with how we process your personal data. If you want to know what personal data we process about you, you can request a copy of the personal data and information about the processing free of charge once per year. To order a copy of your personal data and information about the processing, you can use the form for this that is available on our website, http://www.hb.se/dataskydd.

If you consent to processing of your personal data you may withdraw the consent at any time. We will then not continue to process your personal data. Personal data that have been made public, e.g. published on social media, is usually not affected by a withdrawn consent however. Because of legal provisions we may also be prevented from immediately erasing your personal data.

- You have a right not to be subject to a decision based solely on automated processing, including profiling, which produces legal, or other significantly effects. The University of Borås does not make such decisions.
- You have a right to have the processing of your personal data restricted.
- You can request rectification or supplementation of personal data that is inaccurate or incomplete.
- You have a right, under certain circumstances, to have your personal data erased.
- You have a right to receive your personal data in a structured, commonly used and machine-readable format to transmit those data to another controller.
- You have a right to lodge a complaint to the supervisory authority (Integritetsskyddsmyndigheten).

Contact us

Controller	**Data Protection Officer**
Högskolan i Borås/University of Borås	Åsa Dryselius
501 90 BORÅS	Email: dataskydd@hb.se
Sweden	
Tel. +46 33-435 40 00	

Email: registrator@hb.se

Org.nr: 202100-3138

10.4 Appendix D: Interview Guide

10.4.1 Semi-structured interview guide 3

Before we begin, I would like to confirm that you understand the topic of this interview, have consented to this interview, you understand that I am a student at a European university, and as such need to adhere to something called GDPR, which is a personal data protection act, and to adhere to GDPR I will have to ask you to refrain from sharing your name or others' names or any other identifying information including anything indicating your various identities, aside from your profession.

1. What is your position at your institution?
2. Tell me a little about your work around reparations information. At your job (depending on which kind of library you work in) have patrons/users or the institution asked you about reparative or reparations information? Have you researched reparations information?
    a. No
        i. Are you familiar with the concept of 'repair', 'reparative', or 'reparative justice'?
            1. Yes
                a. At your job have you searched for 'reparative' information?
                b. What do you understand as reparative?
                c. What are the different steps involved in your job in researching reparative topics?
                    i. [e.g., determine what is reparations information, reliable sources of reparations information]?
                    ii. What kinds of finding aids, search engines or scripts or algorithms do you use, and do you think they work well?
                    iii. Any special collections or resources you rely upon?
            2. No
                a. Let's go back to reparations. What do you think of when you think of reparations?
                b. What are the different steps involved in your job when researching a similar topic (e.g., social justice topics, law topics, social work topics)?
                    i. [e.g., determine what is reparations information, reliable sources of reparations information]?
                    ii. What kinds of finding aids, search engines or scripts or algorithms do you use, and do you think they work well?
                    iii. Any special collections or resources you rely upon?
                c.
    b. Yes
        i. In what context(s)?
        ii. What are the different steps involved in your job regarding reparations?

1. [e.g., determine what is reparations information, reliable sources of reparations information]?
2. What kinds of finding aids, search engines or scripts or algorithms do you use, and do you think they work well?
3. Any special collections or resources you rely upon?

iii. When working with users/patrons, does your understanding of reparations differ from theirs?
1. If so, then *how* does it differ?

c. What are the various types of reparations information you have come across?
d. What do you think there is, if anything, about being a librarian that influences the way you would frame or source reparations information?
e. What about being a librarian enables you to guide information seekers to valid sources of reparations information?
f. How do you feel your understanding of reparations differs from that of other librarians?
g. What types of reparations information inspired or informed your project?

Either Yes or No:

3. What *is* reparations information, in your view?
    a. How do you know when you're looking at reparations information?
    b. How do you know something is reparative?
    c. Can you name ten different types of reparative information?
    d. Can you name ten different types of reparations?
4. Why do you think you understand what constitutes reparations information?
    a. E.g., do you think it is because you are a librarian?
5. How do 'reparations' mean different things in different circles within LIS/CALM sector?
6. How do you think that librarians' identities influence the way they understand reparations or reparative information?
7. How do you think there is anything about being a librarian that influences the way you would frame or source reparations information?
8. What about being a librarian enables you to guide information seekers to valid sources of reparations information?
9. What is the library's overall role in reparations? Reparative information?
10. How do you feel your role as a librarian can help users/patrons understand and get reparations?
    a. What do you think would help you perform this function better?
    b. Serve the community better?
11. How do you feel your understanding of reparations differs from that of other librarians?
12. How do you think libraries or librarians have a role in reparations? For example, if reparations legislation were up for vote? If reparations legislation was passed and people needed to start applying for reparations?
13. What, if any, are the [political, institutional, legal] constraints around public-facing information on the topic of reparations?

10.5 Appendix E: Librarian Survey/Questionnaire

10.5.1 Librarian Survey/Questionnaire Call for Participants

My name is Nicc Elgh, and I am a Black American MLIS student in digital library and information services (DLIS) at Borås University in Sweden.

I am conducting research interviews for my MLIS thesis on librarians' experiences with and understandings of reparative justice and Black reparations information.

For more information on Black reparations in the US, please see NAARC, N'COBRA, M4BL, or the California Reparations Report. For the US State Department's definition of reparations, see US Dept. of State - Reparation. For international definitions of reparations, please see ICTJ and UN OHCHR Reparations.

This ten-item questionnaire: https://sunet.artologik.net/hb/Survey/5667 should take between ten and thirty minutes to complete. Your data will be treated confidentially, any identifying information will be anonymized, and you will be free at any time to withdraw your information from this study.

Your input will provide valuable insights into the roles librarians may play in helping your communities access reparative and reparations information.

Please feel free to reach out to me by phone at 720-526-8218 or email at s2008576@student.hb.se with any questions or feedback.

Thank you for your time and labor!

Questions:

1. Are you a librarian or library paraprofessional?
2. At what type of library do you work? (Examples: public, college, university, research)
3. What steps are involved (brief/one-word answers, in order, separated by commas) in helping library patrons search for information?
4. Have you helped library patrons search for, or noticed library patrons searching for information on reparations or reparative justice?
5. Does your library have any materials on Black reparations or reparative justice in its collection
6. Does your library have a significant collection on Black reparations or reparative justice?
7. Have you encountered library research guides or other collections of reparative or reparations information?
8. As a librarian, how do you know when you're looking at reparative or reparations information?
9. Name up to ten different possible types of reparative information (separated by commas) that you think would help your community understand the forms of reparation that can exist. (This can either be based on your opinion and speculation or your experience and understanding, or a combination of both.)
10. What do you think the library's role is, or could be, in accessing reparative or reparations information?

https://sunet.artologik.net/hb/Survey/5667

10.6 Appendix F: Librarian Survey/Questionnaire Form

Experience with Reparations and Reparative Justice Information

Survey open 10/9/2023 to 12/1/2023

My name is Nicc Elgh, and I am a Black American MLIS student in digital library and information services (DLIS) at Borås University in Sweden.

I am conducting research interviews for my MLIS thesis on librarians' experiences with and understandings of reparative justice and Black reparations information.

For more information on Black reparations in the US, please see NAARC, N'COBRA, M4BL, or the California Reparations Report. For the US State Department's definition of reparations, see US Dept. of State - Reparation. For international definitions of reparations, please see ICTJ and UN OHCHR Reparations.

This ten-item questionnaire should take between ten and thirty minutes to complete. Your data will be treated confidentially, any identifying information will be anonymized, and you will be free at any time to withdraw your information from this study.

Your input will provide valuable insights into the roles librarians may play in helping your communities access reparative and reparations information.

Please feel free to reach out to me by phone at 720-526-8218 or email at s2008576@student.hb.se with any questions or feedback.

Thank you for your time and labor!

1. **Are you a librarian or library paraprofessional?**
    a. **Yes**
    b. **No**
    c. **Comment**

2. **At what type of library do you work? (Examples: public, college, university, research)**
    a. **Answer**
3. **What steps are involved (brief/one-word answers, in order, separated by commas) in helping library patrons search for information?**
    a. **Answer**

4. **Have you helped library patrons search for, or noticed library patrons searching for information on reparations or reparative justice?**
    a. Often
    b. Sometimes

c. Rarely
d. Once
e. Never
f. Comment

5. **Does your library have any materials on Black reparations or reparative justice in its collection?**
    a. Yes
    b. No
    c. Comment

6. **Does your library have a significant collection on Black reparations or reparative justice?**
    a. Yes
    b. No
    c. Comment

7. **Have you encountered library research guides or other collections of reparative or reparations information?**
    a. Comment

8. **As a librarian, how do you know when you're looking at reparative or reparations information?**
    a. Comment

9. **Name up to ten different possible types of reparative information (separated by commas) that you think would help your community understand the forms of reparation that can exist. (This can either be based on your opinion and speculation or your experience and understanding, or a combination of both.)**
    a. Comment

10. **What do you think the library's role is, or could be, in accessing reparative or reparations information?**
    a. Comment

10.7 Appendix G: Librarian interview questions

Key: IQ = interview question; SQ = supplemental survey question

Research Question #1: What is the role of libraries and librarians in Black reparations in the U.S.?	
IQ 2a	Have you researched reparations information?
IQ 2a,c SQ 3	What steps are involved (brief/one-word answers, in order, separated by commas) in helping library patrons search for information?
IQ 2a SQ 4	Have you helped library patrons search for, or noticed library patrons searching for information on reparations or reparative justice?
IQ 2a/b	What kinds of finding aids, search engines or scripts or algorithms do you use, and do you think they work well? Any special collections or resources you rely upon?
SQ 5/6	Does your library have any materials on Black reparations or reparative justice in its collection? Does your library have a significant collection on Black reparations or reparative justice?
IQ 12	How do you think libraries or librarians have a role in reparations? For example, if reparations legislation were up for vote? If reparations legislation was passed and people needed to start applying for reparations?
IQ 12 SQ 10	What do you think the library's role is, or could be, in accessing reparative or reparations information? OR What is the library's overall role in reparations? Reparative information?
Research Question #2: What range of understandings of reparations information do librarians have?	
IQ 2a	Are you familiar with the concept of 'repair', 'reparative', or 'reparative justice'?
IQ 2c	What are the various types of reparations information you have come across?
IQ 2g	What types of reparations information inspired or informed your project(s) (if any)?
IQ 3	What do you think of when you think of reparations? What do you understand as reparative?
SQ 7	Have you encountered library research guides or other collections of reparative or reparations information?
IQ 7	What do you think there is, if anything, about being a librarian that influences the way you would frame or source reparations information?
IQ 8	What about being a librarian enables you to guide information seekers to valid sources of reparations information?
IQ 11	How do you feel your understanding of reparations differs from that of other librarians?
Research Question #3: How does a librarian determine what reparations information is?	
IQ 3a SQ 8	As a librarian, how do you know when you're looking at reparative or reparations information?
IQ 3b	How do you know something is reparative?
IQ 3c SQ 9	Name up to ten different possible types of reparative information (separated by commas) that you think would help your community understand the forms of reparation that can exist. (This can either be based on your opinion and speculation or your experience and understanding, or a combination of both.)
IQ 3d	Can you name ten different types of reparations?
Research Question #3.1: How does the librarian's gaze determine their ability to 'see' reparative information?	
IQ 4	Why do you think you understand what constitutes reparations information? E.g., do you think it is because you are a librarian?
IQ 5	How do 'reparations' mean different things in different circles within LIS/CALM sector?
IQ 6	How do you think that librarians' identities influence the way they understand reparations or reparative information?
IQ 7	How do you think there is anything about being a librarian that influences the way you would frame or source reparations information?

IQ 8	What about being a librarian enables you to guide information seekers to valid sources of reparations information?
Research Question #3.2: How does the librarian's standpoint determine their ability to generate reparative information?	
IQ 3	What is the library's overall role in reparations? Reparative information?
IQ 10	How do you feel your role as a librarian can help users/patrons understand and get reparations? What do you think would help you perform this function better? Serve the community better?
IQ 11	How do you feel your understanding of reparations differs from that of other librarians?
IQ 12	How do you think libraries or librarians have a role in reparations? For example, if reparations legislation were up for vote? If reparations legislation was passed and people needed to start applying for reparations?
IQ 13	What, if any, are the [political, institutional, legal] constraints around public-facing information on the topic of reparations?

Table 4: Interview question by research question