CONCLUSION: AFTERWOR(L)DING TOWARD IMAGINATIVE DIMENSIONS

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Scholarship—the formal production, identification, and organization of what will be called "knowledge"—is inevitably political.
—Crenshaw, Gotanda, Peller, and Thomas

IF NOT NOW, WHEN? IF NOT US, WHO?

At the time of this writing, late August 2019, people who look like us and the contributors to this book continue to be locked up and/or murdered, to be heavily impacted by climate change, and to face physical and mental health issues, all due to White Supremacy and racism. On top of its normal levels of structural racism, the US federal government is defunding public services to create prisons for Brown children and families; deporting naturalized citizens to countries where they have never lived or haven't lived since they were children; outlawing reproductive health care; and raiding people's homes and jobs in the name of protecting this country. When things like this are happening in the world, Black, Indigenous, and People of Color (BIPOC) are still expected to go to work, be "collegial" to their colleagues and cheerful to patrons, and meet regular deadlines. As George Lipsitz puts it, "White vanity is considered more valuable than Black humanity" (2020). We, and especially Black and Indigenous peoples, are asked to be superhuman while our communities are in danger, while white folx go on living their racially supremacist, everyday lives. To that we echo Vincent Harding's words, "We have no time for charades" (1970, 78). Do not tell us to be patient, calm, or civil. We cannot waste time, energy, or

empathy on white folx unwilling to process or even comprehend their racial power and complicity in these oppressive systems, when our communities are in danger. We demand better for ourselves, our communities, our world(s).

It is from this demand that this collection emerges, and our critique is coming from a special place of care, responsibility, and concern for the profession, for the field, and more importantly, for our communities and each other. Building toward larger systemic change, these chapters, individually and collectively, are trying to share with you (us all, really) something very important: we must upend the relationship between library and information studies (LIS) and White Supremacy. There is no other way; this is not up for debate. There is no compromise. The profession has to *get to* race if long-standing, structured inequities are going to change.

We must return to the beginning, to demand that the humanity of BIPOC be centered, embraced, and loved, to decide what knowledge is, to envision what we want our libraries and archives to be, and to ask ourselves, what does it look like to NOT oppress another group of humans?[1] When we accept everyone's humanity and realize our responsibility toward one another, what kind of futures can we build together? Any futures we construct must take into account the experiences of all peoples, not just the most vocal, privileged, and visible. We need to remember that Critical Race Theory is a critique of a critique. Its very existence tells us that an intersectional perspective is necessary—otherwise, we are missing the point. As contributors Myrna E. Morales and Stacie Williams remind us, if we aren't centering low-income BIPOC's pain and struggle—and we would add, joy and pleasure—then we're doing it wrong, because systems of domination impact them the most.

Thus, in critiquing systems of repression, it is important to understand that the insights offered by Critical Race Theory (CRT) are more than an abstract framework of concepts and methodologies. As illustrated by the chapters in this collection, CRT can be and has been operationalized, and the authors locate CRT not as an ending but as a necessary, particular place of beginning. While CRT pushes to interrogate the relationship of race and power that underlies White Supremacy and how structures of domination (re)shape our teaching, informational spaces, recruitment and retention, collections, production of scholarship, and knowledge systems, as well as other areas and issues of LIS, CRT also holds space for BIPOC and their ways of being, thinking, and imagining that impact each other, our communities, and the field in sustaining, affirming, and loving ways.

As the chapters express, it is foundational to understanding the world and thus, by extension, the profession and its associated institutions, and how we move through

and against them to change the conditions of the dispossessed, marginalized, and subjugated. LIS, as the contributors to this volume have illustrated, can be a site where CRT grows. But we will need to be careful. As highlighted in the introduction, this framework has been activated in archives and library scholarship for almost fifteen years. However, just because it has been utilized does not mean it has evolved or has a frequent presence. In that way, as an intellectual movement, CRT (and any other critical theorization focused on race) has not been taken seriously in our field, which speaks to the inability and unwillingness of the discipline and profession to critically confront, analyze, and fight White Supremacy and racism.

These last pages put forward critical elements that—hopefully and lovingly—point us toward new liberated landscapes of community, being, and knowledge. Specifically, in the following sections we offer, as collectively and holistically informed by the chapters, two central ideas of a Critical Race Theory *of* library and information studies that attend to the relationship of race, power, and knowledge. From there, through notions of refusal, what the chapters presented, and boundary setting for liberation projects in LIS, we construct paths and visions for future worlds of LIS that demand radical care, community, and love, which is guided by the work of writer-activist adrienne maree brown and disability justice activist Leah Lakshmi Piepzna-Samarasinha.

Following from that, in the final section, we articulate future trajectories for Critical Race Theory, the collection, and LIS.

COLLECTIVELY TOWARD A CRITICAL RACE THEORY OF LIBRARY AND INFORMATION STUDIES

As one of the main purposes of this collection is to position CRT more centrally in LIS, here, we would like to offer collectively, as expressed by the chapters in this book, two core ideas that a Critical Race Theory *of* library and information studies framework must involve: a commitment to justice-focused efforts and to forward and center the experiences and knowledge of BIPOC as valued and essential. This particular articulation and the relationship between those two CRT elements and LIS are important to establish in order to attend to the specificity of LIS as an institution, one that is a racially dominant location of knowledge production, holding, and indexing, while claiming justice as a priority. This is necessary because although White Supremacy is predictable, it manifests contextually across social institutions, locations, borders, and time. Below, we extend and bring the chapters together around knowledge, power, information, and race, while offering insight into the process of

identifying and naming the problem, and then, following from that understanding, determining the action, with BIPOC knowledge informing the justice effort.

In this (re)imagining of a CRT of LIS, we imagine what LIS could be if it began with the foundational CRT principles of a commitment to social justice and a rooted centering that the experiences and knowledge of BIPOC are valid, vital, and life-giving. We want to expand on what Tiffany Loftin, the director of the NAACP Youth and College Division, called "an abundance agenda," or "freedom as a proactive frame of reference," on the *Brown Girls Guide to Politics* podcast (Gholar 2020), by which we understood Loftin to mean that we must reframe our fight as a struggle *for* rather than *against*, to prevent burnout. We can push for BIPOC knowledge without invalidating or rejecting other knowledge(s) or considering it less valuable in order to make our own knowledge more important. To do so would not only be using the master's tools (Lorde 2007), but also lead to fatigue in the long run. As we are committed to structurally transforming LIS to be more just, we must continue toward liberation for and with BIPOC by interrupting how White Supremacy continues to construct knowledge under the same guise as the law, "seen as neutral, objective, and apolitical," as noted in the introduction.

By validating what is and is not knowledge—through the scholarship LIS produces, collections we center and make space for, institutional arrangements, and classification systems—LIS plays a key role in (re)constructing whiteness, gender, and racial power. Because knowledge, as it exists in library and archival collections, is created predominantly by white, cisgendered, wealthy, nondisabled, heterosexual men, and in support of white hegemony, knowledge is considered objective, color evasive, and true. Any other ways of knowing are not valid knowledge and therefore do not belong in a library or archive. As both the contributions of Anastasia Chiu, Fobazi Ettarh, and Jennifer Ferretti, and Morales and Williams demonstrate, libraries have a long-rooted allegiance to White Supremacy, beyond collections. The chapters in this book go a long way toward deconstructing how dominant white racial knowledges have maintained their power and control in society and LIS (and the consequences of that), while also reclaiming the knowledges that we, as BIPOC, have had all along and which deserve to be valued and regarded as a vital, leading part of a movement toward social justice and the fundamental restructuring of power in LIS. Morales and Williams establish epistemic supremacy's chokehold in this country, stating, "It seeks to establish biased, racialized information as fact and gains legitimacy through widespread dissemination across all media platforms." This is a key idea—libraries and archives are used to legitimize harmful, racialized information as knowledge

(here we gain insight into how information institutions are actively constructing race) and disseminate said knowledge, while erasing other forms of knowledge, particularly those created by BIPOC.

The majority of information about BIPOC and other marginalized communities is from the dominant (read: white, cisgendered, heterosexual, nondisabled male, etc.) cultural perspective. Miranda Belarde-Lewis (Zuni/Tlingit) and Sarah Kostelecky (Zuni Pueblo) make this very point in their chapter:

Research by outsiders has resulted in the publication and dissemination of ancient sacred knowledge, esoteric traditions, and religious practices—without free, prior, and informed consent of Zunis. The information and knowledge collected was not the author's information to share or the readers' to know. In addition, subsequent publications build on this unethical work and continue to depict us only as historic people, ignoring our contemporary lives, which are a mix of our traditional culture and modern conveniences.

They make clear the danger and destruction in having Zuni stories told only by non-Zuni peoples, as do Sujei Lugo Vázquez; Shaundra Walker; and Torie Quiñonez, Lalitha Nataraj, and Antonia Olivas, with regard to other Black, Indigenous, and Latinx communities of color. Having someone else tell and hold your story allows them to direct the public narrative and results in stereotypes, myths, dehumanization, a shallower understanding of the story, and worse. It allows whiteness to dictate who BIPOC are allowed to be and justifies punishment when BIPOC do not fall into their neat, little categories. Vani Natarajan emphasizes this point through the lens of academic library collections when they state,

Deficit narratives get used to justify inequality and forced assimilation of students of color into dominant, white, class-privileged culture. They keep us from accessing knowledge about our communities and histories in our schools—all in the name of "helping" People of Color, even "saving" us from ourselves.

Not only are BIPOC perspectives continually, systematically erased, or positioned as less-than and needing to move toward whiteness, but our own knowledge is restricted from us. Harrison Inefuku, in particular, illustrates the dangers inherent in allowing the racist status quo of the scholarly communication system to continue as it is. Both he and Quiñonez, Nataraj, and Olivas introduce the term "apartheid of knowledge," gifted to us by Dolores Delgado Bernal and Octavio Villalpando (2002), to help demonstrate how Eurocentric knowledge is set in opposition to all other epistemological viewpoints. Libraries and archives, as well as the other social institutions they are connected to, will need to reckon with our role in upholding this intentional apartheid of knowledge.

In many of the chapters in the collection, the authors layer their analysis and arguments by combining several schools of thought that further advance their project's racial justice focus, thus engaging CRT's interdisciplinary approach (Matsuda et al. 1993; Yosso et al. 2009). Even the idea that knowledge can be interdisciplinary and intertwined is one that can be hard to express with intentionally exclusionary classification systems like the Library of Congress Subject Headings (LCSHs), as Chiu, Ettarh and Ferretti demonstrate with their examples of how difficult it can be to change headings that dehumanize whole groups of racialized, undocumented immigrant peoples. Our current classification systems have difficulty with nuance and complexity (Drabinski 2013). These systems deracialize and omit headings that allow BIPOC knowledge to be discoverable, which Inefuku affirms by pointing out that "Critical Race Theory" is not a LCSH. How will this book be classified by Library of Congress catalogers when the main heading it should be under does not even exist? What purpose does that flawed representation fulfill, and how does the absence of that descriptor contribute to the white-dominant racial hierarchy? The chapters by Belarde-Lewis and Kostelecky, Natarajan, and Quiñonez, Nataraj, and Olivas utilized distinct racialized expressions of Critical Race Theory—TribalCrit, Queer Critique of Color, and LatCrit—to attend to the specificity of racial domination experienced by Indigenous peoples and communities, queer communities of color, and Latinx peoples, in relation to the US government and libraries. How will folx interested in and who are part of these specific racialized communities discover their work if they don't already know it exists and are intentionally missing as part of White Supremacy's project to keep BIPOC knowledge out of white institutions? Considering the above questions together, we see the US nation-state, rooted in coloniality and White Supremacy, shape race, power, and knowledge in ways that socially reproduce hegemonic information classification and catalog systems.

Returning to collections, libraries and archives have been entrusted with the responsibility of upholding and maintaining dominant white racial knowledge narratives that overwhelming disempower communities of BIPOC and sustain racial subordination. Because that knowledge is seen as *neutral*, these institutions must necessarily be considered *neutral*, which then extends to workers in libraries and archives. Chiu, Ettarh, and Ferretti illuminate the circular reasoning this results in: "Because the written word is considered sacred, librarians who organize and bring together printed works are sacred by extension, and furthermore, any assumptions that they make about which materials are good for the library's community are seen to be true." If librarians and archivists are neutral and good, the continuation of that logic is that

what we select for the collections must also be neutral and good—concepts that have been synonymous with whiteness, as many of these chapters have shown. What we have also seen to be true is that library and archival collections are primarily filled with the work of white folx, men in particular, because that is the only knowledge considered to be valid, true, and of value. Library and archival collections have been employed, both historically and presently, to uphold whiteness, similarly to property laws, on which the US nation-state is founded. As explored by Chiu, Ettarh, and Ferretti, Natarajan, and Kafi Kumasi, Cheryl I. Harris's concept of whiteness as property is used to demonstrate the policing of library spaces, colleges, libraries and their collections, and K–12 schooling and higher education. Harris points out that "whiteness and property share a common premise—a conceptual nucleus—of a right to exclude" (1714). As Anne Cong-Huyen and Kush Patel note, these same conditions, operations, and mechanisms of whiteness (psychic and material) in libraries and archives have led to the exclusion of BIPOC from LIS as a profession and from the spaces themselves (Leung 2019). This sophisticated, purposeful omission and erasure of BIPOC is critical to further normalize and protect knowledge rooted in whiteness. Yet, locating and understanding this phenomenon in LIS provides possibilities for carving out meaningful, authentic space for knowledges from BIPOC communities.

One of the ways this book is attempting to intervene in these racist systems (the White Supremacy of it all) is by expanding what is considered knowledge and establishing the significance and worth of BIPOC knowledge and experiential knowledge, in particular. Natarajan; Quiñonez, Nataraj, and Olivas; Jennifer Brown, Nicholae Cline (Coharie), and Marisa Méndez-Brady; Kumasi; Cong-Huyen and Patel; and Rachel Winston all illustrate the collective power and courage of counterstorytelling, and Lugo Vázquez and Walker also add the additional element of revisionist history. As Cong-Huyen and Patel write, "In recounting these personal stories, we are not trying to elicit sympathy. Instead, we draw connections between the personal, the political, and the theoretical and ground them in the real and material, a prominent concern of CRT." BIPOC stories are necessary in the struggle for social justice. Developing new and more just systems requires understanding how the old systems (and current ones) harmed and marginalized entire populations. Experiential knowledge, which is excluded from the foundations of traditional education for not being scientific, objective, or data-driven, forms the backbone of this change. As the chapters in the collection demonstrate, (settler) colonialism and White Supremacy are pervasive, intentional, and predictable, and they manifest in particular forms on the ground and in communities. Because of this, it becomes critically important to not just grow

CRT in LIS, but to center and attend to the very real, precise difference(s) experienced by communities of color.

Using the tenets and methodologies of racism as ordinary, critique of liberalism, and action oriented toward social justice, Isabel Espinal, April Hathcock, and Maria Rios show the material effects of racism, challenge the dominant diversity initiative approaches, and put forward a concrete proposal that we believe should force upper-level administration to contend with, that *they must* contend with. Their intervention is radical and specific. In fact, through CRT storytelling, the authors already envision how it will play out and the necessary solidarity it will require. In Kimberlé Williams Crenshaw's (2011) article, "Twenty Years of Critical Race Theory: Looking Back to Move Forward," she directs us to consider revisiting the past to understand contemporary configurations of racial power and help imagine new directions and possibilities. Crenshaw argues that the "key to building a coherent counter-narrative about race in American society is gathering up and integrating energies that are locked behind disciplinary walls and colorblind traditions" (1349). Engaging Crenshaw's idea of "looking back," both Walker and Lugo Vázquez center and share the stories of Black, Indigenous, and Afro–Puerto Rican women librarians and educators to offer inspiration, as Walker puts it, "[to] provide an opportunity for collection development to become a subversive, political activity, one with potential to create a revisionist collective history, a counternarrative to the prevailing stories about Black people that exist in many academic library collections."

We must connect present-day conditions to the chapters by our contributors because their work accounts for those bodies on the ground—the ones that get up, the ones that do not. Their research, scholarship, pedagogy, work holds them, it *applies to them*. This work is asking this question: What abundant, emancipatory futures can happen when we, as the authors in this collection have done, unquestioningly and collectively affirm and establish BIPOC knowledge and wisdom as foundational to the social and racial justice we are trying to get to?

ABUNDANT LIBERATORY AND CARING RACIAL FUTURES

Critical Race Theory is a movement that flows from the intellectual to a practice that can transform. The chapters in this book offer a vision that pushes the profession in a particular CRT direction that evokes foundational change. As Espinal, Hathcock, and Rios write, "Knowledge production for collective liberatory practices has been percolating on the fringes," and we want to move it front and center. We understand

and believe that "every site of knowledge is also a site of liberation" (Lipsitz 2020); this collection holds that understanding close to its heart and spirit. How has the process in shaping this book transformed us, Jorge and Sofia? Being in community with each other, with the chapter authors, and with the ideas in this book revolutionized us, awakened and reawakened us. It helped us see and feel how we could, and why we should, value everyone's humanity, especially that of BIPOC (who have been denied too long), within our current systems and structures because we allowed ourselves to be held accountable by each other. We feel more hopeful, thoughtful, patient with each other, and impatient with the rest of LIS. This book helped to establish boundaries of what we will and won't do. We hope it offers ways to actualize and carry forward ideas, actions, and principles in our professional and academic spaces that we move through and against. We want you, your praxis, your library, and our profession to be changed by this book.

With this project, we, the editors, purposefully carved out and held space for Black, Indigenous, and People of Color working in LIS, who, even while enjoined in this collective effort, were actively fighting off erasure of themselves and the communities to which they are accountable. These pages are a testament to the continued strength, resilience, and magic BIPOC are able to manifest even while undergoing trauma, experiencing structural racism, grappling with the legacies of (settler) colonialism and White Supremacy, and managing regular life interruptions. We, as fellow People of Color, understand the complexity of these struggles and pushed ourselves to uphold a principle of radical care to ensure that our contributors felt validated, cared for, and fully seen. As the late, beloved Toni Morrison said in a speech at Portland State University in 1975, "The very serious function of racism…is distraction. It keeps you from doing your work. It keeps you explaining, over and over again, your reason for being" (Morrison 1975). Having experienced this for ourselves, we tried to build in time for the violent effects of racism, for us, and for our contributors.

For us as editors, knowing what was happening in the world meant that this project of justice had to incorporate the principle of radical care from the beginning. This was nonnegotiable. How can we envision justice for ourselves if we can't hold ourselves accountable to the same values and standards we are advocating for? We wanted the process for this book to model the future systems and structures that CRT demands we construct in the name of liberation. By building community with this book and holding space for the experiences and knowledges that our chapter authors were bringing, we yielded what power we had as editors to allow them to share their vulnerabilities and what sustained them. The counterstories that white people have denounced or

claimed were untrue were the truest stories in our eyes. These are the voices we bear witness to, that you are now bearing witness to. We challenged our chapter authors to claim their own empowerment, to use the language that was previously denied to us because of white racial domination. We assumed, and meaningfully held, the humanity of our chapter authors and ourselves. With that assumption and understanding, we were able to imagine what was possible for this project, without restraint.

We were inspired and moved by notions of refusal, thinking and feeling about our praxis, and how we might actualize CRT in our (institutional, professional, and personal) lives and realities, as well as in the communities we claim and to which we are accountable. We took our cues from Tuck and Yang (2018), and from here on, we refuse racial and social justice projects that "require us to prove humanity or worth[,]…appeal to the people who abuse us" (8), hoard power, employ only one way of doing things, force us to convince people, or even worse, convert people's thinking, accept "perfection" or "objectivity," or use a false sense of urgency to ignore the very real harm we could cause with our "solution" (Jones and Okun 2001). What will you discard from your practice or praxis? What no longer serves the communities you claim to support? What will you refuse to be complicit in?

With all that we refuse, we open up space for "collective liberatory practices" that align with CRT's goal of eliminating all forms of oppression through social justice action. While CRT gives us the tools to dismantle structures of White Supremacy, it also opens up pathways for us to move toward more racially just futures. CRT lends itself to a theoretical, speculative imagination, as many of the contributors in this work demonstrate. In particular, Natarajan's chapter advances a Queer Critique of Color to dream a world-building and meaning-making future that defies structures, boundaries, containment. Held in those pages are lessons on solidarity, taking up less space, belonging, and becoming. Kumasi's contribution shows us how fiction can expand our thinking around possible futures that allow Black youth to use their experiential knowledge to change the systems perpetuating violence against them for just existing. The book's collective mind created a whole host of ways to engage with and build justice-driven practices and systems.

We want to also take Gloria Ladson-Billings's following warning to heart, though she is specifically referring to the field of education, as we have already seen misuse and misunderstanding of CRT in LIS:

If we are serious about solving these problems…we have to be serious about intense study and careful rethinking of race and education. Adopting and adapting CRT as a framework for educational equity means that we will have to expose racism in education *and* propose

radical solutions for addressing it. We will have to take bold and sometimes unpopular positions…but I fear we may never assume the liminal position because of its dangers, its discomfort, and because we insist on thinking of ourselves as permanent residents in a *nice* field like education. (1998, 22)

LIS is in danger of falling into the same trap that Ladson-Billings describes, where vocational awe is holding us captive in White Supremacy's embrace. We have to recalibrate our understanding of the world and stop holding so tightly to the idea that our profession is nice, good, and neutral, as Lugo Vázquez and Cong-Huyen and Patel have pointed out. We have to stop causing harm through the privileged roles we hold in libraries and archives. Recognize where we have agency, where we have multiple, small powers in our proximity to the community. We must listen to Chiu, Ettarh, and Ferretti's demand "that libraries finally change, not only to meet the world that we currently live in but to meet the world that we are striving for." We can use interest convergence to push for the change we want to see—as Brown, Cline, and Méndez-Brady remind us, libraries and librarians, archives and archivists don't want to be seen as racist or bad. We can employ Morales and Williams's powerful new praxis to fight an equally powerful structure of domination: epistemic supremacy. To fundamentally change libraries, Morales and Williams show us that "transformative librarianship is a pathway that could allow us to fully lean into our purpose of transforming and upholding libraries as the cornerstone of democracy. But it can only be achieved by recognizing epistemic supremacy as a framework being used to dismantle working-class and poor communities of color. We need a commitment to dismantling that epistemic supremacy, and to challenging it and ourselves at every turn."

BIPOC are born racialized and have been pushing beyond the racial boundaries placed on us to envision who we could be. White people have had little practice thinking of themselves as racialized, even though they are. CRT demands that all of us, but especially white people, accept and understand that racialization and determine for ourselves how it will shape laws, institutions, and policies. Jonathan Metzl, in a conversation with the activist DeRay Mckesson on the podcast *Pod Save the People*, argues that white people need to (re)claim their whiteness and decide what they want it to be, how they want it to be defined (2019). Do you all want to be defined by White Supremacists and the so-called alt-right? Or, just as dangerous, by progressive left-liberal whiteness? Do you want to be defined as the people oppressing all other peoples? Or do you want to join BIPOC in "solidarity not charity" (Piepzna-Samarasinha 2018, 41), to move toward the justice we know can exist?

In the direction of justice, care, and community are two foundational elements of radical transformation that we believe are absolutely rooted in the very fabric of CRT, even though they are not explicitly outlined as tenets of the framework. To help us imagine liberatory racial futures full of caring and community, we extend Winston's framework's caring tenet that's grounded in a Black feminist ethic of caring, return to adrienne maree brown's *Emergent Strategy*, which begins with the assumption, "Existence is fractal—the health of the cell is the health of the species and the planet" (2017, 13), and engage the work of disability justice activist Leah Lakshmi Piepzna-Samarasinha. Both brown and Piepzna-Samarasinha employ intersectional, radical care as foundational to their work. All of our contributors demand and deserve a level of abundance and radical care with their chapters from you, the reader. By centering BIPOC counterstories and treating BIPOC knowledge and experience as vital and essential, they model the care, trust, and importance with which we must show BIPOC counterstories, knowledges, and experiences. As Cong-Huyen and Patel argue, "It's about making each other feel *cared for*, *seen*, and *heard*." Natarajan's use of abundance instead of capital when unpacking Yosso's framework makes space for all of humanity and brings us in community with one another. To engage with justice work requires radical care from all of us; it is what will sustain us in this long revolution. When care is central to the work, it allows space for healing, for growing. We provided some examples of what this can look like in real time, but will now explore some of the underlying principles.

"There is always enough time for the right work." (brown 2017, 41)

Radical care, to us, means assuming the humanity of the most marginalized folx, extending empathy for the violence and lack of care they often experience, and offering solidarity, patience, and gratitude for sharing space, time, and energy with us. To do that, you must build in time, energy, and the expectation that your first reaction of impatience, fear, or anger needs to be smothered and ignored or sat with and interrogated. The right work is having care for the people you are engaged with in your projects of justice. Ask them what they need from you to do their work. Make time to engage one-on-one and in whole-group settings.

"Small is good, small is all ... [and] what you pay attention to grows." (brown 2017, 41–42)

The small acts matter. How you get to a milestone, a goal, a dream matters more than getting there. Small-scale change leads to large-scale change. The big picture

will reflect what happens in smaller instances, so it is important to attend to those moments. Decide what you want to pay attention to, what you want to grow.

"Trust the People. (If you trust the people, they become trustworthy.)" (brown 2017, 42)

Our question here is, why wouldn't you trust the people? If you can't trust the people you are engaged in justice work with, why are you working with them? In some cases, of course, you can't always choose who you work with, but by extending your trust and vulnerability first, you empower others to do the same.

"Move at the speed of trust. Focus on critical connections more than critical mass—build the resilience by building the relationships." (brown 2017, 42)

In the types of movements and justice projects we are involved in, building the relationships are vital to the work itself. We cannot move forward without trust in each other and the rest of the community engaged in this work. Ask yourself how you can develop trust with others. Again, make time to do this essential work. If something goes wrong, think about your own actions first and where you might have made a misstep before jumping to defensiveness or blaming the other person or group.

"Networks for care by and for us." (Piepzna-Samarasinha 2018, 33)

We created the community we needed for the book, a network of care by and for us. We don't all have the same needs, but we know that we all have needs and we have to communicate what they are to each other. Many of the chapters illustrate the same desire for building networks of care and mentorship, in particular those of Quiñonez, Nataraj, and Olivas; Winston; and Natarajan.

"A model of solidarity not charity—of showing up for each other in mutual aid and respect." (Piepzna-Samarasinha 2018, 41)

Instead of imagining that those with less privilege need your help or charity, imagine that you need their help equally, if not more so. The answers to a truly just world lie with those most impacted and if we don't demonstrate solidarity with one another, we will never know those answers. Natarajan asks us to consider these profound questions: "What would it mean to hold open the possibility that for all of us, as People of Color, the ways we live, feel, and name our genders and sexualities might change, might grow, might dismantle normative structures? What languages (beyond the categories we are used to) would feel important to us in recognizing this? How could we be more generous with each other, by each admitting what we don't know?"

CLAIM SPACE FOR JOY

All projects for justice must claim space for joy. How will we sustain ourselves for the long freedom struggle ahead? Throughout the journey of this justice project, we tried to generate, touch, and build on moments of joy. As Piepzna-Samarasinha writes, "Dream ways to access care deeply, in a way where we are in control, joyful, building community, loved, giving, and receiving, that doesn't burn anyone out or abuse or underpay anyone in the process" (2018, 33). This is the hardest principle to achieve, and the one that requires the most imagination. But, in the pages that have come before, it has been realized. It has happened. How gorgeous, strong, and magnificent it is that we find joy when we are surrounded on all sides by people, places, and organizations that continually harm us.

As we move toward just landscapes, we believe deeply that something brought you to these voices and words; we *know* you found more than you were hoping for. As the ancestor Grace Lee Boggs said, "We have to change ourselves in order to change the world" (Lee 2014). This book is meant to give you a starting point or midpoint on your journey of transformation. It is meant to empower you to build a community that "engages these questions [we've raised throughout] collectively with a certain intention" (Crenshaw 2011, 1351).

It is necessary to listen to Black, Indigenous, and People of Color—*we* are the scholars of our own liberation. We invite you to reflect on and respond to all of the questions asked in this book, individually, collectively, and holistically, for further engagement, collusion, and coalitions. We hope the work pushes CRT deeper in LIS, constructs new, imaginative ways of being and doing, and changes how we understand the purpose and role of LIS. It has to; it must. Locating the work at a necessary point of redirection in LIS, one of our chapter contributors, Myrna Morales, said it best: "Everything we are offering in this collection together [has] to be the sharpest, precise-est intervention." Here in this specific moment, together with Anastasia Chiu, Fobazi M. Ettarh, Jennifer A. Ferretti, Myrna E. Morales, Stacie Williams, Jennifer Brown, Nicholae Cline, Marisa Méndez-Brady, Miranda Belarde-Lewis, Sarah R. Kostelecky, Vani Natarajan, Sujei Lugo Vázquez, Shaundra Walker, Harrison W. Inefuku, Isabel Espinal, April M. Hathcock, Maria Rios, Torie Quiñonez, Lalitha Nataraj, Antonia Olivas, Anne Cong-Huyen, Kush Patel, Rachel E. Winston, Kafi Kumasi, Todd Honma, Anthony Dunbar, and Tonia Sutherland, we believe it is.

TRAJECTORIES ON THE HORIZON

As this collection is one project in the direction of building just sites in LIS, we believe it is necessary to hold space for the absences and silences observed throughout the shaping of this book. This allows for possible new movements and paths to emerge and form. With the collection guiding us, we turn away from it and look toward the horizon to offer ideas, insights, and suggestions for future directions of Critical Race Theory in and of LIS.

One of the central aims of the collection is to structurally transform libraries by examining the consequences of White Supremacy in LIS through a CRT lens. Yet, notably missing from that sentence is a specific geographical location. In previous sections above, we state that White Supremacy is a force that is widespread and does not recognize borders. In other words, it is a global phenomenon, as are information institutions. Though this collection focused entirely on White Supremacy and colonialism in the US nation-state, we hope this focus prompts calls for contributions to further the Critical Race Theory projects in LIS transnationally.

A meaningful voice not in this collection is that of BIPOC faculty members who are currently teaching Critical Race Theory in LIS programs. Though this topic has been addressed elsewhere in recent LIS scholarship (Cooke and Sweeney 2017), given the professions' increased (often misguided) focus on diversity, equity, and inclusion—which we noted in the introduction—and the current geopolitical moment, a CRT approach in the LIS classroom undoubtedly presents challenges, movements, and transformations. But not only just for the faculty members, but for the learners in that space as well. Just as significantly, current or recent, BIPOC LIS student perspectives are importantly needed to contribute new, critical, attentive ideas and critiques of not only White Supremacy in LIS through a CRT lens, but also deeply rooted imaginaries of knowing, being, community, and lifeways beyond LIS as an institution, beyond the nation-state. Finally, this collection lacked the voice of library and archive workers who do the necessary day-to-day labor (e.g., processing and shelving the collections, cleaning the spaces, opening and closing buildings) that often gets erased but is central to the running of these institutions. How would our libraries and archives be improved by including these voices, particularly as many of them are BIPOC?

We hope that this collection points toward a generative conversation of further establishing a Critical Race Theory *of* library and information studies framework. Many of the authors—ourselves included—employ CRT from either law or education. This is not a limitation of the chapters or collection, but rather signals a need for a distinct, clearly

defined framing specific to LIS. We also understand, as the CRT legal scholar Devon W. Carbado (2011) expresses, that establishing boundaries can fracture movements and that that inclusion-exclusion process is perhaps in contradiction to the justice aims of CRT projects (1602–1607), and we know borders are always already political. Educational Critical Race Theorists Adrienne D. Dixson and Celia K. Rousseau Anderson (2017) suggest that setting boundaries also provides "a way to determine what might be left to do" (34). With that in mind, we hope future thinking and writing sets clear boundaries, while understanding that the core ideas in a CRT of LIS are shifting, developing, and understood as not final, not complete. In this way, a deeper, richer, and more complex framework might inform theory and practice, pushing our fields, profession, and institutions in a particular direction to understand and, ultimately, destroy White Supremacy. We invite collective meditations to further shape a CRT of LIS.

Thinking and dreaming toward, and through, where we hope the collection goes, we are pulled to appeal and direct the work to professional associations: the American Library Association, the Association of College and Research Libraries, and the Society of American Archivists. We are supposed to hope the collection makes its way to institutional diversity, equity, and inclusion committees or task forces, and moves in on LIS research and curriculum, and all levels of administration. Yet, we refuse that appeal and expectation.

It would bring us joy if BIPOC information workers committed to liberation engaged, debated, and assessed these ideas. We hope the work opens up new pathways of hope, imagination, and community, reshaping our relationships to the world, each other, and ourselves. The work, we hope, is always already in motion, and in the same moment, already where it needs to be, right here with you.

NOTE

1. As the central framework of this collection is Critical Race Theory (CRT)—which guides our approaches, understandings, and questions—it, in general, does not take up land and non–human being oppression; however, we believe it is necessary to attend to those relations in justice projects as we reimagine a new social order.

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