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TOWARD A TRANSDISCIPLINARY MODEL OF SOCIAL JUSTICE IN ACADEMIC
LIBRARIANSHIP: PROMOTING CRITICAL AWARENESS WITHIN
ADVOCATES AND PRIVILEGED ALLIES

A Dissertation Submitted to Molloy University
Education Department

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by

Judith L. Brink Drescher

Dr. Ryan Coughlan, Dissertation Supervisor

OCTOBER 2022

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2022



**MOLLOY
UNIVERSITY**

SCHOOL OF EDUCATION AND HUMAN SERVICES

The dissertation of **Judith Drescher** entitled: *Toward a Transdisciplinary Model of Social Justice in Academic Librarianship: Promoting Critical Awareness within Advocates and Privileged Allies*, in partial fulfillment of the requirements for the degree of Doctor of Education in the School of Education and Human Services has been read and approved by the Committee:

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Abstract

Academic libraries are largely comprised of White, middle-aged females, and as part of the overall diversity crisis within higher education, grapple with issues of racism, sexism, heterosexism, classism, and ableism. This mixed-methods study uses an original theoretical framework of critical transcendence, based on the philosophies of Carl Jung and Paulo Freire, to examine what triggers and/or preconditions lead some academic librarians to reflect upon and interrogate their worldview to become actively engaged as advocates and social justice allies (SJAs). An online survey was conducted that obtained data from a sample of 113 academic librarians regarding their interest and commitment toward advocating for social justice and found a significant positive correlation between social justice interest and social justice commitment. Qualitative and mixed analysis included a thematic review of several open-ended questions (OeQs) as well as interviews with six academic librarians who self-identified as SJAs in the quantitative phase. Collective themes emerging from the narratives indicated librarians believed it was a culmination of environment, education, and experience that led them to become SJAs. Strategies they found most impactful were directly engaging with marginalized and underrepresented groups, creating external pathways to success for students and staff, and forming alliances with like-minded allies. When applicable, narrative results were dovetailed with the OeQs to gain a holistic understanding of why academic librarians choose to advocate for social justice. Thus, by examining multiple aspects of the phenomenon, my work provides greater insight as to the motivational factors for social justice advocates and allies within academic libraries and beyond.

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Chapter 1: Introduction

Librarians from public, school media (K-12), and academic sectors have increasingly recognized the need to infuse social justice principles into library services (Rioux, 2010; Piazza et al., 2015; Gibson et al., 2017). Yet despite the integration of critical librarianship and critical information literacy practices into reference and instructional services, little progress has been made thus far (Lumley, 2019; Leung & López-McKnight, 2020; Seale, 2020; Tewell, 2020). Furthermore, many academic librarians believe that their leadership, as well as their professional bodies of representation, have not risen to the task of providing clear policies on avoiding bias or calling out the dominant narrative in matters of social justice. Authoritative organizations such as the Association of College and Research Libraries (ACRL), which is the American Library Association's (ALA) higher education division, have been largely ineffective in implementing clear standards for diversity and equity (Battista et al., 2015; Saunders, 2017). A notable example of the ACRL's reluctance to directly address systemic bias and oppression can be found within its flagship document, the *Framework for Information Literacy for Higher Education* (ACRL, 2016). In this chapter, I introduce key elements contributing to behavioral and systemic issues of inequity within academic libraries, beginning with demographics of the overall profession.

Librarian Demographics

The challenge in libraries implementing social justice practices lies first and foremost within their homogenous makeup. Historically and to the present day, library demographics remain overwhelmingly White and are largely comprised of middle-aged females. In an examination of the overall profession, the ALA conducted a study of over 37,000 librarians from all sectors in 2017; 87% identified as Caucasian and 81% female. Moreover, despite the high representation of females, an earlier ALA (2007) study that had similar gender demographics

reported disproportionate representation within higher-ranking positions, as males not only comprised 43% of directors but also reported receiving higher wages. Additionally, 59% of all ALA (2017) respondents fell between the range of 45 to 75+ years old; 23% were between 35 and 44, and only 18% were 34 or under. The study also examined ALA members by comparing percentages between 2014 and 2017, which included professional librarians as well as staff and leadership by race or family origin. The results indicated 87% identified as White in 2014 compared to 86% in 2017, with all other groups reporting < 5%. In 2017, Schoenfeld and Sweeney published a demographic report specifically on academic research libraries in the United States. The gender ratio was 61% female, 38% male, and 1% other/unreported. Regarding ethnicity, 71% identified as White, 8% Black, 8% Asian, 6% Hispanic, and 1% or less for mixed race or indigenous peoples.

Conversely, the population of students that academic librarians serve has become far more culturally and linguistically diverse (Lumley, 2019; Knoff & Hobscheid, 2021). The National Center for Education Statistics (NCES) examined undergraduate trends in ethnicity between 2009 and 2019 and found that while White and Black enrollment decreased by 22% and 17% respectively, Hispanic enrollment increased by 48% (NCES, 2021).

Cultural Competency

Due to their homogenous makeup, many academic librarians lack the cultural competency to fluidly interact with cultures or belief systems other than their own. As such, students that are non-White, from different cultures, or where English is not their first language encounter a myriad of cultural biases upon entering university (Arnold et al., 1997). For example, Knowlton (2005) posited the empirical content and subject taxonomy used in higher education is predisposed toward a male Eurocentric reader, which puts students from any other

category at a severe disadvantage. Furthermore, those same taxonomies are often not inclusive of female or non-heterosexual perspectives. Hathcock (2015) succinctly described the problem:

It is no secret that librarianship has traditionally been and continues to be a profession dominated by whiteness, which is a theoretical concept that can extend beyond the realities of racial privilege to a wide range of dominant ideologies based on gender identity, sexual orientation, class, and other categories. (para. 1)

Thus, historical precedence combined with the homogenous makeup of the profession has resulted in a structure of privilege and systemic bias. Furthermore, lack of cultural competency, combined with a strong desire to cling to the long-standing ALA tenet of content neutrality has left many academic librarians either reluctant or unable to incorporate critical theories into their reference practices and instructional pedagogies (Gibson et al., 2017).

Librarians and the Tenet of Neutrality

The propensity to champion neutrality in all forms has been a long-engrained practice within library culture. First, the concept of remaining ‘*viewpoint neutral*’ in matters of allowing public access to meeting and exhibit space was specifically addressed in the ALA’s *Library Bill of Rights* (ALA, 1996). In matters pertaining to collection organization, labels were also recommended to serve as ‘viewpoint-neutral directional aids’ as opposed to prejudicial labeling systems: “Labeling as an attempt to prejudice attitudes is a censor’s tool. The American Library Association opposes labeling as a means of predisposing people’s attitudes toward library resources” (ALA, 2015, para. 2). Conversely, when providing reference and instructional services, maintaining a position of ‘*content*’ neutrality has had a deleterious impact on supporting efforts of social justice. Initially, content neutrality was presented as an ALA core tenet, instructing librarians to provide information requested by patrons regardless of their

opinion on the subject matter. Over time, however, content neutrality has become synonymous with colorblindness. Gibson et al. (2017) noted: “Since the conception of the modern American public library, librarianship has struggled with consistently standing against racial injustice. Instead, libraries have clung to a color-blind philosophy of neutrality that has allowed for disengagement from communities of color” (p. 760). As a result, even the idea of social justice intervention has been a controversial and difficult shift across all sectors of librarianship. On the academic front, Saunders (2017) observed: “Some librarians suggest by intertwining information literacy and social justice, we are giving up our core values of neutrality and objectivity, while others have argued that we do not go far enough” (p. 56). Claiming an adherence to content neutrality is also frequently employed as a way for librarians to avoid becoming embroiled in or taking sides on culturally sensitive issues (Luke, 2012; Gibson et al., 2017; Tewell, 2018).

Critical librarianship and critical information literacy (CIL) ethically and morally challenge the legacy notion of content neutrality (Rioux, 2010; Dadlani, 2016; Saunders, 2017). Farkas stated: “One tenet of critical librarianship is that neutrality is not only unachievable, it is harmful to oppressed groups in our society” (p. 70). Additionally, librarians are infusing CIL—a librarian-centric combination of the educational frameworks of critical literacy and critical pedagogy—into their reference and instructional practices as a direct means to combat issues of neutrality. Therefore, as a somewhat unintuitive practice for many librarians to adopt or accept, professional development is required to understand not only social justice imperatives but also why it is necessary to intercede and act (Tewell, 2016). More importantly, librarians must also be willing to interrogate their own biases, expand their worldviews, and become more culturally competent and inclusive (Gregory & Higgins, 2013).

Lastly, it is important to note that the problem of whiteness and privilege is pervasive in not just libraries but also within all aspects of academia. Dewsbury et al. (2021) wrote:

There is a deep, historical relationship between institutions of higher education and the broader national power structures that generate socio-economic hierarchies in the United States. First, racism and its associated ideologies determined and still determine in many ways who gained access to colleges and universities both as students and members of the professoriate. Second, if and when access was granted, structural inequities continued to implicitly and explicitly act as barriers to socio-academic success. (p. 53)

While the remark was specifically directed toward faculty and their role in fostering inequitable practices, it nevertheless holds true within leadership across higher institutions of learning. Next, I introduce how these systemic issues, coupled with lack of cultural competency, have impacted academic libraries at meso and macro levels.

Meso: Leadership and Retention. Beyond an inability for librarians to culturally relate to a diverse student population, academic libraries have failed to attract, retain, or promote librarians of color; and despite a two-thirds majority of females, its leadership is disproportionately comprised of white males (DeLong, 2013; Alabi, 2018; Knoff & Hobscheid, 2021). Furthermore, the predominant white narrative extends even into Library and Information Science (LIS) degree programs (Jaeger et al., 2015; Leung & López-McKnight, 2020). As a place where the development of cultural competency should begin, not only are LIS pre-service programs largely devoid of any practices of critical pedagogy, they also do not offer courses nor fieldwork designed to prepare their students for the realities librarians will encounter in the workplace (Pawley, 2006). Thus, the problem is twofold. First, newly minted white librarians enter the profession without a proper understanding of the diverse academic landscape. As a

result, everything they had learned prepared them for students who are culturally like themselves. Second, students of color were even more at a disadvantage. While the LIS program likely placed strong emphasis on recruiting diverse candidates, the reality is there is far less strategic planning toward ensuring they are retained, supported, or able to complete their master's studies (Alabi, 2018). As such, once non-white graduates enter the field of librarianship, they are likely to find themselves in a non-inclusive hostile, work environment where promotional and leadership opportunities are scarce (St. Lifer & Nelson, 1997; Alabi, 2015a; 2015b).

Macro: ACRL Guidelines. Many academic librarians have suggested that the ACRL's flagship document, the *Framework for Information Literacy for Higher Education* (Framework) is deliberately vague regarding any language that would challenge the status quo of the dominant white narrative pervading academia (Battista et al., 2015; Seale, 2016; Gregory & Higgins, 2017). In 2000, the ACRL introduced its *Competency Standards for Higher Education* (Standards), which upheld principles of community engagement and information literacy as a human right. That said, the Standards did not engage on any level regarding matters of equity or social justice (Battista et al., 2015). Ultimately, the Framework replaced the Standards in 2016 and was intended to embody core interconnected concepts of information, research, and scholarship that could be implemented with flexibility (Seale, 2016). The Framework in its final form was approximately 20 pages in length plus appendices. It is comprised of six standards or 'frames', each representing a core standard of information literacy (ACRL, 2016).

Two years before the Framework's final release, the taskforce assigned to the project began issuing early drafts to the community. At a minimum, academic librarians expected that the new Framework would address social justice shortfalls known within the Standards. Instead,

they found it to be nearly as lacking as the original. As a result, a group of academic librarians distributed a community petition expressing these concerns, which stated in part:

We are concerned that the new [Framework] does little to incorporate and explicitly articulate important critical habits of mind of information literacy development such as civic engagement and addressing social justice issues...Emphasizing social inclusion; cultural, historical, and socioeconomic contexts; access issues; critical awareness of the mechanisms of establishing authority, including academic authority; and civic and community engagement would strengthen the Framework. Furthermore, it would recognize the growing community of librarians committed to social justice and civic engagement. (Baer et al., 2014)

What is most remarkable is that in earlier drafts, the taskforce crafted and ultimately discarded a social justice frame titled *Information as a Human Right*. The official reasoning stated components of social justice existed in other areas of the document and therefore did not need to be included as a separate frame (Saunders, 2017). Unofficially, however, taskforce member Troy Swanson later acknowledged that *Information as a Human Right* was eliminated from the Framework, not only because the committee felt social justice did not constitute a threshold concept but also because they feared it would stand as a values statement and thereby, become politically problematic (Swanson, 2014). Thus, while the Framework includes language acknowledging different types of authority and the probative nature of research and scholarship, it nevertheless maintains a position of universal neutrality that avoids any mention of existing white power structures, inequities, or call for civic engagement (Battista et al., 2015).

The Need for Social Justice Allies (SJAs)

Given all that I have presented thus far, it is clear the field of academic librarianship is in dire need of those willing to actively engage in social and institutional reform. Within this overwhelmingly white majority that defines our profession, there must be those willing to stand up to authoritarian practices, policies, and laws that serve the dominant class while undermining the rights of others. Although there was an abundance of literature describing multiple types and levels of advocacy, the emphasis of my study was understanding why academic librarians of privilege choose to become SJAs. Agosto (2014) defined SJAs as “being a member of the dominant or majority group who works to end oppression and as an advocate with and for the oppressed” (para. 2). Goodman (2011) expanded upon this definition, stating:

Allies are people with a genuine desire to create justice. They are individuals from a privileged group who make intentional choices to support or work for the rights of those from the oppressed group. They are committed to eliminating a form of oppression from which they benefit. Allies are not just acting for others, but for themselves as well. They recognize that social justice is about their own liberation and humanity, not solely about the liberation of people from the subordinated group. Allies act from their own values, not for the approval of the members of the oppressed group. (p. 157)

Therefore, it is by virtue of such privilege—be it by race, gender, culture, or socioeconomic standing—that SJAs are uniquely positioned to advocate for the rights of historically underrepresented groups. That said, because persons of privilege often do not consider themselves to be advantaged or lack the cultural competency to understand societal inequities, they can also be the most challenging constituency to engage in social justice work.

Within this chapter, I have articulated reasons why SJAs are necessary within academic libraries as well as described the challenges that exist. The dominant narrative, content neutrality, and the homogeneous makeup of the profession are all significant obstacles. Nevertheless, there are librarians in the field today who are SJAs and are deeply engaged in reform activities. My specific area of interest was examining what served as triggers and/or preconditions that led these academic librarians to reflect upon and interrogate their privileged worldview. What caused these SJAs to become actively engaged in bringing about social and institutional reform? If we could better understand an SJA's motivation, it would not only provide a path toward attracting more allies within our profession but also be beneficial within academia and society.

Problem Statement

As stated in the introduction, demographic data from ALA (2017) and Schoenfeld and Sweeney (2017) demonstrated a high level of homogeneity within academic libraries, while other literature pointed to gender, race, and salary imbalances at multiple levels (Pawley, 2006; ALA, 2007; DeLong, 2013; Alabi, 2018; Depkin et al., 2020; Knoff & Hobscheid, 2021). As to what that might portend for the profession, McKenzie (2019) clarifies:

The ALA has failed for years to address systemic racism and will lose members in the future as a result. Our field is so white, and though we've been talking about diversity and inclusion for 40 years, no one really wants to deal with it. (p. 5)

The problem, however, goes well beyond librarians serving a diverse body of students and gender disparity, as current practices within academic libraries also fail in attracting, retaining, or promoting librarians of color (Kendrick & Damasco, 2019; Sanchez-Rodriguez, 2021).

Regardless of rank or seniority within the profession, many librarians—mostly White—do not realize they hold a privileged status that may enable them to become strong and influential

SJAs. As such, critical librarianship, critical information literacy (CIL), as well as a movement surrounding diversity, equity, and inclusion (DEI) have become expanding areas of interest and exploration within librarianship, educational pedagogy, and academic leadership (Pawley, 2006; Ortega & Ramos, 2012; Semenza et al., 2017; Beilin, 2018; Styslinger et al., 2019; Sanchez-Rodriguez, 2021). Saunders (2017) noted that “while most of the discussion of information literacy...takes place within the context of public libraries, much of the discussion of critical information literacy and critical pedagogy is taking place within the context of academia” (p. 69). Albeit well intentioned, many of these discussions remain academic and do not lead to any meaningful or sustainable change for students or librarians from historically underrepresented groups (Leung & López-McKnight, 2020; Seale, 2020; Tewel, 2020).

While it is true many academic librarians of privilege have taken up the mantle of social justice advocacy to become SJAs, studies have shown that the majority are either unable or unwilling to make this transformative leap (Rioux, 2010; Luke, 2012; Gregory & Higgins, 2013; Oliphant, 2015; Dadlani, 2016; Saunders, 2017). Instead, many hold on to outdated tenets of librarianship such as content neutrality or do not have a full recognition of their own inherent biases or the systemic issues at play. As a result, many librarians have simply chosen to turn a blind eye and have avoided confronting issues of diversity altogether (Curry, 2005; Shachaf et al., 2008). Given the inequities on all fronts, Albuero et al., (2020) summed up the problem:

Academic and research libraries have made many efforts to diversify their workforces; however, today the profession remains largely homogenous. We recognize that diversification cannot be achieved without creating inclusive and more equitable workspaces and workplaces. This requires rethinking our assumptions and behaviors as individuals and as a profession, questioning entrenched structures that maintain the status

quo, and developing practices that keep these critical questions in the forefront as we do the difficult work of redefining our infrastructure in order to create equitable and socially just workplaces. (p. 85)

Thus, there is a need on multiple fronts to expand the pool of SJAs within academic librarianship. The problem therein, is that any change in opinion, support, or action—let alone a significant movement from current practice in such a systemically biased environment—is reflective of not only a paradigm change but also a power shift. Furthermore, it is a threatening and isolating proposition for librarians that choose to become SJAs if they do not have the support of their white peers or administration. The theoretical framework that I present next is intended to identify a roadmap in which such a transformational shift might be feasible.

Theoretical Framework

For this study, I introduced an original framework of critical transcendence. Based upon Carl Jung's transcendent function and Paulo Freire's critical consciousness (Jung, 2017; Freire, 2000), critical transcendence applies a transdisciplinary construct to human intellectual awareness. Slatin et al., (1974) defined *transdisciplinary* as "a shared conceptual framework, drawing together discipline-specific theories, concepts, and approaches to solve a common problem" (p. 62). By applying this approach, critical transcendence builds upon the major themes of Freire and Jung by employing a lens of psychosocial political identity, which factors in the societal and psychological ingredients necessary for sustained and transformative growth.

Critical transcendence utilized a transdisciplinary approach by incorporating research specifically targeted toward social justice reform from a variety of perspectives, including psychology, sociology, social work, political science, education, philosophy, religion, LIS, and business. The aim of critical transcendence was to equip individuals open to change with a

staged approach to explore deeper levels of awareness and identity, so that they may reflect upon their own behavior at inter and intrapersonal levels. Goodman (2011) stated, “People from privileged groups tend to have little awareness of their own dominant identity, of the privileges it affords them, of the oppression suffered by the corresponding disadvantaged group, and of how they perpetuate it” (p. 22). While I interchangeably use terms such as *disadvantaged*, *marginalized*, *underrepresented*, and *disenfranchised* throughout, my aim was to identify those who are not within the privileged SJA majority by virtue of their race, gender, sexual orientation, etc. Thus, while no single term is ideal, my intent was not to limit the framework to a particular social cause. Indeed, the critical transcendence framework (CTFW) sought to provide a holistic approach, which would offer a transformative pathway in the development of SJAs within academic librarianship and beyond.

Purpose of the Study

The purpose of this mixed methods study was to examine what served as triggers and/or preconditions that led academic librarians to reflect upon and interrogate their worldview, so that they may become more actively engaged as advocates and SJAs. Without such reflection, persons of privilege are more likely to be immune to, unconcerned with, or unaware of any power dynamics that lead to societal inequities such as racism, discrimination, and socioeconomic disparity (Adams et al., 2018). As described previously, persons of privilege are allies that have chosen to advocate for social justice and are identified as SJAs. Goodman (2011) stated: “Enlisting the power of privilege in the service of equality can be a powerful disruption of the status quo. Done effectively, with humility and honest self-reflection, people from privileged groups can have a constructive role to play in fostering social change” (p. 106). In sum, academic librarians who are actively engaged as SJAs play an important role in enacting

equitable reform within our profession, as they are already members of the dominant group and operate from within a sphere of privilege. Lastly, any exploration into such a behavioral shift could also be useful. For example, identifying and understanding patterns that informed this type of transformational awakening could be beneficial in increasing future ranks of SJAs within academic librarianship as well as other disciplines. Therefore, it was important to gain a thorough holistic understanding of the journey that led academic librarians to become SJAs. If we can hear their stories and identify common themes, it could offer a way for more librarians to become actively engaged in social justice within their professional and personal lives.

Significance of the Study

While much has been written about transformational behavior from an oppressed lens across multiple disciplines, understanding what factors influence SJAs to actively advocate could help advance the needs of historically underrepresented populations within academic libraries (e.g., disadvantaged students or peers). As described in the introduction, the demographics within academic libraries are overwhelmingly white, whereas the student population has become increasingly diverse. We have done our students a disservice by setting an expectation for them to conform to the dominant narrative, which is often very different from their cultural origins and identities. My study first surveyed academic librarians and explored social justice advocacy from a privileged and non-privileged perspective. Next, via first-hand accounts, I sought to not only understand how privileged academic librarians became SJAs but also why they chose to champion reform initiatives. Beyond any student impact, my study also explored if SJAs ultimately extended their advocacy to include their marginalized colleagues, who are often subjected to microaggressions as well as passed over for opportunities of advancement within their own scholarship or career (Alabi, 2018; Leung & López-McKnight, 2020).

Role of the Researcher

Something else I found of significance was the transdisciplinary approach I employed, which I believe was tied to professional expertise I held as an academic librarian. Librarians from all sectors are highly trained in identifying credible sources; many are subject specialists with advanced degrees. That said, most librarians enjoy a research challenge and pride themselves on their ability to provide search strategies for virtually any subject, often with little knowledge of the topic at hand. In short, academic librarians are transdisciplinary by craft. Therefore, from a research perspective, ‘Jack of all trades, master of none’ is in essence a librarian’s daily charge when assisting students, faculty, friends, or family in developing effective keyword phrases and search filters when seeking information. As such, I believe it was this highly honed skillset of broadly searching and paring down that is unique to librarians, which, at least in my case, informed the transdisciplinary underpinning of the CTFW.

A related observation of significance is that the topic of social justice is also transdisciplinary in nature, as research in this area has been conducted for years across most major fields of study. The convergence of social justice interest became evident to me as I began my own research. I realized that, while various theories might be intended to support the body of knowledge within a specific discipline (e.g., social work, education, or psychology), the goal of achieving equitable outcomes were typically the same. To illustrate this phenomenon, I included in Appendix A two tables reflecting my preliminary taxonomy of transdisciplinary research. In typical librarian fashion, I started broadly, then began to pare down, which resulted in a categorization of research articles by major discipline (Appendix A: Table 1). Next, as I began building the CTFW, I found it helpful to break out empirical literature from the theoretical and organize it by theme. My efforts revealed that, although the philosophies of Freire and Jung were

widely applied across disciplines, they had never appeared together in the same study (Appendix A: Table 2). Thus, the exercise of creating a taxonomy enabled me to gain a better sense of the context in which critical consciousness, transcendence, sociopolitical identity, social justice, advocacy, allies, and librarianship were applied and measured in a transdisciplinary way. I also believe that as an academic librarian, my strategy of examining the subject-matter so broadly allowed me to realize the Freire/Jung connection (or lack thereof) in the first place. Indeed, that I have come to these conclusions as someone outside of any particular field of expertise represented a key aspect of the originality of my research.

Since I described my professional expertise as pivotal for creating the framework, I now further expand upon the development of critical transcendence by adding my experience as an individual. I have been an academic librarian for over 15 years and have worked in various areas of the profession including reference, instruction, government documents, serials, electronic resources, and web design. As of this writing, I serve as Molloy University's library director, a small liberal arts institution on Long Island. Much of what has shaped my attitudes in life occurred due to my late start in higher education. I did not attend my first college class until the age of 43, but within a span of 5 years, I earned a BA in Psychology, an MS in Library and Information Science and an MBA in Leadership and Management. Prior to that, most of my career was spent working in corporate America, where beginning in the early 2000s I became utterly disheartened with its declining ethics. It was during those years in business I also began administering the Myers-Briggs Type Indicator (MBTI), and today hold its highest level of certification as a Master Practitioner, which took three years to achieve. The MBTI is based on Carl Jung's type theory (Myers et al., 1998). While the assessment does an excellent job of classifying preferences and illuminating differences between types, the MBTI falls short of being

a catalyst for meaningful and permanent change. Conversely, Jung's theory of transcendence has a much fuller realization regarding the transition process. The designers of the MBTI, however, chose to ignore the aspect of transformation, as it could not be realistically compartmentalized and packaged within a commercial instrument (Myers, 2019).

When I began my doctoral studies in social justice, I learned of the educational pedagogy of Paulo Freire and noted how aligned Jung and Freire were in perpetuating human intellectual growth. Moreover, I became keenly aware of my own status of privilege. In other words, I was attuned to not only the homogenous make-up of the library profession but also the pervasive white dominant narrative in academia. Thus, I realized the current state of academic librarianship was an extremely restrictive environment for anyone who is not white, Christian, heterosexual, or where English is not their first language. Specifically, I noted that librarians not only hold a strong desire to maintain content neutrality but also, many had little understanding of the potential harm that approach could inflict. In short, I reasoned that in these times of extreme polarization, academic librarians were doing a disservice to underrepresented groups with whom they work and serve. It was then that I made the connection between the power of transcendence and how it could positively impact library services and the profession, which ultimately became the focus of my study. Thus, my epistemology is that of an insider, as I am a member of the population I have chosen to study and have intimate knowledge of their practices and philosophies. Given that my positionality as a white female is consistent with most academic librarians, however, I needed to be mindful that my identity might influence my ability to collect and analyze data with a high level of objectivity.

Conclusion

Many academic librarians, including seasoned professionals and their leadership, do not have a clear understanding of social justice or existing power structures. Therefore, engaging librarians as SJAs is critical toward achieving equitable outcomes with marginalized students, colleagues, and peers. The problem, however, extended beyond reference, instruction, and relationships, and included matters of pre- and post-service education, retention strategies, and socially just leadership practices. For those reasons, a targeted and sustained effort is required to educate librarians in recognizing their own biases and privilege. In other words, it is imperative for academic librarians to become more culturally competent in their leadership and inclusion strategies so that peers and students from diverse points of origin can excel and succeed in their professional and academic goals.

I have organized the remainder of this dissertation into a series of chapters, references, and appendices. Chapter 2 begins by introducing theories of Carl Jung and Paulo Freire, followed by the sociopolitical transdisciplinary bridge that ultimately linked them together to form the basis of the CTFW. Chapter 3 reviews related literature and defines key terminology related to social justice, allies, and advocacy. While the literature review is also representative of a transdisciplinary exploration, there is an emphasis upon social justice inequities within academic libraries that included any moral implications. Chapter 4 introduces the methods I used within my mixed design. It is here that my approach, research questions, population, sample, as well as data collection and analysis procedures are described in depth. Chapter 5 presents quantitative and qualitative results, and Chapter 6 summarizes key findings and discusses implications and limitations of the study.

Chapter 2: Theoretical Framework

The purpose of this chapter was to introduce my original framework of critical transcendence and its application toward the development of SJAs in academic libraries. Based on Carl Jung's transcendent function and Paulo Freire's critical consciousness (Jung, 2017; Freire, 2000), I explored major themes between the two theorists by utilizing a lens of psychosocial political identity, which factored in the societal and psychological ingredients necessary for sustained and transformative growth. Upon cursory examination, from a theoretical perspective, Carl Jung and Paulo Freire appeared to have little in common. That said, their philosophies on sociopolitical culture, societal myths, and the belief that individual reflection led to an improved state of humanity were remarkably aligned (Alschuler, 2007).

Jung and Freire are both described as pioneers in their respective areas, with the former grounded in analytical and religious psychology and the latter in sociological and educational pedagogy. Each was well educated and had a strong religious upbringing but was vehemently opposed to pushing a White, Western, and Christian doctrine upon other cultures, which included their own. Jung and Freire also bore witness to horrific acts perpetrated by their countrymen while society turned a blind eye or was complicit in the action. Moreover, each cited dangerous flaws in the capitalist groupthink of Western culture as well as the indiscriminate and often devastating use of technology (Jung, 1964; Freire, 2000; Pietikainen, 2001; Godfrey et al., 2019; Myers, 2019). Lastly, both assiduously believed in individual freedom and well-being as well as the enduring power of hope contained within the human spirit—elements they suggested could neither be nurtured nor prevail in a cultural environment of one-sided perspectives, societal polarization, and oppression (Miller, 2004; Freire, 2014; Myers, 2017; Jung, 2017).

During their lifetimes, Jung and Freire were each considered highly controversial. At best, they held a tenuous relationship with their peers, as many contemporaries viewed their spiritually based philosophies as radical, fanciful, naïve, and/or lacking in empirical evidence (Wehr, 1987; Freire, 1998; Pietikainen, 2001; Miller, 2004; Baitenova & Demeuova, 2015). While today there are still dissenting views, both theorists are largely considered to be groundbreaking humanists well ahead of their time. In short, despite the contentious nature of their theories, Jung and Freire ultimately achieved major crossovers into one another's disciplines and beyond. As a result, numerous scholars have adopted and applied Jung and Freire's ontological constructs toward addressing or explaining a plethora of societal issues.

In matters of reform, theories of transcendence (Jung) and conscientização or critical consciousness (Freire) have proven particularly relevant within the field of social justice toward understanding and bridging societal inequities (Wink & Helson, 1997; Mustakova-Possardt, 1998; Watts et al., 1999; Solomon, 2002; Miller, 2004; Capper et al., 2006; Diemer et al., 2015; Landreman et al., 2007; De Shong Meador et al., 2010; Dunlap, 2011; Fawkes, 2016; Gaztambide, 2017; Hughes, 2018; Jemal, 2018; Wang, 2019). Thus, there was a substantial body of literature tying the works of Jung or Freire with positive societal outcomes within the fields of psychology, sociology, social work, theology, education, political science, and beyond. That said, apart from Lawrence Alschuler (2007)—an expert on Latin American politics and a Jungian scholar who offered a combined theory of *liberated consciousness*—there did not seem to be any connection explicitly drawn between Jung and Freire within the social sciences. Therefore, my framework of critical transcendence was considered unique, as it was representative of the constructs of Jung, Freire, as well as connections made by Alschuler (Figure 2.1).

Figure 2.1

Critical Transcendence Framework



To elucidate the origins of critical transcendence, I first explored Carl Jung and Paulo Freire’s backgrounds as well as their respective theories of transcendence and critical consciousness. Next, I provided an examination of their overarching themes and how they underpin the CTFW.

Carl Gustav Jung (1875-1961)

Carl Jung was a Swiss psychiatrist arguably considered to be the father of modern analytical psychology. The son of a Protestant minister, Jung’s faith and religion served as the basis of his ontological philosophy. Shortly after receiving his medical degree in 1902, Jung began exploring the notion of *collective unconscious*, which represented a suppressed region of an ancient ancestral psyche that could awaken unbidden or manifest itself in dreams to guide (or remind) an individual of their truer self and ethical values (Jung, 2018). While Sigmund Freud positioned the unconscious as a repository of early life events and traumas that could be therapeutically resurrected and useful in treating patients, Jung believed the unconscious played a far larger role toward achieving psychological well-being (Miller, 2004). Samuels et al., (1986) clarified, “by connecting an unconscious product to the past, its present value to the individual may be lost...Jung was more interested in where a person’s life was leading him, rather than the supposed causes of his situation. His was a teleological point of view” (p.127).

Jung posited that collective unconscious—also coined the objective psyche—was neither shaped by a conscious experience of the ego nor merely a container of unwanted thoughts. Rather, it was

informed by a combination of instinct, repressed memories, and underlying spirituality shared by all of humanity. (Moreno, 1967; Harbeck, 2001; Pietikainen, 2001, Miller, 2004; Myers, 2019).

To symbolically illustrate collective unconscious, Jung developed a model of *archetypes*, which Myers (2019) described as:

deep instinctive patterns within the collective unconscious part of the psyche. They can appear at the surface in the form of behaviors or thoughts that are associated with common images or characters—such as a father, mother, or hero. When an unconscious archetype is activated, we instinctively react in a fatherly, motherly, or heroic way. (p. 22)

Jung posited that archetypes are inherited, regardless of gender, culture, or ethnicity. Although this implied a shared universal human experience, Jung argued base instinct did not represent a juxtaposition to any moral elements of his theory: “The spiritual appears in the psyche also as an instinct, indeed as a real passion, ‘a consuming fire’, as Nietzsche once expressed it” (Jung, 2014: Vol 8, 1948, p. 58). Moreno (1967) concurred that instinctual and moral elements may coexist as forms of psychic energy. He also warned they can at times manifest themselves as disturbing psychological opposites, particularly if a situation arose that pitted a person’s most base instincts against their archetypical moral conscience. Jung wrote that without reconciliation of the unconscious’ unfiltered messaging and the conscious mind, the shadow side of archetypes could be highly disturbing individually and collectively but would be tempered once a balanced sense of moral awareness was achieved (Jung, 1964; Samuels, 1985; Beebe, 2016).

The Theory of Individuation and the Transcendent Function

Jung began establishing the concepts of archetypes, collective unconscious, and transcendence between 1913 and 1918. He wrote an essay in 1916 titled *The Transcendent*

Function, which not only introduced his core theory of individuation as a path to psychological growth but was also likely derived from his own personal journey. Miller (2004) noted,

Given that the transcendent function is a bridge between the conscious and unconscious, it should come as no surprise that Jung wrote “The Transcendent Function” in 1916 when he was himself actively engaging in making such a connection. After his break with Freud in or around 1912, Jung went through several years of what he himself called “a period of uncertainty.” (p. 9)

Remarkably, the manuscript was not discovered until 40 years later, when students at the C. G. Jung institute in Zurich found it in a drawer; as such, it remained unpublished until 1957. In 1958, only a few years before his death, Jung revised *The Transcendent Function* for inclusion in his multi-volume *Collected Works* that was later released in 1960 (Miller, 2004).

Jung is most widely known for his book *Psychological Types*, which was first published in 1921. It was Jung’s intention to write a book for the common man, thus further differentiating himself from the scientific and secular theories of Sigmund Freud and Alfred Adler (Jung, 2017). Indeed, Jung’s primary goal was to introduce a model of psychological types in a way that laymen could understand and, by doing so, duly warn society of the insidious nature of one-sidedness: “A *conscious* capacity for one-sidedness is a sign of the highest culture, but *involuntary* one-sidedness, i.e., the inability to be anything but one-sided, is a sign of barbarism” (Jung, 2017, p. 193, original italics). Jung posited that maintaining such a restricted worldview or *weltanschauung* resulted in the development of emotional *complexes*, a culmination of an untamed mind that projected its own myths and biases upon others to cling to and ultimately justify a perceived social reality (De Shong Meador et al., 2010).

Contrary to his intent, *Psychological Types*—which was in excess of 700 pages—proved to be a staggeringly difficult read. In fact, with the notable exception of Katharine Briggs of the Myers Briggs Type Indicator (MBTI) fame, most laymen were unable to reconcile Jung’s often contradicting terminology and mystical alchemic inferences (Miller, 2004; Jung & Schmid-Guisan 2015; Emre, 2018; Myers, 2019). It is also likely Jung had some sense of the esoteric nature of his work, as he later confided in a letter, “Our time suffers like none other before it from a deplorably one-sided differentiation about which I have written a thick—and let me tell you in confidence—difficult book, beware!” (Jung, 1932, p. 89). Therefore, in full acknowledgment of the dense nature of Jung’s work, I have presented concepts related to the CTFW and introduced detail only as necessary.

Typology and the Unconscious

In *Psychological Types*, Jung presented a model of conscious attitudes and functions that subliminally interacted with unconscious archetypes. *Attitudes of Consciousness* were represented in opposing pairs of *introversion* versus *extraversion* and related to a preference towards an inner or outer world. In Jung’s model, each served as an indicator as to which way conscious energies flowed. Next, Jung paired the four *Functions of Consciousness* together also as opposites: *sensation* versus *intuition* and *thinking* versus *feeling*. The former determined how individuals processed information and the latter how they formulated decisions based on that information. While Jung posited that attitudes and functions of consciousness were likely inherent, he suggested that a realization of one-sidedness provided a greater understanding of self as well as opened the door to archetypal wisdom, which ultimately led to a cogent awareness of ingrained biases and societal influences (Jung, 2017).

Tension of Opposites

Jung's theory regarding the three aforementioned dichotomies was that each pair held a dominant preference within an individual and that the inferior preference may lie dormant within the unconscious. Jung suggested opposite and less dominant preferences remained inaccessible if not consciously activated—hence one-sidedness—which he attributed as being a major factor in individual complexes and, by extension, societal woes:

the tendency to separate opposites as much as possible...is absolutely necessary for clarity of consciousness...but when the separation is carried so far that the complementary opposite is lost sight of, and...the evil of the good...is no longer seen, the result is one-sidedness. (Jung, 2014: Vol. 14, 1955-56, p. 333)

By evil of the good, Jung inferred anything viewed from an extremist perspective, no matter how well intentioned, would ultimately become warped and projected upon others: “the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else” (Jung, 2014: Vol. 10, 1957, p. 299). Jung posited correcting one-sidedness was achieved by holding a tension of opposites (i.e., a conscious balance between two extremes). He deliberately used the word tension to acknowledge an appropriate state of psychological discomfort—neither side can nor should win over the other—but once reconciled, a new “unifying function transcends [forming] the middle ground on which the opposites can be united” (Jung, 2017, p. 439). Thus, as one began work toward maintaining a tension of opposites, the transcendent function would serve as the mediator (Miller, 2004). Lastly, while Jung's focus was on individuals, he believed social conflict was directly related to the ‘type problem’ of one-sidedness, which makes it particularly relevant to SJAs and the current state of societal polarization (Myers, 2019, 2020).

The Transcendent Function and Individuation

Myers (2019) described Jung's transcendent function as a peace process intended to reconcile the conscious and unconscious mind by maintaining a tension of opposites. To illustrate the various stages of individuation, Myers pointed to alchemic metaphors that Jung used in his later writings from the 1930s onward, such as the image of a caduceus and the precept of the Axiom of Maria. Both concepts are later described in further detail in context with Freire and the CTFW. The Axiom of Maria—one becomes two, two becomes three, and out of third comes the one of the fourth—depicts evolutionary stages of what Jung described as a becoming and is remarkably aligned with Freire's stages of conscientization. Jung utilizes the caduceus to represent the horizontal and vertical “shuttling to and fro” of reconciling opposites, which is what Jung believed the transcendent function facilitated (Miller, 2004, p. 28). Thus, both the caduceus and the Axiom of Maria are intended to illustrate the path toward correcting one-sidedness (Fawkes, 2016).

The Process of Becoming

That said, due to the arduous and prolonged level of introspection required, Jung believed that individuation (i.e., transcendence), was not achievable for everyone and could be impeded by a lack of intelligence or inertia, among other factors. “Even if there is sufficient intelligence to understand the [individuation] procedure, there may be a lack of courage and self-confidence, or one is too lazy, mentally and morally, or too cowardly, to make an effort” (Jung 2014: Vol. 8, 1957, p. 91). Jung posited, however, that if obtained, individuation would not replace something old with something new, but rather, represented a becoming of what an individual always was destined to be (Jung, 2017). Gildersleeve (2014) observed: “for Jung, the transcendent function is the question of unveiling the unconscious for individuation to take place or, as Heidegger would

say, the question of unveiling Being for authenticity to take place” (p. 297). Moreover, from a social justice perspective, Harbeck (2001) suggested, “The transcendent function will come most readily, and with least disruption, to those who already sense that there is a lack in their personae that must be redressed” (p. 15). As for future applications, Beebe (1994) noted, “Jung’s identification of the transcendent function must be seen not merely as an event in his own history...but as a moment in the history of evolution of the psychological attitude...recapitulated whenever anyone manages to become psychological” (p. 23). In short, the transcendent function was not merely an amalgamation of the conscious and unconscious, but what Jung described as “a new, third thing” (Miller, 2004, p. 56). Therefore, it was the *becoming* process as presented in Jung’s (and Freire’s) work that most informed the CTFW, as it provided a staged mechanism for increasing individual awareness and thereby, something that could be deployed toward the development of current and future SJAs.

Transcendence in Society

From a social perspective, the transcendent function was cited by multiple researchers as a potential way to help heal a fractured society (Miller, 2004; De Shong Meador et al., 2010; Dunlap, 2011; Fawkes, 2016; Myers, 2020). Ironically today, if most people have any understanding of Jung at all, it is through his much-touted association with the MBTI; however, the transcendent function that Jung considers his most critical element—indeed, the solution to the ‘type problem’ of one-sidedness—was not incorporated into its instrument. As a commercially viable and less complicated framework, the MBTI’s purpose was to simply measure and classify preferences for purposes of awareness (Myers, 2017; Emre, 2018). Indeed, the application of the MBTI instrument was the antithesis of Jung’s positioning, as he viewed the understanding of preferences as a helpful step in the transcendence process but in fact was

vehemently against labeling people as particular types: “It is not the purpose of psychological typology to classify human beings into categories—this in itself would be pretty pointless” (Jung, 2017, p. 505). In fact, Jung believed he had enough of an understanding of human nature to know laymen should not be going about typing each other. He feared it would end up being misused and negatively represented as a stereotype, which is, in fact a persistent criticism of the MBTI (Myers, 2016, Emre, 2018).

Jung was also clear in asserting that a mere understanding of type would not be enough for transformational change to occur, and if left at that stage, would be at best temporary or situational in nature (Myers, 2017). Therefore, I believed Jung’s model of transcendence was essential to the CTFW, as it sought a more permanent and sustained change in attitude that would be crucial in the enlistment of SJAs who are either wavering or undecided. In the next section, I compared and contrasted Jung’s theories on transcendence within the construct of Paulo Freire’s transformational philosophies.

Paulo Freire (1921-1997)

Paulo Freire was a Brazilian educator, arguably considered a groundbreaking theorist in educational philosophy as well as one of the earliest practitioners of critical literacy and critical pedagogy (Comber, 2015; Kohan, 2017; McCormack, 2019). Freire was raised in a middle-class, devout Catholic household in northeast Brazil and as a child had little exposure to situations of oppression or poverty. When the economic depression came to his country, Freire and his family were forced to relocate to a rural area, and it was there they first encountered horrific instances of abuse and starvation. At the age of 13, Freire’s family situation worsened with the passing of his father; his older brothers left school to support the family and his own entry into secondary education was delayed until the age of 18. Despite significant adverse circumstances, Freire

ultimately completed his university studies. It was also during those early years that Freire began to develop his moral philosophy, which he first introduced in his doctoral dissertation.

For the next 10 years, Freire maintained a government job at the Serviço Social da Indústria (SESI) while simultaneously teaching Portuguese at the university. At SESI, Freire was charged with providing essential services to rural and working-class communities by offering education and disbursement of other critical resources. Due to the unjust nature of the system, at times, Freire found himself inadvertently complicit in not always serving in his client's best interests. Schugurensky (2011) described that time in Freire's life as one that put him on a pivotal course: "without the lessons learnt from this [SESI] experience (especially his mistakes), he would not have been able to write *Pedagogy of the Oppressed* in the late 1960s" (pp. 51-52). Freire's epiphany resulted from an internal moral and ethical conflict, which ultimately led to a paradigm shift in the way he thought about education and society on multiple fronts.

The Evolution of Critical Consciousness

Deeply disturbed by what he saw at SESI, Freire began working to counteract harsh methods of discipline by engaging children in learning; this represented the humble beginnings for methods he would later utilize to educate illiterate adults. Indeed, it was by Freire's sustained exposure to oppression—coupled with his personal experience of being employed within an unjust, authoritarian system—that he came to realize that literacy presented the ultimate path to freedom for the oppressed. Consequentially, he began working with illiterate populations between 1947 and 1964, and through his unique pedagogical methods taught over two million Brazilians to read and write (McCormack, 2019). One of Freire's more notable accomplishments was that he taught 300 Brazilian sugar-cane workers how to read and write in a mere 45 days (Kress & Lake, 2018).

Freire in Exile

Just as Freire's literacy programs were being evaluated for international expansion, a coup d'état occurred in Brazil. The new regime branded Freire as a dangerous insurgent and accused him of propagating radical and subversive teaching practices. The government's true agenda, however, was to shut down his literacy movement. Those in power understood that an educated, subjugated population represented a threat to their power, whereas if people remained illiterate, they would neither be able to vote nor organize themselves in any meaningful way. Once the government succeeded in eliminating Freire's program, he was subsequently imprisoned and then exiled. During this time, Freire spent five years in Chile and worked with the United Nations Educational, Scientific and Cultural Organization (UNESCO) as well as the Chilean Institute for Agrarian Reform to reprogram adult education (Kohan, 2017). During his exile, Freire also had the opportunity to visit other countries and was able to see first-hand the all-too-familiar patterns of socioeconomic oppression across various geopolitical contexts.

Therefore, it was ironically Freire's exile that led to the expansion of his worldview, as he discovered that once illiterate peasants became proficient in their literacy skills, they were not only more equipped to understand their oppressive circumstances but also better positioned to fight for liberation. In sum, it was the culmination of Freire's experiences before and during exile that directly informed his theory of conscientização (translated and herein referred to as critical consciousness). El-Amin et al. (2017) defined critical consciousness as "the ability to recognize and analyze systems of inequality and the commitment to take action against these systems" (p. 1). Ultimately, critical consciousness was fully articulated in Freire's seminal work, *Pedagogy of the Oppressed*, which posited a staged approach of knowledge, personal accountability, and dismantling of societal myths for the oppressed to regain their humanity (Kress & Lake, 2018).

Freire Post-exile

After 1970, Freire was allowed to return to Brazil, and later became a visiting professor at Harvard University. Additionally, he served for 10 years as a global ambassador to the World Council of Churches with the goal of increasing literacy and social rights within Third World countries (Freire, 2000). In later years, Freire continued to combine his academic life with activism in education by espousing views on critical consciousness. Ultimately, he became a prolific writer on opposing oppressive practices within educational policy and wrote or co-authored more than 20 books on the topic (Freire, 2020). More importantly, Freire lived his life by example; the transformative pedagogical methods he shared with the world enabled thousands of people to better their socioeconomic circumstances as well as develop their societal and personal worldviews (Diaz, n.d.). Notably Freire believed that if presented within the proper context, critical consciousness is attainable for anyone, regardless of education or intelligence; whereas Jung posited that transcendence is only achievable for a select and enlightened few (Jung, 2017; Freire, 2000). That said, both Freire and Jung likened the becoming process to that of a living birth (Freire, 2000; Miller, 2004; Jung, 2014, Vol. 8), suggesting that although individual transformation can be both painful and difficult, it would well be worth the effort.

Current Applications of Critical Consciousness

Today, Freire's theory of critical consciousness remains prevalent in adolescent pedagogy, youth civic engagement, teaching practices, and educational leadership (Capper et al., 2006; Diemer et al., 2006; Sensoy & DiAngelo, 2009; Baker & Brookins, 2014; Christens et al., 2016; Diemer et al., 2016; Radd & Kramer, 2016; Aldrich & Grajo, 2017; Allen et al., 2017; Andrews & Leonard, 2018; Kornbluh et al., 2020). Other adaptations of Freire's critical consciousness work, however, focused more on aspects of social and political awareness both

inside and outside of the classroom (Mustakova-Possardt, 1998; Fischman & McLaren, 2005; Christens et al., 2013; Mattsson, 2014; Watts & Hipolito-Delgado, 2015; Wallin-Ruschman, 2018; Hughes, 2018; Jemal et al., 2019). Freire would likely approve of this cross-disciplinary expansion; albeit his philosophies were pedagogically grounded, it was not his intent to limit its scope: “education, as a specifically human experience, is a form of intervention in the world” (Freire, 1998, p. 90). Indeed, Freire used the educational term of *pedagogy* as it “illustrates education is inherently directive and must always be transformative” (Freire, 2000, p. 25). Thus, while his pedagogical emphasis remained the central focus of his work, Freire believed his philosophies were more indicative of a blueprint for societal awakening across many constructs.

Watts and Abdul-Adil (1999) expanded upon the social aspects of Freire’s model. He described the attainment of critical consciousness as “a sociopolitical version of critical thinking” as well as an “antidote for oppression” (p. 255). Jemal (2018) concurred, adding that critical consciousness offered a cure to physical and cognitive ailments associated with oppression. As such, both researchers agreed that in relation to social justice, critical consciousness provided a remedy for correcting individual and social behavior. Lastly, in regard to privileged allies, Goodman (2011) noted that feelings of guilt often translate into barriers for allies to effectively advocate with and for the oppressed: “Understanding privilege is a powerful antidote to the immobilization of guilt because it enhances your ability to take concrete action” (p. 110). Therefore, incorporating aspects of critical consciousness into the formulation of the CTFW proved highly relevant towards the pursuit and development of SJAs.

Critical Literacy

Within an academic library setting, critical consciousness is most evident in its adoption of critical literacy practices to combat the position of content neutrality and other oppressive

practices. Critical literacy does not tolerate a stance of neutrality; rather, it aims to analyze and critique print and other types of communication (e.g., media) as well as for the oppressed to understand the relationship between language and power (Luke, 2012). Once understood, such new-found literacy can be leveraged to not only improve one's circumstances but also to overturn dominant societal norms. Luke noted: "Since Freire's 1970 educational projects in Brazil, approaches to critical literacy have been developed through feminist, postcolonial, poststructuralist, and critical race theory; critical linguistics, and cultural studies; and, indeed, rhetorical and cognitive models" (p. 5). Regarding its impact on education in general, Lyiscott (2019) suggested that critical literacy is an essential classroom tool for challenging the status quo and power dynamics, as it provides the impetus for students to recognize and decode the dominant narrative so they might begin crafting their own worldview.

The concepts presented in *Pedagogy of the Oppressed*, as well as Freire's prolific body of work on oppression are esoterically multi-faceted and philosophically complex. Therefore, I present critical consciousness as it was applied within the CTFW. Toward that end, I explored Freire's processes related to transformation and social justice within his constructs of critical consciousness, dialectics/dialogics, conscientization, and praxis.

Components of Critical Consciousness

The process Freire coined as *critical consciousness* enables oppressed classes to understand the historical evolution of subjugation as well as debunk any notion that their lot in life is somehow preordained and irrevocable. Freire believed it was mankind's *ontological vocation* to become an active participant in transforming the world, which began with the oppressed identifying and overcoming any societal myths that existed within their worldview, (i.e., Jung's version of *weltanschauung*). Freire (2000) posited if such a vocation could be

conducted en masse, it could portend a revolutionary movement for overturning oppression. Moreover, from Freire's perspective, such a movement was not merely a utopic conception of an ideal worldview, but rather a realignment of one's inner and outer world (Kress & Lake, 2018). The notion of *realignment* is central to the CTFW and is expanded upon later in more detail.

Dialectic Process / Dialogical Action

To facilitate critical consciousness—or what Freire interchangeably described as the path to liberation—his pedagogical methods required a dialectical process of thought, reflection, and action (Diaz, n.d.; Godfrey et al., 2019). Those imperatives are closely aligned with Jung's theories on projection, one-sidedness, and holding a tension of opposites, with the notable exception that Freire's were specific to an oppressed lens and acknowledged sociopolitical and historical realities. First and foremost, Freire believed it was necessary for the oppressed to understand the difference between subjective and objective (or concrete) realities to dispel any cultural myths that may have been ingrained for generations, if not centuries. While Jung also wrote prodigiously about objects, subjects, and what he identified as concrete thinking—defined as too much emphasis on fact and external stimuli and thereby opposite to Freire's notion of concrete—he kept it within the typological dichotomy of introversion and extroversion: “Introverts process the world around them with emphasis on form, idea, thought, subject, and inner reality, whereas extroverts use matter, thing, feeling, object, and outer reality” (Miller, 2004, p. 35). Conversely, Freire's notion of concrete represented an unwavering historical reality of “people who have been ground down by the concrete situation of oppression and domesticated by charity” (Freire, 2000, p. 157). Freire argued that to an untrained and uninformed mind, thinking dialectically could be quite challenging, as the oppressed—through acts of dehumanization and subjugation—have never known anything other than abject poverty.

Essentially, because people did not consider themselves to be either deserving or capable of obtaining a better life, they became inadvertently complicit in perpetuating their own impoverished state.

Once a dialectical understanding had been achieved, however, a dialogical action of cooperation and communication emerges, which counteracted what Freire described as a culture of silence (i.e., the assumed and preferred status of the dominant class to maintain power) (Freire, 2000). In contrast, Jung used dialectic processes as a method of rational argument on at least two different levels. He primarily held that the most critical aspect of dialog was internal in connecting with the unconscious archetypes and secondarily as a two-way communication between therapist and patient (Miller, 2004; Smythe, 2013). Regarding the former, Jung clarified:

It is exactly as if a dialogue were taking place between two human beings with equal rights, each of whom gives the other credit for a valid argument and considers it worthwhile to modify the conflicting standpoints by means of thorough comparison and discussion or else to distinguish them clearly from one another. (Jung 2014: Vol 8, 1957, p. 89)

While Freire certainly would have supported some version of an internal exchange, it was the *external* dialog he viewed as the ultimate impetus for enacting meaningful societal action.

Lastly and on a philosophical front, Jung and Freire subscribed to the Hegelian dialectical model and converged not only on Hegel's views of staged levels of conscious transformation but also in the synthesis of opposites for transformation to occur (McGill & Parry, 1948; Freire, 2000; Miller, 2004; Smythe, 2013; Fawkes, 2016; Gaztambide, 2017; Jung, 2017). Freire was also influenced by Erich Fromm's philosophy of humanistic psychology (Freire, 2000) as well as

Gramsci's theory of cultural hegemony, which was largely based on the philosophies of Karl Marx (Adamson, 2014; Mayo, 2015).

Conscientization

Conscientization identifies evolving stages of self-awareness that lead to critical consciousness and are similarly aligned to Jung's stages of transcendent becoming. Freire noted: "Conscientization is more of a product of commitment. I do not have to be already critically self-conscious in order to struggle. By struggling I become conscious/aware" (Freire, 1988, p. 114, as cited in Borg, Buttigieg & Mayo, 2002, p. 172). The three stages Freire associated with conscientization are *magical consciousness*, *naïve consciousness*, and *critical consciousness*. (Mustakova-Possardt, 1998; Ledwith, 2015; Jemal, 2018). Each level represented a milestone in a person's individual journey and sociopolitical development. In later scholarly interpretations of Freire's model, sociopolitical efficacy—an individual's belief in their ability to positively impact their community on a social and political level—was added to acknowledge the ongoing developmental effort required to enact social change. As a result, Freire's initial terminology of thought, reflection, and action was modified to critical reflection, sociopolitical advocacy, and critical action to better capture the importance of efficacy (Watts et al., 1999, 2011, 2015; Diemer et al., 2016; Godfrey, 2019).

The Three Stages of Consciousness. Freire identified the first stage of consciousness as magical, characterized by fatalistic attitudes of the oppressed by accepting their marginalized standing in society. In this stage, the oppressed name their problems but feel powerless to overcome them. They are resigned to their fate and hope that something or someone (i.e., luck, God, or even their oppressors) intervene to magically improve their circumstances. In the second naive stage, a person thinks less magically, but their full understanding of oppression remains

limited in scope (Freire, 2013). In other words, while the oppressed understand they may be complicit in their problems, they remain limited in comprehending the systemic sources of their oppression. Upon achieving the third stage of critical consciousness, the oppressed understand that their problems are due to societal power structures and exacerbated by their own myths; they now possess a full sense of a concrete reality on all fronts. Thus, by achieving critical consciousness, the oppressed grasp the true nature of tyranny as well as realize it is beholden upon them to improve their circumstances (Alschuler, 2007; Freire, 2013; Ledwith, 2015).

Praxis, Allies, and Advocacy

It is important to note that neither Jung nor Freire viewed their final stages as a developmental endpoint. Rather, they believed those who had gained awareness or transcended would be equipped with the tools to critically reflect upon their behavior as it occurs. Within Freire's construct, the ongoing nature of maintaining critical consciousness was best represented as praxis, which posited a lifelong cycle of thought, reflection, and action. As such, praxis represented the key to achieving liberation. That said, the concepts described here are inherently tied to Freire's dialectical and dialogic processes of thought, reflection, and action that aimed to overturn any mythical and complacent states within an oppressed mindset. Freire (2000) wrote: "Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it" (p. 51). Thus, while Freire's philosophy of praxis was specifically designed as a blueprint for the oppressed, he wrote extensively about those willing to show true solidarity in the struggle for liberation (i.e., privileged allies acting as advocates). That said, Freire was pragmatic regarding the true nature of allies who had never experienced

oppression, as he understood that even the well-intentioned could inflict more harm than good via their misguided efforts (Straubhaar, 2015). Next, I present a few of Freire's specific concerns.

False Generosity. Freire posited those who were uninformed allies or ill-intentioned subjugators would likely engage in behavior that would only further exacerbate their position of authority (Freire, 2000; Kress & Lake, 2013). Moreover, Freire believed it necessary for the oppressed to remain even more vigilant when concessions were offered from dominant groups, as it might in reality be an act of false generosity. For example, Freire warned that even well-intentioned intellectuals and religious sectarians likely suffered from some form of class conflict and would act in a half-hearted fashion as a means of assuaging their guilt. Conversely, for the ill-intentioned elite to circumvent a sense of unrest, false generosity is a particularly insidious strategy, as it placates the oppressed by telling them precisely what they want to hear or gives them just enough incentive to maintain a culture of silence (Freire, 2000; Kress & Lake, 2013). All elements described here are highly relevant to the CTFW, as they not only explored the multiple motives of advocacy that are sometimes nefarious in nature but also exposed complexities within allies, even amongst those who are well-intended.

Lack of Humility. Beyond false generosity, another obstacle that could impede an SJA's progress is within Freire's (1998) notion of humility. In *Pedagogy of Freedom*, he wrote:

We can see that respecting differences and, obviously, those who are different from us always requires of us a large dose of humility that would alert us to the risks of overvaluing our identity, which could, on the one hand, turn into a form of arrogance and, on the other, promote the devaluation of other human beings. It is one thing to value who we are. It is another to treat those who are different with arrogant disrespect. And it needs to be said that no one can be humble in a merely formal way. Humility is not made of

bureaucratic rituals. Humility expresses, on the contrary, one of the few certainties that I am sure of, namely, that nobody is superior to anyone else. The lack of humility expressed arrogantly in a false superiority of one person over another, of one race over another, of one sex over another, of one class or culture over another, is a transgression of our human vocation to develop. (p. 108)

The presumed sense of superiority is at odds with the aim of critical consciousness; one cannot possibly begin to understand the plight of the oppressed without having lived it or at least have heard stories from those that have been marginalized. Even once such understanding begins, there remain lingering aspects of domination, which is explored next.

White Savior Complex. For any well-intentioned SJA, lack of humility often presents itself as white superiority, which manifests itself in a presumption of societal privilege that Straubhaar (2015) described as a White Savior Complex. In such a scenario, the person (assumed to be white) wants to help but believes they should lead any initiatives and thus, continues to view marginalized groups—the very ones they are trying to “save”—in an inferior way. In short, whites tend to believe they must lead the reform effort as opposed to engaging in a full and equal partnership with the oppressed. Thereby, even those with an elevated mindset perpetuate the dominant narrative, which ultimately can be as harmful as overt acts of oppression. Freire warned of the dangers of a convert’s (his term for *ally*) misinformed and misdirected altruism:

Our converts...truly desire to transform the unjust order; but because of their background believe they must be the executors of transformation. They talk about the people but they do not trust them; and trusting the people is the indispensable precondition necessary for revolutionary change. A real humanist can be identified more by his trust in the people,

which engages him in their struggle, than by a thousand actions in their favor without that trust. (Freire, 2000, p. 60)

Therefore, it is part and parcel of any SJA's transformation to understand and avoid any presumptions of superiority, as believing you are helping a lesser class of citizenry by assuming the lead—as opposed to working in the capacity of a full partnership—would not result in societal change. Moreover, for any change to be ultimately sustainable, Freire emphasized it must be led by the oppressed.

As a concluding exercise toward comparing/contrasting transformational behavior between theorists, I next identify the onto-epistemological impact of Jung and Freire's constructs, which combined the nature of being with the theory of knowledge.

Reading the World

For scholars of critical pedagogy, one of Freire's most often quoted phrases is 'reading the word and the world,' but in later writings published posthumously, Freire reversed the phrase to 'Reading the World/Reading the Word.' The juxtaposition of terms suggests Freire believed later in life there was an inextricable connection between materiality and transformative education. Kress and Lake (2018) clarified:

For Freire, learning could never be separated from people's physical relationships within the world. As living beings, people's lives are shaped by and also shape their surroundings. Their interpersonal relationships are forged and demarcated by spatial configurations and people's engagements with other worldly entities; hence, reading the world is literal and not a figurative activity. (p. 57)

Thus, it was Freire's life experiences before and during exile that allowed him to contextualize his theories against not only his own personal revelations but also via the lived realities and

stories of the oppressed he encountered (Kress & Lake, 2018). Moreover, that Freire modified the phrase later in life to express a deeper and more existential meaning is also consistent with transformative growth.

The Experiential Link

Indeed, both Jung and Freire's first-hand experiences at inter- and -intrapersonal levels is what most informed their core philosophies. For Jung, the journey appeared to begin after his personal and professional fallout with Sigmund Freud, which some have described as the trigger that precipitated some form of emotional breakdown. That said, Jung could not resolve the lingering and inexplicable trauma by self-applying his standard therapeutic techniques, which led him to begin dialoging with his unconscious (Miller, 2004). Such dialog also prompted an intense interest in dreams, symbolism, and the societal and natural influences of the world around him. Jung credited the process of unconscious dialog and the transcendent function as a cure for what ailed him; as a result, he delved further into an exploration of alchemy and dream analysis. In a book titled *The Earth has a Soul: C.G. Jung on Nature, Technology & Modern Life*, Jung expanded on archetypal wisdom and described dreams—the unconscious language of the psyche—as a natural force beyond the will of man:

[Dreams] show us the unvarnished natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. (Jung & Sabini, 2002, p. 188)

Like Freire, Jung further honed his outlook over the course of his life, which is evidenced by the changes Jung made between his original 1916 version of *The Transcendent Function* essay as compared to the 1958 rewrite (Miller, 2004).

The Transcendent Experience. In relation to both theorists, true and sustainable transformation was not simply an expressed desire or an exercise of the mind. Both Freire and Jung posited that as a first step in achieving transformative growth, something *else* needed to occur that results in a shift of a person’s physical and material reality. Wilcox and Coombs (2020) explored the boundaries of the transcendent experience, describing them as fractal in nature: “The literature shows that with rare exceptions...the transcendent experience cannot be reached through [solely] willful intention. Although the experience can arise spontaneously, there are also numerous cases of transcendent experiences accompanying critical or even traumatic incidents” (p. 159). Moreover, and as described, growth and change were evidenced within Jung and Freire’s own struggles and life experiences (Miller, 2004; Kress & Lake, 2018).

As to how reading the world might positively impact our current state of societal polarization, Jemal (2017) posited that “People do not blindly act to change oppressive social conditions without some consciousness that their social conditions are unjust” (p. 609), which is why some form of prior experience, education, or intervention is required to overcome barriers for SJAs. Finally, Goodman (2011) wrote, “When we fail to see our common humanity with people we perceive as different from ourselves, we can more easily ignore their plight” (p. 123). In sum, it is only through understanding ourselves and the plight of others—as well as making a commitment to do something about it—that true progress can be made in resolving our differences and correcting societal inequities.

The Sociopolitical Bridge Between Theorists

As a final theoretical aspect of the CTFW, I consider Lawrence Alschuler’s contributions to have been the sociopolitical bridge between the theories of Jung and Freire. From all of the research I have conducted since 2021, Alschuler (2007) appeared to be the only scholar to have

previously connected the two philosophies. Therefore, I consider the connection both an original and defining feature of my framework. A former (now retired) political science professor from the University of Ottawa, Alschuler's specialty was Latin American politics. During his tenure, Alschuler earned a Fulbright Professorship at the Fundación Bariloche in Argentina and edited and authored numerous works on Third World political economies. It was while teaching at the University of Zurich that Alschuler also became a Jungian scholar and studied for four years at the acclaimed C. G. Jung Institute (News and Notes, 1975; Young-Eisendrath, 2008). In sum, from a political scientist's lens, it was Alschuler's unique expertise in Freirean and Jungian philosophy that enabled him to establish critical connections between the two constructs.

Alschuler's Theory of Liberated Consciousness

In his book, *The Psychopolitics of Liberation*, Alschuler (2007) coined the title phrase to illustrate discrete aspects of oppression via a sociological, psychological, and political lens. Alschuler's construct of *liberated consciousness* is based on Carl Jung, Paulo Freire, and Albert Memmi. In short, Alschuler's theory represented a cross-disciplinary theory of transcendence grounded in liberation psychology, liberation pedagogy, and colonialism. I explore next how Alschuler's framework overlapped with and added to the philosophies of Jung and Freire within the themes of sociopolitical oppression and oppressed states of consciousness.

Sociopolitical Oppression

In matters of sociopolitical oppression and individual identity, Alschuler posited that Jung's theory of individuation enhanced Freire's staged model of conscientization but could not realistically stand alone as a societal solution. Alschuler, while an admitted Jungian enthusiast, found Jung's political analysis to be not only limited in scope but also somewhat unsettling. In a

panel addressing the transcendent function, Samuels—who also wrote the forward for Alschuler’s book—concurred with his assessment (De Shong Meader et al., 2010):

Across the globe, and in response to the challenge, a search is on to remodel politics. Jungian analysts can contribute to this search by opening up a two-way street between inner realities and the political world...Do we also agree that our track record in the political arena is not that good? I am referring, of course, to Jung’s anti-Semitism and attitudes in the 1930s and also to a certain kind of casual elitism or aristocratic approach with regard to issues of gender, class and ethnicity. (p. 242)

The ‘track record’ referred to by Samuels was regarding Africans and first articulated by Dalal (1988). Later on, an influential group of Jungian scholars published an open letter questioning why, in 30 years, Jung’s association with racism, classism, and elitism had gone unaddressed (Samuels, 2019). Additionally, there has been a complicated history regarding Jung and antisemitism during the Second World War (Samuels, 1993; Lewin, 2018; Burston, 2021).

While some of Alschuler’s concerns were related to Jung’s apparent lack of societal action, he also articulated three notable insights into Jung’s social thought. First, Alschuler believed Jung overstated psychological origins as the cause of political phenomena; healing the human psyche alone would neither resolve societal polarization nor relieve a regime of oppression. Second, Jung’s theories on psychic epidemics—described as dangerous pathological uprisings of a herd mentality—did not acknowledge positive social movements, (e.g., those seeking to abolish authoritarian regimes as evidenced in the American, French and Russian revolutions). Last, Alschuler suggested that Jung’s views on cultural reality were far too simplistic, as Jung posited political conflicts were just an outer manifestation of problems within the psyche. As such, Alschuler concluded Jung denied that societal structures held any power and

thereby supported Freire's assertion of concrete reality. That is, Alschuler found Jung lacking in historical attribution as well as focusing too heavily on individuals as opposed to the political system itself. Conversely, Alschuler (2007) posited that Freire's three stages of conscientization were far more constructive, in that they incorporated the sociopolitical realities of a dominant narrative. He suggested that by Freire humanizing the oppressed psyche as part of the process, political awareness was raised, which would thereby empower people to fight for liberation. In sum, Alschuler ultimately found Jung's social philosophies to be lacking and (ironically) one-sided, suggesting that Jung himself had likely achieved only a limited state of awareness:

While writing this conclusion, I reflected further on the reasons why I have been uneasy with Jung's political thought and asked myself at what stage of [Freire's] conscientization would Jung be located. Then the reasons for my uneasiness became apparent: Jung's political thought would locate him at the stage of 'naïve consciousness.' In all his political essays Jung focuses on the role of the individual, either the individual in mass movements or the individual political leader. This is characteristic of 'naïve consciousness.' (p. 22)

Alschuler suggests that by Jung placing an emphasis on the individual and given his focus on inward-facing reflection and dialog, he did not make any distinction between the oppressors and the oppressed. Therefore, Alschuler concluded Jung should not be considered a political analyst. Nevertheless, Alschuler believed that despite the limitations in Jung's political philosophy, there was much to be gained by using his psychoanalytical techniques towards identifying and correcting societal imbalances.

Oppressed States of Consciousness

Alschuler dedicated much of his book to addressing oppressed states of consciousness in a colonial hegemonic mindset and examined topics already explored in this chapter regarding complexes, projective identification (Jung) as well as oppressive subjugation, false generosity, and perpetual despair (Freire). There are, however, two unique insights Alschuler identified: Jung's tension of opposites versus Freire's opposing pairs as well as a culturally based divergence on Jung's theory of archetypes.

Opposing Pairs. Alschuler (2007) suggested that Freire's representation of oppressed consciousness is often dichotomous in nature: "nearly all key concepts are expressed as pairs of opposites: oppressor and oppressed, dehumanization and humanization, dialogue and antidiologue, mythify and demythify, educator and student, subject and object, spectator and actor, true and false generosity, and many more" (p. 35). While seemingly aligned with Jung's opposing preferences, the divergence is that these pairs were not intended to maintain a tension of opposites, but rather, a reversal was required for the oppressed to achieve liberation.

Archetypes and the Oppressed Psyche. A second contribution by Alschuler differed from Jung's theory of archetypes. Jung described archetypes as an ancient ancestral psyche that united all people, regardless of gender, culture, or ethnicity (e.g., anyone could relate to strong maternal or paternal instincts, particularly if their child was threatened). Conversely, Alschuler suggested it is the societal stigma and trauma of oppression engrained in the oppressed psyche that is passed down to future generations, which is more consistent with Freire's thinking on the perpetual and generational impact of hopelessness and subjugation. In his examination of Third World politics and genocide, Alschuler encountered a cultural phenomenon that seemed to imprint or impart a sense of despair and loss upon future descendants. For example, Alschuler

(2007) stated Brazilians suffer from a *loss of an ancestral soul*, as for generations every relevant aspect of their being had been stripped away by the dominant culture: “Loss of ancestral soul refers to a condition of rootlessness that one experiences as a loss of identity, a loss of meaning, and a sense of inferiority accompanied by fervent attempts to live and imitate an alien persona” (p. 72). Alschuler compared loss of soul to the Native American concept of a *soul wound*, which left descendants bereft of history, custom and culture, thereby imparting a state of hopeless depression. Lastly, Alschuler identified research similar for descendants of genocidal atrocities, (e.g., the holocaust), which suggested that ancestors inherited similar PTSD-like symptoms of survivors, even without prior exposure to the actual trauma or its victim(s).

Jung did not factor in perpetual hopelessness, oppression, or cultural trauma into his theory of archetypal inheritance, nor did he acknowledge any of the aforementioned circumstances that might have an impact on the psyche. Rather, Jung posited that archetypes were commonly shared at an instinctual level and if anything, served as a unifying factor for all humanity. That said, Jung was emphatic a person’s unique sense of spirituality should neither be questioned nor subjected to scientific scrutiny: “Learn your theories as well as you can but put them aside when you touch the miracle of the living soul” (Jung, 1928, p. 361). Similarly, as a Catholic, Freire also believed there was a spiritual element that imbued a shared sense of humanity. In relation to cultural inheritance, however, Freire likened the act of dehumanization as a violence to the soul, in that it stripped all sense of self. Thus, while not explicitly stated in his writings, it is likely Freire held a foothold in both the spiritual and inherited philosophies (T. Kress, 2020, personal communication, February 25, 2020).

Although primarily focused on the oppressed, Alschuler’s opinion coincided with Freire’s in that he agreed that advocates who are privileged, while potentially well intentioned, are likely

infected with an oppressor's consciousness and racist ideology. Furthermore, Alschuler concurred with Freire's belief that oppression was dehumanizing for the oppressors and the oppressed alike; therefore, a psychopolitical healing of both entities was required to achieve a true state of liberation. Kohan (2017) clarified that for Freire "the task of education is to give the oppressed (and, eventually, the oppressors) not only the consciousness of their condition but also the desire to transform it" (p. 2). Therefore, by incorporating a more holistic view of individuation via liberated consciousness, Alschuler overcame Jung's lack of political development and one-sided perceptions. In addition, he dovetailed Jung's rich, psychoanalytical contributions with Freire's stages of conscientization and praxis. As such, Alschuler's sociopolitical theory of liberated consciousness significantly added to the components of the CTFW, as it not only reconciled elements of individual and societal awareness dividing Jung and Freire but also acknowledged that cultural and historical precedence was a significant factor within the dominant narrative.

Critical Transcendence

As discussed, Alschuler's model of liberated consciousness effectively reconciled the psychosocial political gaps between Jung and Freire. The CTFW added to his body of knowledge by employing a transdisciplinary approach specifically focused on subsequent solution-based research related to political polarization and social justice advocacy. Thereby, merging the three constructs of Jung, Freire and Alschuler, critical transcendence represents a transformational embodiment of culture, self, society, and action. Moreover, the CTFW applied a transdisciplinary lens to human intellectual growth and development. It was designed to equip individuals with a staged approach to explore deeper levels of awareness and identity, so they may reflect upon their behavior at inter-and-intrapersonal levels. Intended as a lifelong process, once the journey

of reconciling one's origins of internal conflict begins, the person should be better positioned to become a more critically observant citizen.

A Transdisciplinary Approach

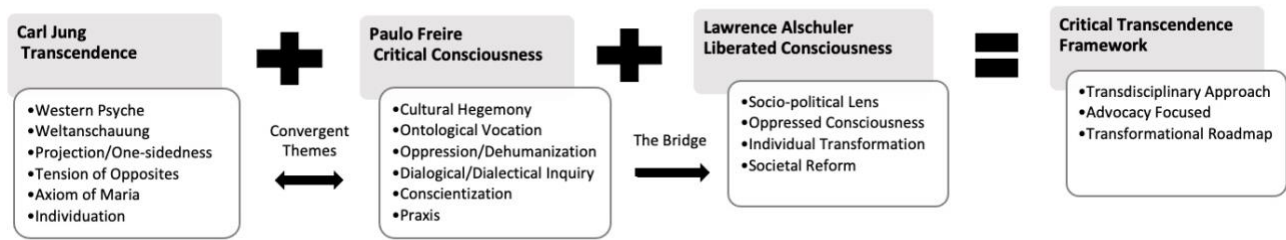
In the development of the CTFW, I utilized a transdisciplinary approach, which I considered a step beyond both multi- and interdisciplinary approaches. Choi and Pak (2006) stated: "The three terms refer to the involvement of multiple disciplines to varying degrees on the same continuum. The common words for multidisciplinary, interdisciplinary, and transdisciplinary are additive, interactive, and holistic respectively" (p. 351). Examples of transdisciplinary applications included Watts' et al.'s (1999) modification of Freire's stages of thought, reflection and action to critical reflection, sociopolitical advocacy, and critical action; Miller's (2004) examination of Jung's transcendent function on mediating controversial topics such as gun control and abortion; Goodman's (2011) theory of 'unlearning' privilege and oppression; and Myers' (2019, 2020) situational application of one-sidedness to politically polarized events within the United Kingdom.

In terms of identity and willingness to become SJAs, or even evolve as human beings, numerous disciplines have put forth various frameworks within the social sciences, including psychology, sociology, social work, political science, education, philosophy, religion, LIS, and business. While each presented its own contribution to an overall body of knowledge in a specific space, collectively they provided a much more holistic worldview that is social justice oriented. By developing the CTFW, I aimed to use such a transdisciplinary (and thereby, holistic) approach to offer allies a transformative pathway toward higher levels of advocacy, activism, and social change.

In sum, the critical transcendence framework (CTFW) was representative of Jung, Freire and Alschuler. As a holistic approach, the framework could provide a transformative pathway for the development of SJAs. Furthermore, critical transcendence built upon those constructs by incorporating a transdisciplinary lens, which encompassed research specifically targeted toward solving social justice issues. Figure 2.2 provides a visual overview of the CTFW, inclusive of the convergent themes across all dimensions.

Figure 2.2

Critical Transcendence Framework with Convergent Themes



The Transcendent Processes Within the Critical Transcendence Framework

As described earlier in Myers’ (2019) text, Jung invoked the imagery of a caduceus (Figure 2.3) to represent how the process of the transcendent function works to achieve a balanced state by holding the tension of opposites; however, this symbol could have just as easily been used by Freire to illustrate his stages of conscientization. Freire (1998) wrote: “We know ourselves to be conditioned but not determined. It’s really not possible for someone to imagine himself/herself as a subject in the process of becoming without having at the same time a disposition for change.” (p. 26). Likewise, Jung (2017) stated: “Insofar as ‘individuality’ embraces our innermost, last, and incomparable uniqueness, it also implies becoming one’s own self” (p. 105). In either case, the caduceus depicts a caterpillar-to-butterfly-like transformation or what both Jung and Freire described as the ongoing process of becoming something new.

Figure 2.3

Caduceus as a Symbol of Lateral and Upward Becoming



Application of the Axiom of Maria Within Critical Transcendence

Toward the attainment of critical transcendence, Jung's Axiom of Maria and Freire's stages of conscientization infer a horizontal and vertical path toward achieving individuation or praxis, respectively. Where conscientization was earlier described as a three-stage process of evolving consciousness, Jung's usage of the Axiom of Maria—one becomes two, two becomes three, and out of the third comes the one of the fourth—offered more detailed stages and began with an interpretation of One. Here, I paraphrased how Myers (2019) unpacked Jung's process of individuation but included where and how they dovetailed with Freire's stages of conscientization. Figure 2.4 also graphically illustrates the stages as described below.

One. An undifferentiated state of unconsciousness; lack of awareness/understanding of the differences between opposing preferences (extraversion/introversion, sensation/intuition, thinking/feeling)—aligns to Freire's magical consciousness

One Becomes Two. A differentiation of a one-sided attitude begins to emerge, but still represses the opposite and projects onto others—aligns to Freire's naïve consciousness.

Two Becomes Three. Recognition of less dominant/opposite attitude and gives it parity and respect; engages with the opposite and withdraws projections; brings into conscious awareness—early evidence of Freire's critical consciousness has begun to emerge.

Out of the Third Comes the One as the Fourth. This final stage consists of three parts and represents the unique contribution of Jung's psychological expertise. As described earlier, the final stage is also closely aligned with Freire's construct of an evolved consciousness and praxis.

Out of the Third. The process of holding the tension of opposites begins, but it is psychologically uncomfortable. Jung identified this stage as the most crucial for development, as there will be a strong temptation to slide back to the dominant preference and abandon the effort.

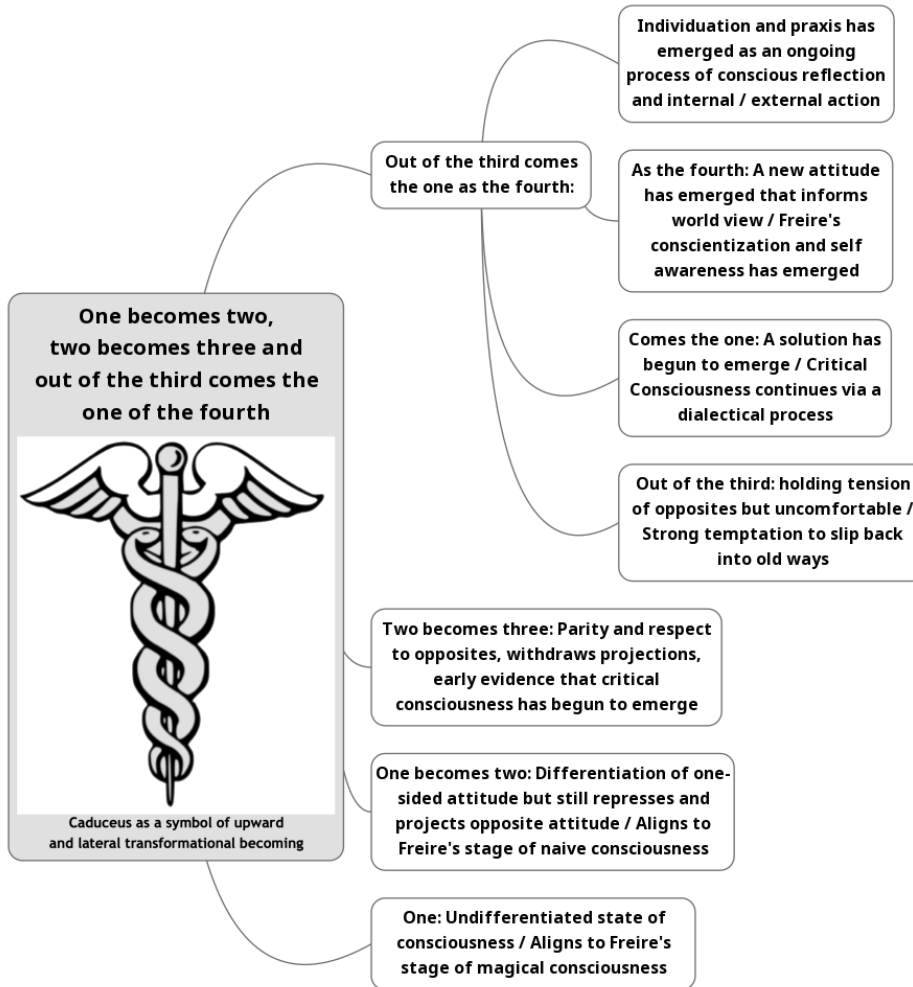
Comes the One. The source of a solution begins to emerge from within. There is now a conscious recognition of opposites that eases psychological distress. In this stage, even if someone still holds their original opinion, it would be based upon critical reflection, not an irrational and uninformed projection.

As the Fourth. A new attitude emerges as the true answer all along; a realistic *weltanschauung*, internally driven, not externally influenced by society, thus unshakable—the full realization of critical consciousness and one's ontological vocation.

The combined imagery of the caduceus and the Axiom of Maria illustrates a remarkable synthesis between Jung's stages of individuation and Freire's conscientization; however, in Jung's model, action is internally, not societally driven. Nevertheless, both detail life-altering shifts brought about by critical reflection, self-awareness, and an intense level of introspection. In considering the becoming process within a lens of social justice, the two combined theories could provide a critical path for SJAs, as it would not only solidify a person's awareness and instill efficacy, but also, make them less likely to capitulate to a societal status quo.

Figure 2.4

Combined Stages Within the Critical Transcendence Framework



Individuation and Praxis

As depicted in Figure 2.4, Jung's final three-part stage provided additional clarity to late-stage development, which was in line with the sociopolitical efficacy Watts et al. (1999) added to Freire's model. Moreover, Freire's term *praxis*—defined as “reflection and action directed at the structures to be transformed” (Freire, 2000, p. 126)—was the desired state of a new critically conscious attitude once someone progressed through the stages of conscientization. The same can be said for Jung's theory of attaining individuation. A mediating process has been put in

place that keeps the ‘type problem’ in check as a new, third attitude emerged (Miller, 2004). Within this combined context, a person has come to terms with the location of evil, rejected projections, and reached an initial level of transcendence. Therefore, while not explicitly stated, individuation is indicative of a form of praxis, as it too requires mindful reflection after a state of becoming has initially transpired. Jung identified the process of individuation as one that “repeats in a never-ending cycle leading the person to ever greater degrees of wholeness... a person cannot grow toward wholeness without reconciling the polarities of consciousness and unconsciousness” (Miller, 2004, p. 61). As noted earlier, both Jung and Freire viewed this late-stage emergence as evidence that transformation had been initiated but would require an ongoing effort of thought, reflection, and internal or external action for it to be sustained.

Conclusion

As emphasized throughout the chapter, the main divergence between Jung and Freire was his call for social action, which Freire considered absolutely necessary for achieving social reform. For Jung, societal ramifications were implicitly part of the ‘type problem.’ Fix the individual and you solve the problem, but clearly, that was not the case when viewed from a historical lens. Although Jung delivered prolific, dire, and prescient warnings regarding the unhinged state of society, he largely steered clear of becoming embroiled in politics; in contrast, Freire held a significantly more ‘concrete’ view of the historical realities of oppression that remain relevant today. That said, Alschuler (2007) posited by presenting a more detailed transformational model, Jung offered more insight into the psychological development required by an individual. Thus, his model of liberated consciousness effectively reconciled the psychosocial political gaps between Jung and Freire. The CTFW also used a transdisciplinary approach that incorporated research related to political polarization and social justice advocacy

gathered from multiple fields. Therefore, in merging the three constructs of Jung, Freire, and Alschuler within an even wider lens, critical transcendence represents a transformational embodiment of culture, self, society, and action.

In sum, the CTFW posited these four elements—culture, self, society, and action—as crucial toward achieving a higher state of moral reasoning, which when coupled with a critical sense of self-awareness, could provide a pathway for potential allies to become engaged in social justice advocacy. In the next chapter, I examine research that defined and integrated key social justice terms such as *allies*, *advocacy*, and *intersectionality* to explore current issues within society and academic libraries.

Chapter 3: Literature Review

In the Chapter two, I introduced the original framework of critical transcendence, which potentially offered a path toward increasing the ranks of social justice advocates and SJAs within academic librarianship. The framework was built upon an amalgamation of constructs: Carl Jung's (2017) theory of transcendence, Paulo Freire's (2000) critical consciousness, and Lawrence Alschuler's (2007) liberated consciousness. By utilizing a transdisciplinary lens of psychosocial political identity, I explored converging themes between theorists, supported by extensive scholarly and empirical literature. Choi and Pak (2006) described a transdisciplinary approach as one that "integrates the natural, social and health sciences in a humanities context, and transcends their traditional boundaries" (p. 351). For the purposes of this review, I used that same transdisciplinary approach by first defining and examining key social justice concepts as related to allies and advocacy. Matters of privilege and conflicting identities were explored, including any unconscious or societal barriers that may have impeded advocating for social justice. Last, I examined literature related to advocacy within my focus of academic librarianship, including social inequities that are prevalent within library services, recruitment, hiring, retention, and leadership practices.

Social Justice, Advocacy, and Allies

Although an ideology of social fairness has existed for centuries, the term *social justice* was coined only within the past 50 years. It was initially classified as a subcategory of the wider term *justice* within legal studies (Schmidt, 2001). That said, justice was typically metered out based upon prevailing social values as reflected by societal institutions. Through its laws and policies, the dominant culture often deliberately and indeliberately turns a blind eye toward numerous inequities, which in turn perpetuates cultural oppression. Goodman (2011) stated:

“Oppression operates based on how society (the privileged group) views and names individuals, not necessarily how people define themselves” (p.6). Thus, these overarching societal norms as they exist today are neither representative nor inclusive of social justice principles (Corning & Myers, 2002; Haslam, 2006; Liebig & Sauer, 2016; Adams et al., 2018; Jemal et al., 2019).

Social Justice

As a broad and often abstract concept, social justice is frequently misunderstood or considered as something nebulous, particularly by those who either have little knowledge of the issues or have never experienced oppression first-hand. Adams et al. (2007) defined *social justice* as both a goal and a process:

The goal of social justice education is full and equal participation of all groups in a society that is mutually shaped to meet their needs. ... The process for attaining the goal of social justice...should be democratic and participatory, inclusive, and affirming of human agency and human capacities for working collaboratively to create change. (p. 2)

Stereotypes, racism, and cultural biases are naturally associated with negative social justice attitudes. In addition, a sense of powerlessness perpetuates self-fulfilling prophecies, ensuring that oppressed individuals or groups remain marginalized (Young, 1990; Diemer et al., 2006; Adams et al., 2018; Jemal et al., 2019). Social justice attitudes manifest themselves in our politics, societal institutions, and everyday discourse. Attitudes are also the result of a lifetime of cultural conditioning (Vera & Speight, 2003; Goodman, 2011; Thomas et al., 2014; Liebig & Sauer, 2016; Gibson, 2017; Parker, 2017; Alabi, 2018; Wallin-Ruschman, 2018), which is why those attempting to change them face a monumentally difficult task.

Privilege and Identity

Ironically, the recruitment of SJAs—defined in Chapter 1 as social justice advocates who specifically come from privileged classes (Agosto, 2014)—is a key strategy toward achieving societal reform. The reality is that these groups are already positioned to exert societal influence whether they know it or not. Those with privileged statuses in society are naturally averse to relinquishing power, assuming they have any awareness of power or sense of privilege in the first place (Lerner, 1998; Munin & Speight, 2010). While it is unlikely that much progress can be made for those that hold an awareness of what they are doing, the hope for proponents of social justice lies in shifting the often preconceived and false assumptions within those who do not. Therefore, to expand upon the pool of SJAs, the problem therein is that any change in opinion, support, or action—let alone reallocation of resources in matters of equity—is reflective of not only a paradigm change but also a power shift. Goodman (2011) observed:

People from dominant groups frequently imagine that the sharing of power and greater equity will mean that they will become oppressed. The assumption is that the same social dynamics will be in place, but that they will be in the disadvantaged role. If the only alternative is a less desirable situation, it makes sense that they would resist the notion of social change. (p. 60)

Moreover, researchers agreed that a transference of this nature often represented an uncomfortable or even threatening proposition for those not actively engaged or interested in matters of social justice (Spanierman et al., 2006; Torres-Harding et al., 2012; Jupp et al., 2016).

For academic librarians, the sense of threat and discomfort also manifested itself at an identity level. As described in Chapter 1, the overall profession is homogeneously white, and although many librarians had little multicultural exposure, they believed themselves to be non-

biased. Moreover, the librarian tenet of content neutrality perpetuates a practice of colorblindness (Gibson et al. 2017; Alabi, 2018). Indeed, Edwards (2006) warned that without a thorough understanding of social justice issues and inherent biases, any attempts at advocacy could prove counter-productive: “Individuals who are supportive of social justice efforts are not always effective in their anti-oppression efforts. Some who genuinely aspire to act as social justice allies are harmful, ultimately, despite their best intentions, perpetuating the system of oppression they seek to change” (p. 39). Therefore, one of the most significant challenges in attracting future allies begins by understanding the cultural origins of how their worldviews were formed, which, at least in some cases, led to a heightened sense of awareness. Goodman (2011) wrote:

Consciousness-raising can increase an awareness of self and others. It allows people to challenge stereotypes, overcome prejudices, and develop relationships with different kinds of people. It can help individuals enlarge their narrow worldview and recognize that there are other legitimate ways of thinking, being, and doing. (p.3)

Thus, it is only after the derivation of biases are identified and understood that any attempt can be made to educate and shift the attitudes of those opposed to social justice, either due to some level of social misconception or for those generally ambivalent to the cause.

Privileged Allies

Goodman (2011) defined *privilege* as being a member of a socially constructed group that enjoys power and dominance by virtue of status. Privilege does not strictly apply to white people, albeit that is often the case, as they too can be marginalized, (e.g., if English is not their first language or if they are from a lower socioeconomic standing). Simultaneously, people of color can be privileged via other aspects of their identity. As such, privilege is often a difficult concept to compartmentalize or articulate, particularly for those that do not consider themselves

to be empowered in any way (Adams, et al., 2007; Jupp et al., 2016). In other words, if people do not know they are in a better place to begin with, they will only feel threatened by any individual or group trying to take it away, which makes any efforts to enlist allies in social justice causes all the more difficult (Goodman, 2011; Thomas et al., 2014; Wernick, 2016). Within this context, I explored two specific aspects often associated with burgeoning SJAs: white privilege and intersecting identities.

White Privilege. Spanierman et al. (2006) described white privilege as those who have “unearned benefits and opportunities to which white individuals have access as a result of their race and that remain inaccessible to racial minorities” (p. 434). Moreover, people with white privilege hold a passively distorted view of ‘treating everyone the same’ via an unconscious denial that any injustices exist. The phenomenon can also manifest itself by people either acting as a silent and blind majority or exhibiting color-blind racial attitudes (Pratto et al., 1994; Spanierman & Heppner, 2004; McMahon, 2007; Goodman, 2011; Jupp et al., 2016).

Conversely, whites who believe they are actively advocating for the oppressed often perpetuate attitudes and behaviors that ultimately do not serve the oppressed. Spelman (1995) identified some of these behaviors as “paradoxes to advocacy” (pp. 181-196). She described the *paradox of appropriation* occurring when a privileged person inappropriately commiserates with the oppressed by stating, ‘I know just how you feel’; as well as the *paradox of identification*, where privileged advocates overemphasized similarities with the oppressed while ignoring historical social context. Other terminology, such as a *White Savior Complex*, was utilized describing similar behaviors, in which privileged persons not only maintained power and superiority over those they presumably advocate for, but also, often unwittingly foisted their Western and Christian cultural dogma upon those with vastly different belief systems (Cruz, 1990;

Kendall, 1990; Reardon, 1994; Garcia et al., 2009; Svilicić, & Maldini, 2014; Harari, 2015; Straubhaar, 2015; Sider, 2019).

Intersectionality. Intersectionality occurs when a person holds a convergence of identity in one or more oppressed groups (Jemal, 2017). For example, a person could be Black, female, and disabled or Latino, gay, and elderly. Jemal warned that making such a limited distinction wrongfully conveyed that “oppression is a problem for the oppressed to solve” (p. 617). In this sense, it is important to consider the intersectionality of race, education, and wealth or socioeconomic standing (SES), which would be more in line with an intersection of identity (Christens et al., 2013; Mattsson, 2014). Adams et al., (2018) offered a broader and more accurate interpretation of the concept:

For intersectionality, this interconnectedness lies in the relationships between race, class, gender, sexuality, age, ability, and citizenship spaces. An intersectionality framework counsels that these entities, in various combinations or in total, can all be accommodated under the umbrella of intersectionality. (p. 60)

In relation to Adams et al.’s (2018) concept of an umbrella, Goodman (2011) noted, “depending on the social category, [multiple social identities] place us in either a dominant or subordinated group, on different sides of the power dynamic...it is important to remember that all aspects of our social identities simultaneously interact” (p. 264, 273). Garcia et al. (2009) concurred, noting the importance to “allocate time to reflect on and address issues related to interlocking systems of oppression and privilege” (p. 29). Moreover, other researchers suggested that minorities who achieve wealth or status were generally more likely to identify with the dominant (white) ideals they have become accustomed to and thereby, have little to no cultural understanding of any oppressed groups they happen to intersect with (Munin & Speight, 2010; Thomas et al., 2014;

Jemal, 2016; Wernick, 2016, Howard et al., 2019). Lastly, there are those from white and intersecting groups who have chosen to ‘blame the victim,’ regardless of any evidence to the contrary. Such people typically exhibit behaviors of cognitive bias and/or dissonance, which also perpetuates a hopeless state for the oppressed (hooks, 1994; Martin, 1995; Landreman et al., 2007; Goodman, 2011; Jemal, 2018; Sider, 2019).

Intersecting Identities. Intersectionality’s roots are grounded in feminist theory and began in the 1990s while exploring the interplay between gender and other roles within a woman’s life. Within the feminist construct, the ability to critically reflect is considered essential in reconciling any contradictions that result in often-conflicting identities (Gilligan, 1980/1993; Belenky, et al., 1986; McIntosh, 1988; hooks, 1994; Mattsson, 2014; Wallin-Ruschman, 2018). Goodman (2011) stated that even when one is a part of an advantaged group “our subordinated identities may mitigate but not eliminate our access to power and privilege just as additional privileged identities may enhance it” (p. 268). For example, Sensoy and DiAngelo (2009) suggested that for white females, any intersectionality that existed by virtue of gender does not cancel out any advantages of privilege that are due to race. That said, while feminist theory is also a foundational tenet of critical pedagogy, Leung and López-McKnight (2020) warned that the theory should not exist in isolation. The researchers posited that the teachings of hooks as well as Freire “seem to regularly occupy much of the theoretical and intellectual imagination and inspiration. Though their teachings and writings have been a gift and continue to be, the reliance on them—and only them—has created a destructive epistemological vacancy” (p. 20). As a result, research on intersectionality has expanded to include all aspects of race, class, gender, age, sexuality, disability, and SES. Moreover, research toward exploring individual intersecting experiences of identity, privilege, and oppression has also increased (Berger & Guidroz, 2009;

Dill & Zambrana, 2009; Luft & Ward, 2009; Anderson & Collins, 2010). In sum, studies examining White privilege typically do not measure race and bias in isolation, and instead include aspects of converging or conflicting identities.

In the education sector, the emphasis on privileged groups has led to concepts such as Curry-Stevens' (2007) "pedagogy for the privileged" as well as Kimmel's (2010) "pedagogy of the oppressor" (as cited in Goodman, p. 2). Howard et al. (2019) stated, "For all teachers, no matter their race or ethnicity, it is important to develop a healthy sense of cultural awareness and competence across the full spectrum of backgrounds" (p. 24). Goodman (2011) noted, "once a foundation has been established, people can more readily explore how their own and other people's experiences of privilege are affected by their other intersecting identities" (p.7). Thus, while not explicit, these sentiments were also applicable to librarian allies. The next section explores the complexities of SJAs and sociopolitical identity, which is as much a determinant, if not more so, than any other explanation for how biases are formed.

Sociopolitical Identity

Relative to what Adams et al. (2018) identified as *citizenship spaces*, Thomas et al., (2014) posited that sociopolitical identity—particularly within race and class—can be highly individualized. In this regard, there have been numerous studies on the social and individual impacts of White identity, including the following: Hardiman and Jackson's (1992) five stages of identity development for advantaged groups; Helms' (1990, 1995, 2008) white racial identity development; Jones and Carter's (1996) racism and white racial identity; Fine et al.'s (1997) readings on white racialization; and Tatum's (1992, 1994, 2003) extensive exploration of race and racism. This literature contributed to and supported the theories associated with social identity development, which Goodman (2011) described as a "psychosocial process of change in

the ways that people think about their own social group membership, other social groups, and social oppression” (p. 45). As a result, group membership(s), as well as the individual’s experiential and emotional significance attached to these social groups determine the lens of a person’s allegiance and understanding of oppression. For this reason, Munin and Speight (2010) stated, “ally development is complex” and must be recognized as such, since privileged groups are considered “important collaborators in this struggle” (p. 249). Wernick (2016) agreed, identifying privileged groups as a target audience to pursue in terms of wealth redistribution and resistance against neoliberalism. Seale (2020) also concurred, noting that for academic libraries, neoliberalism is deeply rooted in traditional hierarchies of knowledge and authority that create a binary interpretation of information being either good or bad that must be addressed within the library classroom.

Lastly, in speaking to the many interlocking concepts presented, Godfrey et al. (2019) posited that any movement toward advocacy necessitates a thorough understanding of one’s own place in society, absent of any preconditioned myths, and requires individuals to “critically read social conditions and feel empowered [and not threatened] to act to change those conditions” (para. 3). Although what has been stated here is by no means a comprehensive reporting on all aspects of privilege, the literature clearly indicates that allies from white and/or intersecting identities are important constituents toward achieving social reform. Sociopolitical identity is also cognitively complex and plays a large role in determining levels of empathy and willingness to advocate for the oppressed (Hoffman, 1989; Kohn, 1990; Goodman, 2011). The reasons persons of privilege may (or may not) be inclined to become allies are also complex, particularly when one gains a fuller understanding of what social justice advocacy entails in terms of commitment.

The Role of Social Justice Advocates and Allies

As the literature has detailed thus far, privileged advocates are in fact SJAs, but it is necessary to explore what advocacy means within the overall context of the cause. Whether privileged or not, social justice advocates are concerned with the protection of human rights well outside of their own comfort zone, which aligns with the tenets of librarianship. Indeed, part of the American Libraries Association's core values (ALA, 2004) as well as its code of ethics (ALA, 2008) explicitly include language supporting intellectual freedom and open access for all and have championed the notion of *information as a human right* for many years. In *Libraries on the frontlines: Neutrality and social justice*, Gibson et al., (2017) stated that for those assuming an advocate role, librarians—particularly those of color—can literally experience battle fatigue and suggested to carefully consider what one can take on:

Discussing these topics in the workplace can cause tension, isolation, and can unearth cognitive dissonance, resistance, and resentment, especially in groups of people from different cultures and belief systems. The constant energy spent trying to promote equality can result in racial battle fatigue. (p. 759)

Alabi (2018) concurred, stating that for whites “it is easy, tempting, and common to assume that diversity and racial climate fall under the purview of our colleagues who are people of color...Whites must be careful not to place the burden of educating themselves about racism on [their] shoulders” (p. 133, 139). Goodman (2011) also agreed, listing particular behaviors SJAs need to avoid when working with oppressed groups, such as taking over social initiatives, trying to act like or *be* the oppressed (as opposed to being an equal partner), having the expectation that oppressed groups should be teaching SJAs about their issues, expecting the oppressed to provide

them with emotional support, or expecting there to be any praise or gratitude for efforts made on their behalf.

SJA Attributes

Thus, by avoiding the aforementioned behaviors, SJAs stand equally alongside the oppressed in their fight for liberation as well as defend those unable to protect themselves against various forms of oppression, which typically results in some form of violence, exploitation, marginalization, powerlessness, or cultural imperialism, particularly in times of crisis or need (Young, 1990). Goodman (2011) observed that “being an ally is not simply choosing to engage in a particular activity...It is utilizing an awareness and analysis about oppression no matter where one is, what one is doing, or what role one is in” (p. 177). As such, SJAs serve as vigilant watchdogs who staunchly defend against societal ‘isms’ that include but are not limited to racism, sexism, classism, heterosexism, ageism, and ableism (Adams et al., 2018). Being an SJA also implies ensuring the fair distribution of goods and services, which often encroaches upon societal norms and institutional practices. Johnson (2005) noted, “What makes something a privilege is the unequal way in which it is distributed and the effect it has on elevating some people over others” (p. 175). Therefore, SJAs are persistently vocal in contradicting society’s understanding of the status quo by pointing out the vast differences between equity—providing individuals with what they need—versus equality—treating everyone the same (Torres-Harding et al., 2012). As a result, whether privileged or not, advocates frequently find themselves embroiled in heated debates over highly politicized and socially charged issues.

In sum, to be an advocate for social justice is not for the faint of heart. One must be fully invested to endure the inevitable societal and familial backlash encountered from friends, loved ones, colleagues, social media, and even total strangers, which often lead to feelings of isolation

and burn out. SJAs will also find themselves at odds in matters of advocacy, as many within their (largely white) sphere of influence will likely hold strongly opposing worldviews (Solomon, 2002; Goodman, 2011; Gibson et al., 2017; Shriberg & Kim, 2018). Therefore, at a minimum, SJAs require a strong intestinal fortitude as well as a sustained reason to advocate for the oppressed, which implies that some sort of shift in attitude occurred outside of their normal sphere of psychosocial-political identity. Research has indicated that those who ultimately become SJAs generally experienced either some kind of personal epiphany or encountered a prolonged societal or environmental intervention that fundamentally altered their worldview (Hardiman & Jackson, 1992; Lerner, 1998; Wink & Helson, 1997; Edwards, 2006; Landreman et al., 2007; Wilkinson & Pickett, 2009; Goodman, 2011; Wilcox & Coombs, 2020). Furthermore, the change represents a convergence between an SJA's lived reality and their relationships to others within the material world. Kress and Lake (2018) posited this is particularly the case in the current environment of fake news and alternative facts:

In the contemporary post-truth, hyper-reality, neoliberal context, abstraction is everywhere and has become increasingly dangerous. Information is so readily available via the internet that people can find data to support nearly any belief they may hold. This makes the task of anti-oppressive educators more difficult, as what constitutes “truth” and “fact” waivers [sic] like heat rising off hot pavement. Attending to material context, to people's lived realities, to the connection between land, life, political struggle, and social and eco justice can assist in staving off paralyzing relativism. (p.58)

Although Kress and Lake addressed anti-oppressive educators, librarians—and in particular academic librarians—the daily charge as information professionals is literally to combat false truths and misinformation.

Whatever its origin, the transformative process results in bestowing higher levels of awareness in SJAs. The literature that has been presented supports the philosophies as envisaged in Carl Jung's theory of transcendence and Paulo Freire's critical consciousness (Munin & Speight, 2010; Goodman, 2011; Straubhaar, 2015; Wernick, 2016; Jupp et al., 2016; Jemal, 2017; Wilcox & Coombs, 2020). Thus, as described in Chapter 2, it is this difficult process of transformational *becoming* that directly informs the framework of critical transcendence.

Implications for Social Justice Advocacy in Academic Librarianship

In a review of library-specific literature, I identified three areas where academic libraries could benefit from a critical transcendence framework that might lead to increased social awareness: library services; recruitment, hiring, and retention; and leadership practices.

Library Services

First, I explored ally and advocacy-related issues in reference and instructional services. Next, I examined significant issues regarding librarians of color, including the lack of support they have received from their peers as well as their frequent exposure to microaggressions. Last, I presented the challenges academic library leadership faced while attempting to implement and support a more diverse and equitable environment. Within each discrete area there emerged three consistent themes: lack of cultural competency, White privilege, and an overall homogeneity that perpetuated a dominant narrative and hostile work environment in academic libraries.

Critical Librarianship

Librarians from all sectors have increasingly recognized the need to integrate socially just principles into library services. As a result, critical librarianship has become a burgeoning field, but has been fraught with challenges thus far (Farkas, 2017). First and foremost, critical librarianship has challenged the profession by ethically questioning the long-standing ALA tenet

of content neutrality (Saunders, 2017). Although this tenet has been effective to varying degrees, librarians have continued to struggle with implementing initiatives grounded in critical theory, as these represent a significant departure from current teaching and reference practices that take many librarians well out of their comfort zone. Moreover, even within aspects of critical librarianship, there are those who believe little progress had been made to alter the dominant narrative. For example, Leung and López-McKnight (2020) stated, “we see a continuation of that active avoidance, or a progress approach through liberal or multicultural frameworks that do not precisely identify roots of racialized oppression, in critical librarianship currently” (p. 12). Seale (2020) concurred, positing that even after years of effort, library instruction has remained marginalized.

Student Impact / Cultural Competency

The lack of cultural competency within academic librarianship has had a direct impact on a student’s ability to succeed and in fact, can be harmful to members of disadvantaged groups. This notion of harm was directly evident when librarians chose to maintain content neutrality while ignoring current events (e.g., Black Lives Matter). Gibson et al. (2017) observed:

The assertion that libraries have been socially, and politically neutral organizations is ahistorical. When libraries decide not to address issues relevant to people of color, they are not embodying neutrality; they are actively electing not to support the information and service needs of a service population. (p. 751)

Moreover, librarians—whether providing reference or instructional services—set the tone for how students interact with them, which in turn determines how they respond: “By encouraging librarians to critically reflect on interactions with students...a librarian’s understanding of learning and intelligence manifests in professional practices and ultimately have implications

for how they contribute to a student’s development of literary skills” (Knoff & Hobbscheid, 2021, pp. 13-14) The following section examines the integration of critical information literacy as a method toward improving cultural competency within library services.

Critical Information Literacy (CIL)

Over the years, academic librarians have increasingly embraced educational initiatives intended to address social reform. As such, many library professionals have adopted these practices by incorporating CIL into their instructional design and philosophies (Pawley, 2006; Battista et al., 2015; Piazza et al., 2015; Tewell, 2018). Information literacy was first established in the 1970s and began infusing elements of CIL into library instruction in the early 2000s (Ariew, 2014; Tewell, 2018). The effort represented quite a departure from a traditional information literacy structure, as CIL was less about librarians demonstrating database and information resources and more geared toward developing a meaningful dialog around the sources themselves, particularly those identified as authoritative. In short, CIL is a library-centric adaptation of critical literacy and critical pedagogy but goes well beyond merely embracing and implementing a social justice curriculum, as it is more broadly intended to examine and deconstruct library structures and services in a more holistic way. Tewell (2016) clarified:

Critical information literacy aims to understand how libraries participate in systems of oppression and find ways for librarians and students to intervene upon those systems... it examines information, libraries, and the work of librarians using critical theories and most often the ideas of critical pedagogy. (p. 1)

To understand the extent in which CIL strategies were being deployed in academic libraries, Tewell (2018) distributed a survey across college library listservs requesting information on CIL implementations and their outcomes. Conducted in 2015, the mixed-methods study collected and

analyzed 154 responses and selected a subset of 13 respondents to interview further. Several of the librarians interviewed stated they were able to create a teachable moment when calling out questionable results using the Library of Congress and/or Dewey Classification Systems.

The Library of Congress and CIL. Throughout the profession, Library of Congress Subject Headings (LCSH) are widely recognized as being biased. Unfortunately, there are LCSH examples documented as far back as 1971 that remain uncorrected, including overly generalized and nationalistic references, which were only relatable to those with a knowledge of American history, U.S. geography or Christianity (Knowlton, 2005). Specifically, LCSH are targeted toward Eurocentric white males, as evidenced by significant flaws regarding gender, race, and culture, largely by way of omission (Dudley, 2017). In curriculum studies, Au et al. (2017) described this notion of historical privilege, which perpetuates the single story of a dominant white narrative that simultaneously limits or even silences attention to other underrepresented populations. Regarding the concept of *silence*, the Library of Congress is equally complicit by way of omission, as its subject headings are also largely devoid of any historical context or cultural references (Battista, et al., 2015).

LCSH is the standard taxonomy deployed in higher education worldwide and is considered to be particularly flawed regarding LGBTQIA+, Black, and Indigenous peoples, which has frequently resulted in biased and insensitive database search results (Berman 1971/2013; Knowlton, 2005; O’Neil, 2016; Dudley, 2017; Farkas, 2017; Howard & Knowlton, 2018; Nunes, 2018). Regarding deficiencies within LCSH, Saunders (2017) clarified:

[the taxonomy] suggests relationships among subject terms, placing homosexuality in relation to sexual deviance and women within the larger contexts of marriage and family...subdividing subject terms by race reinforces the notion of whiteness as

normative...and only the binary choice of male and female do not allow for more fluid definitions of gender. (p. 61)

Specific to gender, Camicia (2017) posited that queer theory provided an effective lens for recognizing how LGBTQIA+ students were disproportionately impacted by assumed norms of gender and sexuality. In the library space, Drabinski (2013) suggested that since queer theory resists the idea that identities remain stable over time, it could and should serve as a framework for re-examining subject headings and authorities as well as other library organizational themes.

It is for these reasons that an examination of library taxonomy or controlled vocabulary is completely aligned with Tewell's (2016) assertion that CIL is critically necessary to analyze and deconstruct systems of oppression. It is also imperative librarians resist the temptation to remain content neutral or suggest to students' that authoritative literature within LCSH should not be questioned. In other words, given the overwhelming whiteness within the profession, remaining content neutral or Eurocentric would not be representative of any progress within the field. Indeed, willfully ignoring diverse perspectives simply reinforces the historical lens of white (male) supremacy (Leung & López-McKnight, 2020). Therefore, any library assignment examining flaws with LCSH structure, which drives the controlled vocabulary in academic databases, would be especially illuminating when conducting critically reflective exercises.

CIL as a Self-Reflective Approach

Respondents from Tewell's (2018) mixed-methods study expressed effectively utilizing current events as keywords (e.g., Black Lives Matter) to draw out unique cultural insights about what was being read surrounding race, class, and gender. In many cases, those interviewed reported that these types of discussions led to highly informative cultural exchanges where everyone—including the librarian—became equally engaged in the learning process. Tewell also

reported that barriers identified in the study included the very short time a librarian typically spends with any given class (as expressed by half of those interviewed), which was generally a single class period. Lastly, Tewell noted that any departure from simply ‘demoing’ resources could cause problems regarding faculty expectations of the librarian’s role.

Baer (2013) expressed similar challenges in altering librarian teaching styles but believed adopting such a practice would be worthwhile despite the difficulties: “[Information Literacy] must extend beyond rubrics and must involve more complex ways of exploring the relationships between information, society and politics” (p. 99). Tewell (2018) concurred, and stated from a reporting and assessment perspective, that simply getting librarians to embrace and adopt such an unstructured teaching methodology—one that was not *rubric-able*—proved to be a significant effort. Ultimately, although obstacles were noted, librarians benefited from the experience once they fully understood social justice terminology and became willing to step out of their comfort zone. Therefore, from a scholarly perspective, utilizing CIL as a self-reflective approach ultimately allowed students to become more comfortable with unfamiliar and rigorous content. Furthermore, students understood that in the world of higher education, it is not only permissible to question authoritative sources but also part and parcel of academic discourse.

Recruitment, Hiring, and Retention

Due to the overwhelming whiteness of libraries in general, efforts are underway to attract persons of color to enter LIS master’s programs, which was expected to boost diversity numbers within the profession. Many initiatives, however, have ultimately fallen short, primarily due to an over emphasis on recruitment, with little attention paid to retaining the few who applied. Alabi (2018) noted, “Many of the diversity programs we have created in LIS focus on addressing the pipeline problem—the pool of available candidates for positions that require an advanced degree

lacks diversity because few people of color pursue and obtain graduate degrees” (p. 133). Pawley (2006) further suggested LIS educators had a propensity to downplay matters of racism (e.g., avoiding terms such as *race* by substituting the more inclusive but less equivalent term of *multiculturalism*). Jaeger et al., (2015) concurred, stating part of the problem was an antiquated LIS curriculum, which had little emphasis on critical theory and was therefore ultimately detrimental to white and diverse candidates:

Most curricula of LIS programs do not adequately address issues of diversity and inclusion, and the majority of LIS students never get the chance to take a single class related to these issues to prepare them to serve as culturally competent information professionals. (p. 150)

Thus, by ignoring pipeline and curriculum issues, not only are LIS programs under-preparing their students for a diverse workplace, but they are also instilling a non-inclusive, dominant narrative into the mindset of pre-service librarians, regardless of color. Moreover, while the pipeline issue may suggest why more diverse candidates are not entering the field of librarianship, the existing environment within academia makes it difficult for people of color to succeed in or thrive within their chosen field. Indeed, the literature suggested that, even if they graduate and do not leave the profession, librarians of color are likely to emotionally withdraw overtime, which impacts opportunities for promotion and tenure (Alabi, 2015a, 2015b, 2018).

It is therefore not surprising that LIS programs have not been successful in increasing diversity numbers within the profession. Alabi (2015a) cited a 2006 *Diversity Counts* report, which indicated in 2000, that 85% of those with MLS degrees were white. In an update released in 2009–2010, the number had actually risen to 86.1%. Thus, there is a significant body of literature suggesting that the problem with attracting diverse candidates into the library

profession is not only the lack of retention and promotional opportunities, but also (and more notably) that they will likely encounter a racially hostile and non-inclusive environment once fully employed (Jaeger et al., 2015; Alabi, 2015a, 2015b, 2018; Knoff & Hobscheid, 2021).

A Hostile Work Environment. There is a long-standing and clear disagreement between persons of color and their white counterparts regarding perceptions of race and racism within librarianship. For example, St. Lifer and Nelson (1997) conducted a study of 400 librarians and inquired as to their views on racism and discrimination in the profession. The researchers concluded: “The discordant view among minority and white librarians on the most basic question—to what degree racism exists in librarianship vs. other professions—embodies the ideological gulf that exists between the two groups” (p. 43). Since then, little has changed. Alabi (2018) noted the following common themes experienced by people of color within academic libraries: feelings of being ignored, snubbed, or patronized by both patrons and colleagues; treatment as second-class citizens; their research being devalued by white colleagues; racially insensitive statements or jokes; and ignoring non-whites and their contributions in meetings. Any or all of these represent contributing factors as to why librarians of color have chosen to withdraw, as it not only denigrates them personally, but also impedes their professional growth.

Service on Diversity Committees. In an article presenting literature across three decades, Alabi (2018) noted an irony cited by many non-white librarians was the expectation to serve on diversity committees. Selected merely by virtue of their race, the largely false assumption was that they would have a vested interest in serving. Librarians of color noted that if anything, it was the white librarians who required extensive training in diversity, equity, and inclusion (DEI), and that the time invested in this type of committee work deprived them of pursuing other scholarly endeavors that their white counterparts took full advantage of.

Lack of Equal Recognition. In committees as well as in the classroom, many librarians of color expressed that their credibility or authority was frequently challenged— or worse—that their intellect and ability was questioned unless there was confirmation from a white colleague (Alabi, 2015b; Leung, & López-McKnight, 2020). Overall, non-white librarians felt they needed to be twice as good and work twice as hard to be even considered for the same opportunities that were routinely available to whites. This sentiment, ironically, has been previously voiced by females regarding the disparity of male-dominated leadership within the library profession (DeLong, 2013; Alabi, 2018; Knoff & Hobscheid, 2021). The significant difference is that, while white males still hold inordinately high positions of authority within a predominately (white) female profession, persons of color—female or otherwise—remain at a significant disadvantage.

Microaggressions

The final aspect I explored within retaining academic librarians of color was the microaggressions they were frequently subjected to in the workplace. Sue et al., (2007) described microaggressions as “brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights towards people of color” (p. 271). For example, Alabi (2018) indicated the most glaring microaggressions occurred when white librarians expressed surprise (couched in the form of a complement) that their colleagues of color were so articulate. Her research, as well as others indicated that microaggressions were contributing factors to battle fatigue as previously described by librarians of color. Specifically, within academic libraries, microaggressions were cited as a major reason why librarians of color either emotionally chose to withdraw or exited the profession altogether (Alabi, 2015a, 2015b, 2018; Leung, & López-McKnight, 2020).

Alabi (2015a) conducted a study utilizing a framework constructed by Sue, et al., (2007) to determine if (a) academic librarians of color experienced racial microaggressions from their fellow librarians and (b) if their white counterparts noticed microaggressions were taking place. An online survey collected data from both non-white and white librarians. It was not surprising that out of 139 responses, 70.5% reported as White; 9.4% African American; 5% Hispanic; and 15% Asian, Native American, or multi-racial. The results indicated that from an experiential and observational perspective, non-white participants had significantly higher interactions with various types of microaggressions. Alabi stated that “while minority survey participants report experiencing racial microaggressions, very few (or no) non-minority respondents reported observing such encounters” (p.50). Ultimately, Alabi concluded there was a clear disconnect between perceptions of white and non-white librarians in observing racist behavior.

In a second study, Alabi (2015b), distributed a survey and collected examples of white librarians making inappropriate jokes and ignoring the contributions of or excluding non-white librarians in professional meetings. Notable themes included microassaults, microinsults, microinvalidations, and exclusion or isolation. Additionally, those interviewed shared their opinions regarding poor retention practices, as captured in the following two comments:

The reason that many African Americans and Latino Librarians leave this profession is because of the constant lack of emotional intelligence that is needed in the workplace today. . . Academic Libraries are very poor examples of pushing forth Diversity candidates for positions at the administrative level for Minorities. They want a homogenous version of themselves within the administration. They want a “Barak Obama-esque” candidate [as a] Director of their academic libraries.

I did not expect some of the blatantly disrespectful behavior from educated people and especially from administrators that I report to, in a so-called learning environment in the 21st century—because of this I am almost sorry that I entered the profession in academe—however, I know I do make a difference in terms of student learning outcomes—and that is what has kept me going. (pp. 187-188)

It is for these reasons that, however successful recruitment measures might be, a hostile work environment coupled with an utter lack of cultural competency perpetuates systemic issues of racism and impedes any efforts towards increasing diversity within academic libraries.

Leadership and Policy

As the previous section illustrated, there were significant issues associated with shifting the mindset of many librarians regarding instructional and reference practices, as well as developing socially-just hiring and retention strategies. While both presented a daunting set of challenges, it is nevertheless beholden upon the library's administration to set the tone and policies of the institution. As such, the next discussion focuses on the institutional challenges academic librarians faced while attempting to implement a more diverse and equitable environment. Beyond a lack of cultural competency within the profession, there was often a clear disconnect at meso and macro levels toward supporting socially just policies.

Governing Bodies Within the Profession

As mentioned in Chapter 1, the two major entities expected to lead with a message of social justice—the American Library Association (ALA) and its academic arm, The Association of College and Research Libraries (ACRL)—have done little to separate themselves from the dominant narrative. In 2000, the ACRL introduced its *Competency Standards for Higher Education* (Standards), which upheld the principles of community engagement and information literacy as a human right (ACRL, 2000); however, the Standards did not engage on any level regarding matters of equity or social justice (Battista et al, 2015).

ACRL Framework. In 2016, the ACRL replaced its Standards with the *Framework for Information Literacy for Higher Education* (Framework), stating in its introduction that the Framework: “grows out of a belief that information literacy as an educational reform movement

will realize its potential only through a richer, more complex set of core ideas” (ACRL, 2016, p. 7). Although the Framework was considered to be an improvement over the Standards, research suggested the document stopped well short of truly advocating for social justice in a way that it should. For example, the Framework hinted at aspects of critical consciousness regarding knowledge and reflection and yet avoided any call for action assigned neither weight nor acknowledgment to the mechanisms that established and maintained power and authority structures and lacked any clear statement regarding the impact of culture or the dominant white narrative that existed in society and in particular, academia (Baer et al., 2014; Seale, 2016; Saunders, 2017; Gregory & Higgins, 2017).

Thus, while the Framework did address certain aspects of societal inequities, it never explicitly utilized those terms or other critical imperatives, such as concepts of citizenry or civic engagement (Battista et. al, 2016). Therefore, by deliberately assuming a position of universal neutrality and avoiding any issuance of a values statement, the Framework ultimately failed to connect information literacy to any social justice imperatives (Swanson, 2014; Battista et al., 2015, Seale, 2016). More importantly, the Framework fell short of its stated intent to provide “a new cohesive curriculum for information literacy, and in collaborating more extensively with faculty” (ACRL, 2016, p. 7). Lastly, due to the ACRL’s lack of any meaningful commitment to social justice and cultural equity, librarians were not trained in ways to create inclusive cultures and were largely left to their own devices in making these critical connections as they attempted to integrate the Framework into their reference and pedagogical strategies.

Service Policies and Professional Development. While guidance was limited within the governing bodies of the ALA and ACRL on matters of equity and justice, due to initiatives such as critical librarianship coupled with institutional DEI incentives, leaders have been more

motivated to at least examine and recraft their service policies. It is generally well within a library administrator's purview to set the tone on being more inclusive towards its students and staff. Other than leading by example, one of the best ways to communicate such a sea change is to revise library policy. Knoff and Hobscheid (2021) stated:

Libraries should begin to revise service policies to include cultural competency approaches to ensure they provide students a reliably inclusive experience...By focusing on the enactment of policies through pedagogy rather than adoption through [ACRL] standards, libraries can fully commit to creating inclusive spaces and services. (p.12)

The researchers also acknowledged that systemic inequities within hiring practices presented a larger issue, but suggested that in the meantime, revising a library's service policies could afford a more immediate impact upon the student and staff experience.

Developing a Cultural Competency Framework

As part of a cultural competency framework, Knoff and Hobscheid (2021) identified three primary domains for library administration to address: cognitive, interpersonal, and environmental, which were ironically tied to the ACRL's diversity standards. The researchers stated the adoption of the Universal Design for Learning guidelines should be strongly considered, which were crafted to anticipate diverse needs from the onset. Lastly, they suggested any integration of cultural competency into professional development programs for academic librarians and their leadership should be the first step toward ensuring more equitable outcomes.

Emphasis on Diversity Initiatives. Ithaka S+R released a research report titled *National Movements for Racial Justice and Academic Library Leadership* (Frederick & Wolff-Eisenberg, 2021). As described in earlier literature regarding the challenges of infusing social justice into library services, leaders also admittedly struggled with matters of employee diversification. In

the wake of Black Lives Matter and the murder of George Floyd, academic institutions had put an emphasis upon matters of racial justice. As a result, academic libraries faced renewed scrutiny over their lack of diversity and hiring practices: “Academic libraries...have grappled with renewed attention to increasing the diversity of their employees, addressing retention issues, and fostering equity and inclusion” (Frederick & Wolff-Eisenberg, 2020, p.2). A survey was distributed to 638 library directors with the aim of determining if there were indicators of any evolution of strategies in relation to DEI and anti-racism initiatives. While key findings of the study indicated that library directors were three times more likely to foster DEI initiatives than in previous years, results suggested leaders were less confident in implementing DEI strategies within hiring practices, which included any improvement in accessibility standards. Additionally, library directors were surprised to discover the disproportionate impact of layoffs, furloughs and job eliminations COVID-19 had upon employees of color. Lastly, regarding content diversity within library collections, the majority of directors indicated they had no strategies to improve the inclusion of authors of color or eliminate racist content. In short, while directors were three times more likely to value DEI initiatives (due to administrative mandates), they admittedly indicated their skills were lacking in developing any viable plans.

Lack of Social Justice Knowledge. In a study conducted by Fife et al., (2021), a national survey was distributed to 1,000 library leaders (e.g., deans, directors, university librarians), with the aim of identifying their levels of knowledge of justice, equity, diversity, inclusion (JEDI). The questions focused on understanding the extent that library leaders believed they were responsible for and/or capable of fostering and implementing JEDI initiatives. The researchers distributed four identical surveys, while only changing out the terms (justice, equity, diversity, inclusion) to four groups of 250 library administrators. The results revealed significant ambiguity

around each term and that most leaders used terms interchangeably as overall JEDI or DEI initiatives.

Lack of Ownership. While leaders reported feeling overwhelmingly responsible for supporting JEDI in their organizations, Fife et al. (2021) discovered that depending on the term, there was a difference between leaders feeling that they should be responsible versus actually being capable of accomplishing the task at hand: “The simple percentages show that library leaders in traditional academic setting feel more responsible for proactively creating diversity and inclusion within their organizations, and less so for equity and justice” (p. 3). Levels of capability were ranked as follows: 92% diversity, 90% inclusion, 80% equity, and 80% justice.

The takeaways from the Fife et al., (2021) study and its implications within library leadership are two-fold. First, researchers found that social justice initiatives may suffer when combining terms. In other words, by conforming to a catchy acronym (e.g., DEI or JEDI), results suggested library leadership considered the terms *diversity*, *inclusion*, *equity*, and *justice* as interchangeable, when in fact they are not. Second, library leaders indicated they would be more responsible and capable in managing diversity and inclusion as hiring managers, whereas they believed larger initiatives such as achieving equity and justice would lie more within their institution’s purview. These implications were telling, as according to Schoenfeld and Sweeney (2017), 80% of library leaders within academic research libraries are White non-Hispanics. As such, a lack of understanding existed at the highest levels of a largely white administration, which in turn suggested a clear lack of cultural competency within leadership toward the recognition of differences between any distinct forms of social justice.

Moral Implications

As a final point of discussion, I examined the ethical and moral implications surrounding issues of content neutrality, equity, and white privilege within academia. Educational institutions, whether public or private, often receive inequitable distribution in terms of resources. Rather than being based upon need or who is most deserving, physical and/or human resources—even those mandated by state and federal law—are often distributed to the more affluent. Defining and ensuring access to both types of resources has become far more complex in the Internet age as well as differed across public and academic libraries (Gorham et al., 2016). For example, in public or school libraries, access could be impacted by a physical lack of resources afforded to neighborhoods or districts with a lower SES (e.g., less distribution of laptops, technology or collections funding).

Inequitable Expectations

While academic libraries also experience inequities in access and resources due to declining in budgets based on enrollment, students will additionally encounter a systemic bias upon first exposure to scholarly resources (Berman, 1971/2013). In the United States, students from all cultural backgrounds are expected to adapt to the authoritative narrative and subject taxonomy predisposed toward a reader that is “American/Western European, Christian, white, heterosexual, and male” (Knowlton, 2005, p. 124). In short, those who are not proficient in English, or their SES and/or prior education affords a limited vocabulary, are subjected to a Eurocentric dominant narrative, in which African Americans and Latinos will be far less likely to succeed as compared to their White or even Asian counterparts (Carter, 2007).

From a library services perspective, other findings included utilitarian (just distribution) and egalitarian (equal share) practices that were applied interchangeably (e.g., by first serving

those geographically closest while also attempting to equally cater to the larger constituent need). Oliphant (2015) stated that beyond any legal and economic disparities, John Rawls' (1971) moral framework, in which "justice is the first virtue of social institutions" (p. 3) was equally relevant to libraries in that citizens are free and equal, and society should be fair: "While Rawls does not specifically mention libraries or any other social institution in this passage, its applicability to libraries is evident" (p. 230). As with many philosophical discussions regarding the two approaches of equality and equity, any attempts to quantify "What is just?" or "What is equal?" are often met with an unsatisfactory answer of "It depends."

Content Neutrality

Regarding resource disparity as well as in matters of content neutrality, Dadlani (2016) of Rutgers University concurred on both fronts in a mixed-methods case study that examined the provision of library services while abiding by social justice ideals. Not surprisingly, the issue of content neutrality surfaced almost immediately: "Unexpectedly, a tension was observed between the ideas of the library as an unbiased and neutral conduit and the library as a community hub that also espouses particular cultural/public values" (p. 15). Oliphant (2015) cited Rioux's (2010) *Metatheory in library and information science: A nascent social justice approach*, in which the researcher constructed a five-assumption metatheory based not only upon Rawls' Justice as Fairness but also included other theories such as: Justice-as-Desert, Egalitarianism/Equity, Utilitarianism and Distributive Justice. In that assessment, Dadlani (2016) agreed that the five aforementioned philosophies were among the most relevant to the LIS discipline. Indeed, Rioux emphasized that in his model as described, it would not be possible for LIS professionals to adopt social justice principles while remaining content neutral.

Furthermore, in terms of social justice, the moral implications exposed within critical librarianship and CIL are both a lack of recognition and a reluctance to acknowledge what many in the profession already know to be true: remaining content neutral when conducting instructional sessions or reference interviews promotes social injustice and, therefore, critical librarianship and CIL should be integrated into both services. Indeed, research has shown discriminatory practices in play during reference interactions, such as refusing to answer questions regarding homosexuality or a diminished level of service toward persons of color or those with ‘ethnic sounding names’ (Curry, 2005; Shachaf et al., 2008).

Conclusion

As the literature has revealed, the biggest obstacles for academic libraries appeared to be a lack of understanding of what social justice actually is, an inability for librarians to see beyond their own biases, and a persistence toward maintaining the status quo of a dominant white narrative. Furthermore, in the fight for societal reform, the literature identified unique challenges in attracting academic librarians to become SJAs. Barriers to advocacy were frequently linked to false, preconceived notions of equity and identity conflicts, which impedes a librarian’s ability to understand the true nature of privilege and oppression. Moreover, through cultural exposure, education, or some other type of intervention, research revealed that librarians would be better able to empathize and commit to matters of social justice. In Chapter 2, I described a theoretical-to-methodological approach and introduced the critical transcendence framework (CTFW), which was based upon the constructs of Carl Jung’s transcendent function, Paulo Freire’s critical consciousness, and Lawrence Alschuler’s liberated consciousness. By applying a transdisciplinary lens, I merged three similar, yet disparate theories of individual *becoming* into a model that factored in the cultural, societal, and psychological ingredients necessary for

sustained and transformative growth. In the next chapter, I describe my mixed methods as well as any procedures implemented during the data collection and analysis phase. While my aim was to employ the construct of critical transcendence within an academic library setting, the transdisciplinary nature of the CTFW could be applied across many other fields of study interested in increasing social justice awareness and activism within advocates and allies.

Chapter 4: Methods

In Chapter 3, I examined terms such as *advocacy*, *intersectionality*, and *allies*; the latter defined as members of a dominant group who advocate with and for the oppressed (Agosto, 2014). Studies across a transdisciplinary landscape revealed that for whites in particular, the transformation leading to greater empathy and awareness appeared to be associated with either a personal epiphany or a sustained situation that challenged their worldview (Wink & Helson, 1997; Edwards, 2006; Landreman et al., 2007; Wilkinson & Pickett, 2009; Goodman, 2011; Wilcox & Coombs, 2020). The literature further explored the psychosocial and political nature of individual transformation and its implicit ties to identity and culture as well as the impact on academic libraries. (Fine et al., 1997; Spanierman et al., 2006; Helms, 2008; Gibson et al., 2017; Tewell, 2018; Godfrey et al., 2019; Leung & López-McKnight 2020; Seale, 2020; Knoff & Hobbscheid, 2021). This chapter introduces my research design and describes in detail the mixed-methods components, how and why they were mixed. and any collection strategies, followed by my data management and analysis procedures.

Research Approach

For my study, I used a transformative mixed methods design that quantitatively identified and qualitatively illuminated how some academic librarians were able to move beyond their own sociopolitical lens to empathize with and advocate for non-privileged groups. In Creswell and Plano Clark's (2010) *Designing and Conducting Mixed Methods Research*, (2nd Edition), the researchers stated that a mixed-methods approach was most compatible with a transformative design. They posited that quantitative and qualitative data afforded a fuller and more flexible exploration of how and why a phenomenon would occur, which in the present study were academic librarians of privilege who chose to become SJAs. I distributed a quantitative three-

part survey that included open-ended questions (OeQs) for participants who considered themselves to be social justice advocates, which informed the selection of SJAs who were interviewed in the second phase. Conducting semi-structured interviews allowed me to understand an SJA's lived experiences, which I anticipated would be highly individualized. That said, I also expected to see emerging patterns within their collective SJA trajectories. In sum, I implemented a two-phased approach to obtain quantitative data from a larger, more generalized sample of academic librarians that informed the candidate selection process for Phase 2. The qualitative part of the design consisted of interviewing individuals who self-identified as SJAs to probe more deeply into their specific lived experiences. While both phases provided substantial data regarding librarian advocacy, Phase 2 was where I expected to identify and report upon any common transitional ground found within a sample of six academic librarians.

Worldview

Utilizing a transformative worldview as the underpinning philosophy for a mixed-methods design was uniquely suited for researching societal injustices (Mertens, 2007; Sweetman et al., 2010; Ponterotto et al., 2013). Creswell and Plano Clark (2010) concurred, describing a transformative design as “change oriented [that seeks] to advance social justice causes by identifying power imbalances and empowering individuals” (p. 96). The researchers also suggested that a transformative design was appropriate when utilizing a theoretically based framework that employed a transformative worldview, as was the case with the critical transcendence framework (CTFW) introduced in Chapter 2.

In a more recent third edition of the same text, Creswell and Plano Clark (2018) renamed the transformative model as a social justice mixed methods design, stating that a transformative worldview merely served as the foundation for utilizing mixed methods and therefore, should not

be considered a unique design unto itself. In either case, as a social justice or transformative design, an emphasis on one strand or another was not required. In my design, however, I placed more emphasis upon qualitative results in the hopes of understanding the ‘why’ of the behavior. Specifically, mixing occurred during the collection and analysis of data, in that my quantitative strand informed the qualitative strand in the selection of participants and supported many of the thematic and categorical findings found in the OeQs. As a result, I was able to draw an interpretation from both phases to explain my overarching and integrated research questions.

Research Questions

Green (2007) posited that mixing methods utilizing a transformative perspective differed from other more traditional methods such as explanatory or exploratory. He stated the primary purpose of a transformative mixed-methods design was to identify power imbalances to advance social justice causes, which thereby required greater flexibility regarding the order, emphasis, and analysis of data. Indeed, more than a decade later, Creswell and Plano Clark (2018) concurred with Green’s conclusion. Thus, my research questions (RQs) were crafted towards seeking answers to a value-based or ideological phenomenon. The guiding question that drove my study was:

What are the perceived triggers and/or preconditions that lead some academic librarians to reflect upon and interrogate their worldview, to bring about social reform, and to become actively engaged as advocates and SJAs?

Quantitative: The specific research sub-questions and hypotheses for Phase 1 are:

1. Does social justice interest significantly correlate with social justice commitment?

Hypothesis:

H₀: There is no significant correlation between social justice interest and social justice commitment.

H₁: There is a positive significant correlation between social justice interest and social justice commitment.

2. When considering the independent variables of type of institution, size of institution, years in the profession, provides instruction, is part of library administration, age, race, gender, and ethnicity:

a. Is there a relationship between social justice interest (DV) and specific characteristics for academic librarians (e.g., type of institution, size of institution, years in the profession, provides instruction, is part of library administration, age, race, and gender)?

Hypothesis:

H₀: The independent variables do not show a relationship with social justice interest.

H₁: The independent variables indicate a significant relationship to social justice interest.

b. Is there a relationship between social justice commitment (DV) and specific characteristics for academic librarians (e.g., type of institution, size of institution, years in the profession, provides instruction, is part of library administration, age, race, gender and ethnicity)?

Hypothesis

H₀: The independent variables do not show a relationship to social justice commitment.

H₁: The independent variables indicate a significant relationship to social justice commitment.

Qualitative: Specific research questions for Phase 2 are as follows:

1. What particular lived experiences led academic librarians who are actively involved in social reform to become SJAs?
2. What strategies do SJAs describe as having the most impact upon challenging the sociopolitical status quo within their library, institution or beyond?

Integrative: Questions intended to explore both phases are:

1. What personal attributes do advocates describe as necessary for enabling librarians to take on a greater social justice advocacy role?
2. What individual, institutional, or societal barriers and challenges do advocates describe as impeding their efforts toward achieving social justice reform?

In the following sections, I identify the population and procedures for the selection criteria, recruitment, and sampling. I also describe the data collection workflow in the quantitative and qualitative phases. Next, I present detail on the instruments that were used. Last, I provide my data organization and analysis procedures, including the steps I took toward ensuring that research quality was consistent with an ethical design.

Population

There was not a specific physical site where my study was conducted; rather, I utilized five online professional listservs. For both phases of the study, I identified academic librarians as the population (i.e., professionals that hold a master's degree in library and information science, MLS/MLIS) who worked at institutions within higher education. Academic librarians are highly specialized and have unique skillsets, (e.g., electronic resources, cataloging, scholarly

communications, subject-specialist liaisons, etc.). That said, their overarching charge is to support the curriculum and research goals of faculty and students, which often occurs via library instruction sessions or reference transactions. While there are many professional communication channels for librarians from all sectors, I chose to draw my sample from listservs specifically of interest to academic librarians, as opposed to those working in museums, corporate, public, or school libraries. In addition, I identified certain platforms that further narrowed the selection by targeting specialists that—due to their direct interaction with students, faculty, or administration—were more likely to be stakeholders in social justice. Academic librarians who possess such an interest are apt to subscribe to lists intended for administration, instruction, outreach, or scholarly communications. Therefore, after careful consideration, I selected five listservs as the optimal mechanism to reach my target audience. Four were from the American Library Association’s *ALA Connect* platform: the ACRL Framework for Information Literacy in Higher Education (ACRL Framework), the ACRL Instruction List, and ALA and ACRL Members Lists. The fifth listserv utilized was from the State University of New York Librarians Association (SUNY-LA).

Site Selection Criteria

ALA Connect (2022) is an online discussion platform available to American Library Association (ALA) members and nonmembers. It facilitates numerous topic-related lists across its seven divisions. The ALA Members list reaches all subscribed members. The ACRL Framework, ACRL Instruction and ACRL Members are three listservs within the higher education division of the ALA. After an individual subscribes to the listserv, each list can be read or managed by visiting the ALA’s Discussion Groups homepage (ACRL, n.d.). A login is required to view the content on these sites; as both an ALA and ACRL member, I was free to post

to any list, so long as I adhered to the site's code of conduct, located on the ALA Connect homepage. As of this writing, the ALA Member List had 45,341 members and is accessible once a librarian's ALA dues are paid.

There is an additional charge for ALA members to join the ACRL, but once they have done so, numerous subsections are available for members to subscribe to. The ACRL Members list had 7,059 subscribers and is also the list that leadership likely follows. The ACRL Instruction Section is a platform that members or nonmembers have chosen to subscribe to and has 4,325 subscribers. Similarly, the ACRL Framework listserv is a discussion platform that members and non-members have chosen to subscribe to. While the Framework's numbers were smaller at 206 recipients, this group, more than any other, is focused on social justice and DEI within academic libraries. That said, I thought it was also important to include the ALA Members list, as community colleges as well as small and medium non-research/non-consortia entities are not likely to be members of the ACRL. Thus, while there is undoubtedly overlap between all of ALA Connect listservs, the ACRL Instruction and Framework lists are largely comprised of instructional, reference, and outreach librarians as well as library leadership who have chosen to receive this content. Therefore, as professional staff, librarians in these roles are interested and experienced in topics related to policy, information literacy, and social justice.

Audience Differentiation Between Lists

Although it is fair to say that members of the ACRL Instruction and Framework lists overlapped with the larger ALA and ACRL Member list, it was less likely that subscribers would either check or receive notifications as frequently as they would from the former two. That said, the ALA and ACRL Member lists are significantly larger, as both cut across all librarian interest groups and were therefore, places that library leadership would likely monitor. Conversely, and

as previously mentioned, the ACRL Instruction and Framework lists not only come with the additional cost of an ACRL membership, but they are also platforms nonmembers have chosen to subscribe to. It is for these reasons I believed there would be unique participants found on the Framework and Instruction lists. Lastly, the ALA Connect platform emails a daily digest that members can subscribe to. This type of notification serves as a convenient way to see a snapshot of the topics.

Similarly, the SUNY-LA list is voluntarily joined and open to anyone interested in its association or SUNY libraries in general, and once subscribed to, recipients receive email notifications. As such, I chose to include SUNY-LA, a list representative of the State University of New York Librarians Association as my fifth listserv. As of this writing, the list administrator reported SUNY-LA had 744 subscribers. According to its website, SUNYLA (2022) is targeted toward the advancement of library services via collaboration and professional development. Similar to the ALA and ACRL, SUNYLA offered specialty lists that faculty librarians and non-professional staff could choose to join, but I opted to post to the general list, in hopes of attracting a greater audience of librarians.

During an evaluation period of 3-4 months, I observed weekly engagement across all ALA lists. I also noted surveys and notifications were sometimes cross posted, but that the community appeared receptive toward receiving them. As I was not a member of SUNY-LA, a colleague volunteered to post the survey on my behalf, suggesting it was an ideal platform to gather responses on social justice. I reasoned that a combined subscriber base of over 57,500 was likely enough to fulfill both phases of the study. That said, and as is the case with any listserv, it was uncertain how many subscribers from any of these lists open (let alone read) any messages that are sent. As a result, it is likely that my calculated sample sizes were overestimated.

Recruitment and Sampling

Quantitative. For Phase 1, in April 2022, I distributed a convenience survey to five academic librarian listservs (ALA Members, ACRL Members, Instruction, Framework, SUNY) and invited all academic librarians to participate. I identified the topic as an exploration into social justice advocacy within academic librarianship. Specifically, I indicated the aim of my survey was to determine a librarian's level of interest and commitment in social justice (Appendix I), and I provided an IRB-approved consent form (Appendix J). As mentioned, the total population of the listservs was estimated at 57,675; a confidence level of 95% would allow for a 10% margin of error. By utilizing Cochran's formula (1963), I estimated the sample size at 10% to be 96; at a 5% margin of error, the sample size was estimated at 382.

Qualitative. To fulfill Phase 2, librarians were required to have completed all sections of the Phase 1 survey with few omissions, including answering at least four of the five OeQs. Additionally, they were offered an opportunity to be considered for an interview. Purposeful selection for Phase 2 was based on a librarian's answers to the survey as well as their OeQ responses. Therefore, as a result of this otherwise anonymous design, I could only gain knowledge of a person's identity if they agreed to be interviewed.

Data Collection

In this next section, I provide further detail on specific components of my study and present them within the context of the quantitative and qualitative phases.

Phase I: Survey

When constructing a survey, Teclaw et al., (2012) suggested that placement is an important factor and found that putting demographic questions at the beginning of the survey yielded a higher response rate; however, others have stated the opposite (Stoutenbough, 2008).

Therefore, I employed both methods by opening with a professional and institutional profile and concluding with personal demographics. The reason I chose this strategy was a fear of drop-off, particularly for those directed to answer the OeQs on the heels of a lengthy survey.

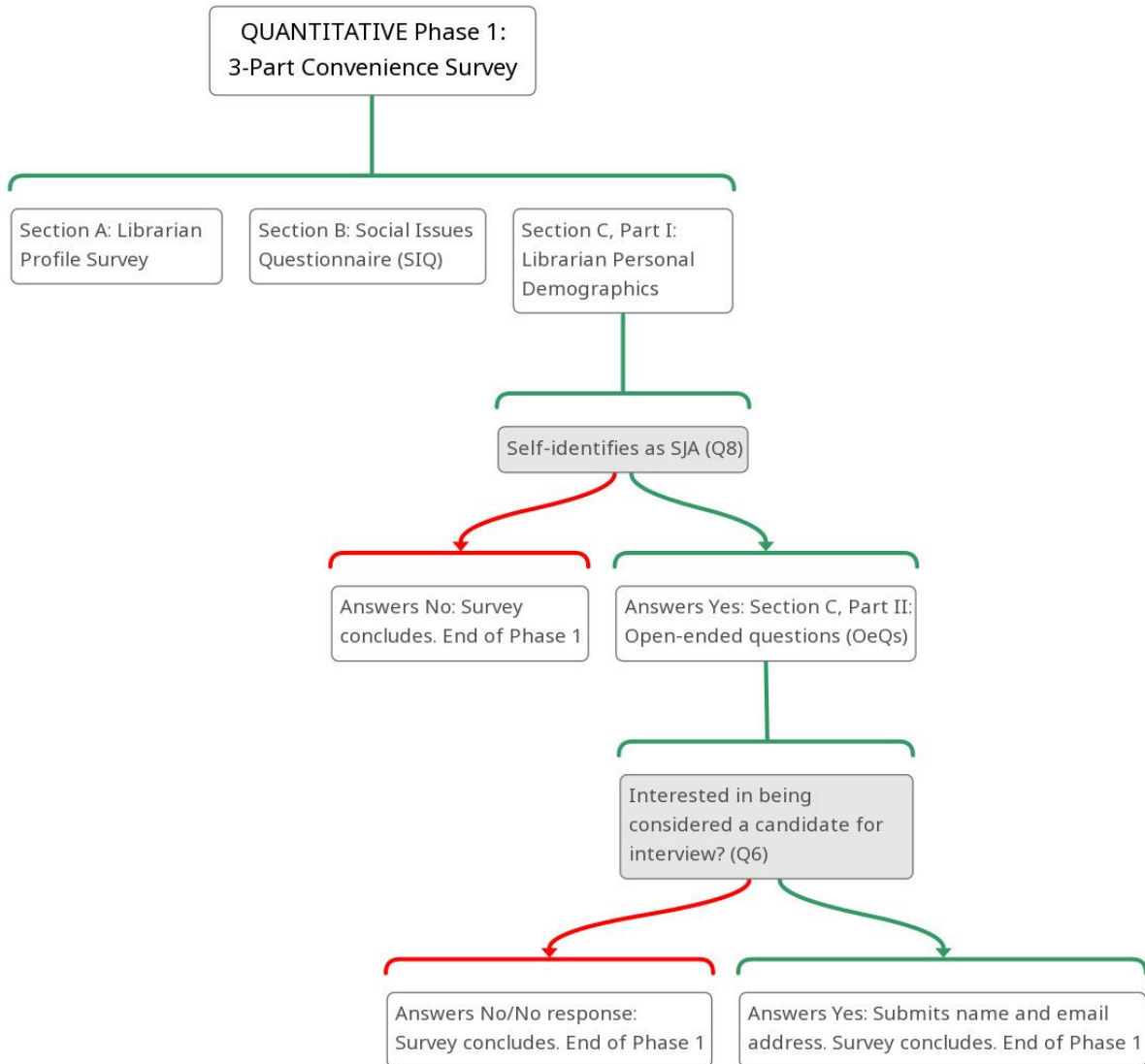
Quantitative. To obtain my convenience sample for Phase 1, I distributed an online three-part survey via the Qualtrics platform to ALA and ACRL Members, as well as the ACRL Framework, ACRL Instruction, and SUNY-LA listservs:

- Section A (Appendix B) collected professional demographics about academic librarians and their workplace (e.g., role in the library, size and type of institution).
- Section B (Appendix C) presented an online version of the Social Issues Questionnaire (SIQ; Miller et al. 2009) to learn more about a respondent's knowledge regarding oppression, racism, discrimination, and personal biases as well as their interest in engaging in social justice activities.
- Section C (Appendix D) was administered in two parts.
 - Part I began with personal demographics (e.g., age, country of origin, gender, race, first language, ethnicity), then asked the respondent if they considered themselves social justice advocates. Those who answered either yes or unsure were directed to the final part of the survey.
 - Part II provided five OeQs for academic librarians to further expand upon their opinions on advocacy. The sixth and final question asked if they would like to be considered for an interview in Phase 2 of the study.

In Figure 3.1, I illustrate the Phase 1 workflow as described herein.

Figure 3.1

Data Collection Workflow Phase 1



Phase 2: Semi-Structured Interviews (Qualitative)

Phase 2 was geared toward understanding the trajectory of how six privileged academic librarians chose to become SJAs. As respondents were geographically dispersed, I conducted virtual interviews via Zoom. During this phase, individuals chosen were representative of a non-random purposeful sample. Specific criteria for candidate selection were detailed within the

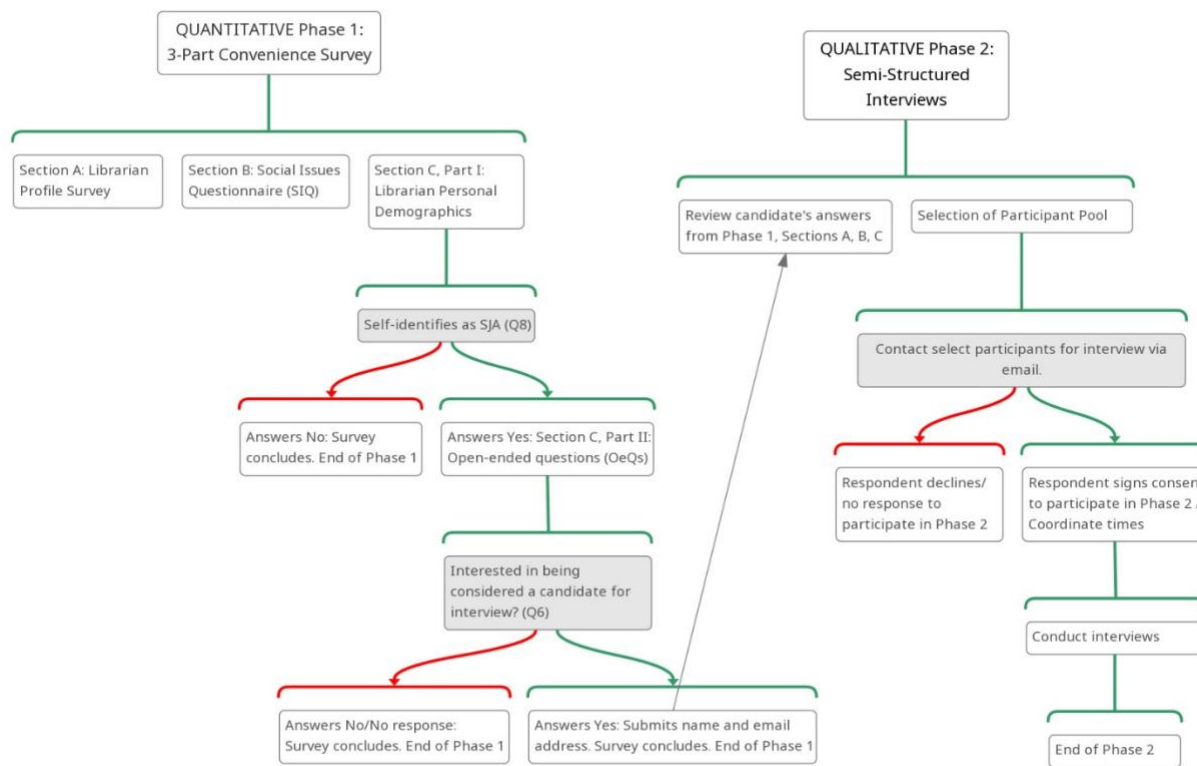
qualitative procedure selection process. Qualitative semi-structured interviews were conducted by utilizing a phenomenological approach based upon Seidman (2013).

Phenomenology seeks to understand the ‘why’ of what is happening via individual stories and reflection. Moreover, phenomenology is based on how people attribute meaning to their subjective experiences (Beaudry & Miller, 2016). Seidman’s model described a three-stage interview process that collected life histories, detailed experiences and reflections based on those meanings. The process would allow the researcher and the subject(s) to synthesize the past with the present and thereby explore the phenomenon in question as a coherent whole. That said, my aim within the current study was not so much to associate individual meaning making as it was in discerning general patterns from the collective experiences of those interviewed. Therefore, although the current study was informed by Seidman (2013), a single interview proved sufficient in identifying any themes as well as collectively categorizing past and present experiences with Phase 1 data from the OeQs. Figure 3.2 illustrates the respondent’s workflow across both phases.

In sum, there were two phases to the mixed-methods design that adhered to a transformative sequential design of quantitative followed by qualitative (quan→QUAL). Phase 1 consisted of the distribution of a three-section survey across five academic library listservs. Only those expressing a self-identified commitment to social justice advocacy were directed to a third section of five OeQs and were extended an invitation for interview. Phase 2 explored a person’s lived experiences in advocating for social justice via a purposeful sample identified from Phase 1. In the next section, I describe the origins and construction of my instruments in more detail.

Figure 3.2

Data Collection Workflow Phases 1 and 2



Quantitative Instruments

Section A: Librarian Profile Survey (Appendix B)

The first part of my survey sought descriptive information regarding professional and personal demographics. Consisting of seven close-ended questions, the librarian profile survey inquired as to a respondent's current affiliation to an academic library; institution type, size, and number of students; years in the profession; earned graduate degree(s), and role within the organization. The questions there and in Section C were based on a previous mixed-methods study conducted by Tewell (2018) that researched the use of CIL in instructional pedagogy. That said, overall, the section was comprised of typical questions regarding demographics that were largely ubiquitous in nature.

Section B: Social Issues Questionnaire (SIQ)

Phase 1, Section B administered the SIQ (Appendix C). The SIQ is a 52-question, six-part 0-9 Likert-type scale that contained six subscales: Social Justice Efficacy (SJSE, $n = 20$); Social Justice Outcome Expectations (SJOE, $n = 10$); Social Justice Interest (SJI, $n = 9$); Social Justice Commitment (SJC, $n = 4$); Social Justice Supports (SJS, $n = 5$); and Barriers to Social Justice Engagement (BSJE, $n = 4$). Collectively, the SIQ explored levels of knowledge in relation to social inequality (e.g., poverty, oppression, sexism, racism, and serving underrepresented groups). Additionally, the SIQ measured engagement in social justice activities intended to combat inequality and injustice via an individual's advocacy effort (Miller et al., 2009).

Origins of the SIQ

The SIQ was initially built upon an earlier social-cognitive-career-theory (SCCT) instrument developed by Lent et al. (1994) that measured academic behavior. Items were eliminated or revised based upon current prevailing social justice literature available at the time and reviewed by a panel of SCCT and social justice experts (Fietzer & Ponterotto, 2015). The SIQ was initially pilot tested in Miller et al.'s (2007) unpublished manuscript utilizing undergraduates and adults from the community. For each of the six subscales, SIQ scores were first calculated by totaling item responses and then dividing by the discrete number of items.

The SIQ was later used in a quantitative study examining social justice interest (SJI) and social justice commitment (SJC) among 274 college students (Miller et al., 2009). Miller and colleagues stated the SIQ "included measures of domain-specific social justice self-efficacy, outcome expectations, interests, choice goals, and social supports and barriers related to social justice engagement" (p. 499). The researchers' aim was to discover the degree in which SCCT explained the development of SJI and SJC. SCCT was based on Bandura's (1986) social

cognitive theory (SCT), which posited that learning occurs within a social context and that behavior is influenced and reinforced by prior experiences as well as social interaction. Overall, the Miller et al.'s (2009) findings supported the use of SCCT for determining levels of SJI and SJC. In short, the theory, topic, and outcome of Miller et al.'s (2009) study were in close alignment with what I aimed to discover in relation to allies and advocacy within academic librarianship. Indeed, the SIQ was an excellent instrument for determining interest and commitment to social justice, as the quantitative measures were easily conveyed from sampling college students to academic librarians.

Construction and Testing of the SIQ

Beyond what was previously described in their earlier unpublished manuscript, Miller et al. (2009) utilized SIQ data collected from 274 college students and used latent variable path modeling. Their aim was to test the direct and indirect effects when applying the SCCT structural models to SJI and SJC. The SJI hypothesis predicted that social justice self-efficacy (SJSE) would not only directly impact SJI development but would also indirectly impact social justice outcome expectations (SJOE). Next, the SJC hypothesis predicted SJSE, SJOE, and SJI led to increased levels of SJC. The third hypothesis tested social justice supports (SJS) and barriers to social justice engagement (BSJE). The prediction there was that SJS and BSJE not only impacted SJC but were also tied to SJSE. Their results revealed the following:

Domain-specific self-efficacy beliefs [SJSE] and outcome expectations [SJOE] were predictive of social justice interest [SJI], and social justice interest was predictive of social justice commitment [SJC]. Also, the indirect effects model of social supports and barriers [SJS / BSJE] demonstrated superior model fit when compared with the direct effects model. (Miller & Sendrowitz, 2011, p. 160)

Lastly, researchers noted a differentiator from previous SCCT studies in vocational domains; that is, SJS and BSJE appeared to have an indirect influence on SJC via SJOE.

Miller and Sendrowitz (2011) sought to build on the external validity of the previous study by utilizing a sample of 229 doctoral trainees in the field of counseling psychology. They used four of the six SIQ subscales, excluding SJS and BSJE. The SJS and BSJE were instead replaced with a new Social Justice Training Environment Supports and Barriers scale for this research. Miller and Sendrowitz also incorporated a Personal Moral Imperative (PMI) scale they had previously developed in a 2008 unpublished manuscript to measure a sense of moral or ethical imperative to engage in social justice advocacy (Miller & Sendrowitz, 2008, 2011). While their results were largely aligned with the Miller et al. (2009) study, changing the sample from college students to counseling psychology trainees did alter one of the earlier findings:

Contrary to Miller et al.'s (2009) finding that self-efficacy beliefs [SJSE] did not have a direct effect on social justice commitment [SJC], we found that self-efficacy did have a direct effect on counseling psychology trainees' social justice commitment, which might suggest that the nature and role of social justice self-efficacy in predicting social justice commitment is different for counseling psychology trainees compared with college students. (Miller & Sendrowitz, 2011, p. 165).

In sum, the researchers' findings suggested that by altering the population and emphasis, the training environment that focused on social justice engagement and advocacy via faculty support and a dedication of time and resources, resulted in an increase in SJI and SJC for psychology counseling trainees. Lastly, results from the PMI suggested a direct and indirect predictor of SJC.

Reliability and Validity of the SIQ

Both the Miller et al., 2007 and 2009 studies as well as the Miller and Sendrowitz (2011) research achieved consistent levels of internal consistency within SIQ subscales, ranging from .81 to .96. In later research, Autin et al., (2017) utilized four of the six subscales (SJSE, SJOE, SJI, SJC) using a diverse sample of 298 undergraduate students with the aim of replicating the SCCT findings from Miller et al. (2009). The researchers indicated “results demonstrated replicability of Miller et al.’s model” (p. 238). In this study, SJSE achieved an internal reliability of .96, SJOE .96, SJI .88, and SJC .94. Regarding testing of the SIQ as a whole, Miller et al. (2009) reported obtaining their reliability across two pilot studies:

Criterion-related evidence for construct validity was demonstrated by the theory-consistent relationship between social justice self-efficacy scores and social justice outcome expectations ($r = .56, p < .01$), social justice interest ($r = .63, p < .01$), and social justice commitment ($r = .67, p < .01$) scores (Miller et al. 2007). Social justice self-efficacy subscale intercorrelations in the present study ranged from .58 to .75. (p. 499)

As indicated, the correlation coefficient r ranged from .56 to .75, suggesting a moderate to strong positive uphill linear relationship within all measures of social justice. As such, the strength and the direction of the relationships were clear.

While no test-retest was reported for the SIQ, Fietzer and Ponterotto, (2015) indicated that the reliability for each subscale typically ranged from good to excellent. Conversely, the researchers also reviewed multiple instruments designed for measuring social justice and advocacy attitudes and expressed the following concerns regarding the SIQ:

No exploratory methods were reported to identify the factor structure; instead, items were developed theoretically and subjected to CFA [Confirmatory Factor Analysis]...The

authors used covariance and asymptotic covariance matrices and Satorra-Bentler scaled chi-square for estimation with three scales [SJSE, SJOE, SJI] using item parcels while the remaining scales used individual items. (p. 28)

Furthermore, Fietzer and Ponterotto's (2015) criticism regarding Miller et al.'s collective research also lies within its numerous references to unpublished data. For example, Miller et al. (2009) noted significance with factor and uniqueness terms, but a table was not provided, and evidentiary relationships were limited between the SIQ and other variables.

Miller and Sendrowitz's (2011) use of the PMI was also derived from an unpublished scale (Miller & Sendrowitz, 2008) and, by virtue of its inaccessibility, lacked empirical information on procedures for item development. In a later instrument review, Shriberg and Kim (2018) concurred, stating "the factor structure of the SIQ has shown mixed fit indices" (p. 17). While such criticisms of the SIQ were noted, both reviewers agreed the SIQ was theoretically sound, as it was ultimately grounded upon extensively vetted SCT/SCCT research. Moreover, beyond the present study, the SIQ has also been utilized and vetted across other research.

Additional Applications of the SIQ

Across various disciplines, the SIQ has either been used in its entirety or selective parts of the instrument were deployed. An in-depth review of those studies is available in Appendix F. In sum, beyond the research conducted by Miller et al. (2007, 2009) and Miller and Sendrowitz (2008, 2011), the SIQ has been utilized in a wide variety of studies related to social justice. The empirical research as well as the instrument reviews by Fietzer and Ponterotto (2015), and Shriberg and Kim (2018) all suggest the SIQ is a valid and reliable tool for predicting levels of SJI and SJC across an array of disciplines. That said, all of the SIQ-related research presented thus far, including related studies presented in Appendix F, used quantitative designs sampling

either college students or trainees (Prior & Quinn, 2012; Perrin et al., 2013; Todd, et al., 2014; Inman et al., 2015; Autin et al., 2017; Garrett-Walker et al., 2018). Therefore, a unique aspect of my study is that I not only applied a qualitative lens to social justice attitudes and advocacy, but also examined the phenomenon outside of a student or trainee environment. Thus, by examining academic librarians and their professional practices in relation to social justice advocacy, my study affords greater applications into the vocational use of the SIQ.

Relation to the Current Study

Due to non-random sampling for specific populations or vocations, a limitation noted by Miller et al. (2009) and Miller and Sendrowitz (2011) was a generalizability of findings if applied across other populations of interest or outside of the United States. It was also noted in both studies the sample was largely comprised of middle-class white females and would thereby, not likely be generalizable across diverse and international groups. Moreover, due to the personal and polarizing nature of social justice in general, Miller et al., (2009) acknowledged it was at least feasible that their sample of college students responded to the SIQ in a “socially desirable manner,” as opposed to expressing their true opinions (p. 503). Lastly, both studies acknowledged as a limitation not factoring in variables related to individuality:

To date, research has demonstrated a causal link between affect, personal relevance, and perceptions of just or unjust treatment and the processes associated with the development of social justice judgments; these factors shape an individual’s assessment regarding the justice or injustice of a specific situation. (Miller & Sendrowitz, 2011, p. 159)

Conversely, the CTFW was built upon a collection of personal life experiences, cultural influences, and dispositions, which informed, if not predetermined social justice attitudes and a willingness to advocate or become allies. Moreover, while aspects of those phenomena have

been quantitatively examined via the SIQ (see Appendix F), the data are nevertheless exclusively derived from self-reported surveys.

By utilizing the SIQ in the quantitative phase of my study, I believed that applying a transdisciplinary and political psychosocial lens via a mixed-methods design would effectively address some of the aforementioned limitations. That is, by employing the CTFW, I sought to quantitatively explore and quantitatively illuminate important variables of life experience and cultural influences, which in turn may (or may not) further validate the SIQ's findings. I thereby envisioned any quantitative results obtained from Phase 1 to be merely part of the overall integrative investigation, as I expected that an emphasis on any outcomes would lie in the qualitative and mixed results. Regarding generalizability, I did encounter similar limitations as described by Miller et al., (2009) and Miller and Sendrowitz (2011). Specifically, due the homogenized makeup of the academic librarians, my sample was also largely comprised of white, middle-aged females who resided in the United States. Nevertheless, I expected that using the SIQ within a mixed methods approach would serve as a positive contribution to the current body of SIQ-related research, as it added a qualitative lens that might encourage the use of the SIQ in future qualitative or mixed-methods designs. Lastly, as was noted in Miller et al. (2009), before utilizing the SIQ for the present study, I was required to obtain permission from Matthew Miller. The author's release can be found in Appendix G.

Section C: Librarian Personal Demographics / Social Justice Advocacy (Appendix D)

The final section of the survey consisted of two parts. Part I: Librarian Personal Demographics began with five close-ended questions regarding age, birth country, first language, ethnicity, and gender. In addition, two 1-10 scale questions asked librarians to rate how welcoming they believed their libraries would be towards students and peers of color. As

described in the respondent workflow, branching logic was applied when respondents were asked: “Do you consider yourself to be a social justice advocate in your professional interactions with students, family, or administration?” with the predefined choices of yes, no, or unsure. If the answer was yes, respondents were led to two additional sections. First, librarians were asked to identify any constituencies they advocated for, with available options of students, family, administration, and in both their personal and professional lives. Next, they were presented with five OeQs intended to gather additional opinions regarding social justice advocacy. The survey concluded with an invitation to be considered for an interview in the qualitative phase. If a respondent answered yes, they were asked to provide their name and a preferred email address.

Reliability and Validity

The following describes measures I used to ensure that reliability and validity were maintained within each section of the survey.

Quantitative Survey Construction and Testing

I constructed the Qualtrics survey in March 2022. Next, I piloted it for testing across a select group of 18 colleagues and allowed one week for them to respond. The pilot group verified that the estimated duration to take the survey was between 10 and 25 minutes. While there were no major objections regarding the survey’s flow, a few constructive comments went toward correcting typos, removing ambiguity, and adding consistency between sections. Next, I launched the survey across five listservs as previously described for a period of three weeks. Once valid responses surpassed a confidence level of 95%, I closed the survey on April 26, 2022.

Validation Techniques via Qualtrics

While designing the Qualtrics survey, there were several built-in measures that helped to ensure reliability and validity. First, I configured CAPTCHA, where a respondent was presented

with a visual or textual challenge to prove ‘I am a human’ as opposed to a program written to spam the survey. Next, additional validation was applied where respondents were required to answer yes to being an academic librarian employed within higher education as well as indicate they held a Master’s in Library Science (MLS) or equivalent. Lastly, to ensure participant anonymity, the survey did not collect any personal data, which included IP addresses. Only if someone answered yes to being considered for interview were they directed to a section asking for contact information, whereas those that answered no automatically exited the survey.

OeQ Validation

After categorizing OeQ responses into an original classification scheme, I invited two raters to assess all the librarians’ comments to determine how consistently I had categorized the responses within major categories and subcategories. Since I obtained an inter-rater reliability of 98% on clarity of concepts and an average of 94% on the categories/subcategories in which they were placed, I confidently proceeded with the presentation of results as depicted in Chapter 5. A detailed description of the procedures that led to the development of the advocacy classification scheme can be found in the analysis section of this chapter.

Qualitative Procedures and Protocol

The criterion I used for Phase 2 selection was based on demographics gathered in Phase 1, Section A of the survey, the level of interest and commitment in social justice as quantitatively identified from the SIQ in Section B, and further demographics and OeQ responses obtained from Section C. Participants selected for interview were contacted via email with an offer to follow up by phone for further clarification if desired. Once agreed upon and consent was obtained (Appendix K), I scheduled six interviews via Zoom; questions were administered via a semi-structured protocol and are available in Appendix E.

A Narrative Approach

For this stage of the study, I proceeded with a narrative approach, as its design characteristics were better aligned with what I sought to discover as opposed to other qualitative approaches. The focus of narrative research is to explore the lives of one or more subjects and is best suited for writing up individual experiences, as is the semi-structured nature of the interview process as a data collection method and any subsequent development of themes (Creswell & Poth, 2017). Additional characteristics in narrative research complemented my aim in exploring those experiences chronologically, allowing for the collaboration of the final text between subject and researcher, as was articulated by Mills and Gay (2018): “collaboration between researcher and participant is critical to ensure that there is no gap between the narrative told and the narrative reported” (pp. 357-358). Lastly, narrative research used a triangulation of data, which is necessary to ensure that trustworthiness is achieved by respecting and appreciating the role and perspectives of myself as the researcher, the persons being interviewed, and those external to the study (Guba & Lincoln, 1989). As all of these attributes were aligned as described with the design and goals of the present study, I chose to proceed with a narrative approach.

Selection Process

Due to existing industry demographics (ALA, 2017; Schoenfeld & Sweeney, 2017), which was consistent with those represented in the quantitative sample population obtained, I anticipated the majority of librarians selected for Phase 2 would be white and female. That said, I attempted to capture a range of diversity within other areas. A total of 24 candidates indicated a desire to be considered for interview; by examining multiple demographics of the initial pool as well as the 6 ultimately selected, I endeavored to obtain a diverse a sample as possible. As detailed in Chapter 5, specific criteria included in the review were each candidate’s OeQ

responses, SIQ scores, size and type of institution, age, gender, years of experience, ethnicity, leadership, and instructional role, as well as their geographic location.

Interview Protocol

After using the selection criteria, I conducted six interviews that occurred between May 3 and May 25, 2022. Conducted via Zoom, each interview ranged from 45 to 90 minutes in length and were later transcribed using Rev. Additionally, my researcher's memos, field notes, reflections, and observations were utilized as artifacts for further reflection. The same protocol was followed for each subject and can be found in Appendix E. The format of the protocol was divided into three sections: an introduction of the subject's professional experience, career trajectory, and their definitions of social justice and privilege; questions and probes relating to their transformational journey toward becoming SJAs; and how they applied their activism toward social reform within their libraries, institutions, and beyond. In adherence with Guba and Lincoln's (1989) benchmark of fairness, all persons interviewed received the same set of instructions, agreed to the same rules of engagement, were afforded opportunities to ask questions, and indicated they had a clear understanding of any information being sought. Moreover, by following the protocol as described, I endeavored to ensure the librarians interviewed were not blindsided with questions considered out of scope or irrelevant and that equal positions of power were maintained between the subjects and myself. Last, I communicated to all subjects an assurance of anonymity.

Post-Interview Procedures

Once the narratives were drafted, I emailed each subject a secure link that afforded them an opportunity to comment on my interpretations of our exchange. When applicable, subjects provided additional clarifying information, or offered suggestions and corrections to help

strengthen the accuracy of their narrative. Throughout the entire process, I maintained an atmosphere of complete and open transparency. My SJAs were so honest and forthcoming, they sometimes disclosed highly personal and sensitive details. As such, I wanted to ensure they felt they were an equal partner with an equal say. I even offered SJAs the option to pick their own pseudonym, which seemed to go over really well. My ultimate goal in affording such transparency was that once my dissertation is published, neither their narratives nor any subsequent analysis would result in any discomfort or regret for having participated.

Trustworthiness

A few of the qualitative questions implemented in Phase 2 were based in part on a study from Marshall and Rossman's (2015) book on constructing qualitative research questions (pp. 83-84). That said, since the interview process utilized a semi-structured protocol, reliability and validity were not guaranteed. Also, reliability and validity are generally used when evaluating quantitative measures, whereas qualitative research incorporates a benchmark of trust. As mentioned earlier, trustworthiness was achieved by respecting and appreciating the role and perspectives of myself as the researcher, persons being interviewed and those external to the study (Guba & Lincoln, 1989). From a researcher perspective, I triangulated data from all sources to justify emerging themes. I sought out and applied feedback from peers, my dissertation supervisor, and other committee members, including external readers and external raters of my OeQ classification scheme. I maintained accuracy and trust by sharing drafts with my SJAs to ensure that their narratives and positions were accurately reflected, and that anonymity was ensured. Lastly, throughout the process, I reflected upon and noted any biases that might have led to misrepresenting any labeling, description, or theme classifications.

Research Quality

Another aspect specific to qualitative validation is determining standards and criterion for quality. I adhered to the guidelines of an authenticity criteria as prescribed by Guba and Lincoln (1989). As described earlier, central to this benchmark is the concept of *fairness*. First, it was important that those interviewed received the same set of instructions, agreed to the same rules of engagement, and held a clear understanding of the information being sought. Moreover, respondents were not blindsided with questions considered out of scope or irrelevant. Next, fairness aims to seek out a respondent's constructions in relation to their unique identity. Constructions would be most easily identified if a respondent had expressed conflict over particular claims or issues. While that did not occur, a cohesive set of abstract ideas or underlying themes were coded for each interview but applied in a collective fashion. Lastly, any potential conflict or harm that might have occurred by inadvertently misrepresenting an SJA's story was mitigated by sharing drafts with those interviewed, which ensured that my narrative interpretations were relayed both accurately and respectfully.

Authenticity. Beyond fairness, Guba and Lincoln (1989) noted four subsets of authenticity: educative, ontological, catalytic and tactical. Educative authenticity was most aligned to a transformative design and the goals of my study. SJAs were selected based on their active willingness as privileged advocates for social justice, so they were keenly aware of opposing worldviews. Furthermore, SJAs already understood constructions of differing perspectives and recognized that at least in this regard, they held a more holistic view toward issues of social justice than many of their peers. Ontological authenticity would have occurred had there been an improvement noted in a respondent's conscious awareness, but since the subjects for my study were specifically chosen from an evidenced (albeit self-reported) increased awareness of social justice and growth, it was not an expected outcome. SJAs did, however, find

the reflective nature of the interview to be affirming and a few offered testimony that they had found the experience to be beneficial. Lastly, as catalytic and tactical authenticity are action-oriented; neither were applicable to the current study, since a secondary follow up measure would be required to assess if any subsequent action had occurred or not.

Ethics. The ethical considerations I observed were intended to ensure the study addressed my specific RQs and that validity was maintained. First, participation in either phase of the study was completely voluntary. Informed consent was sought and obtained (Appendix J), which assured all participants of confidentiality and anonymity. Second, those selected for Phase 2 were provided with an additional release form (Appendix K). Therefore, I was consistently clear in communicating the purpose and intent of my study. Lastly, my study received prior approval from Molloy's Institutional Review Board (IRB) prior to any data collection (Appendix H), which was the ultimate authority regarding ethics and protecting the rights of those who had chosen to participate.

Data Analysis

Phase 1: Survey Components

Quantitative. Once the survey data were collected, I removed any duplicates, incomplete responses, as well as any empty fields or outliers. I used the Statistical Package for Social Sciences (SPSS) to conduct descriptive analyses such as mean, medium, mode, percentage, range, variance, and standard deviation of scores. Next, I performed a chi-square test of homogeneity to examine categorical data from Phase 1, Sections A and C, which included several sociodemographic variables and participant characteristics. Correlations were drawn by analyzing several independent variables such as type of institution, years in the profession, age, race, ethnicity, etc., which assisted in understanding the relationship between variables. ANOVA

and regression models were utilized to compare the independent variable(s) to SIQ data on SJI and SJC to determine what, if any relationship(s) existed. Ultimately, demographics from Sections A and C as well as SIQ data from Section B were used for comparative and predictive modeling.

It is important to note, that although my RQs sought to explain SJI and SJC, I anticipated the strength of that commitment might be informed by other sections of the SIQ: social justice self-efficacy (SJSE), social justice outcome expectations (SJOE), social justice supports (SJS), and barriers to social justice engagement (BSJE). Additionally, I used SIQ composite scores as a partial criterion for selecting participants for Phase 2. My intention was to utilize SIQ responses while also ensuring a diversity within the overall sample by examining demographic data and OeQ responses, which informed the final selection process.

Variables in the Quantitative Analysis

In my application of the SIQ, the first quantitative RQ, “Does social justice interest significantly correlate with social justice commitment?” was analyzed via Pearson Correlation coefficient to assess any relationship between the predictor variable of SJI and the criterion variable of SJC. Next, via a linear regression analysis I tested to see if SJI significantly predicted SJC. The regression analysis represented a three-step process that began with a bivariate analysis of each of the predictor variables against the discrete criterion variables of SJI and SJC to arrive at an r factor. The second step involved a multivariate analysis that ultimately yielded an R^2 , which indicated the proportion of variance for each criterion variable (Beaudry & Miller, 2016).

For the second RQ, I conducted a one-way ANOVA analysis to determine if any personal or institution characteristics differed by either SJI or SJC. The overarching question was as follows: When considering the independent variables of type of institution, size of institution,

years in the profession, provides instruction, is part of library administration, age, race, gender and ethnicity...sub-question a: Is there a relationship between social justice interest (DV) and specific characteristics for academic librarians? and sub-question b: Is there a relationship between social justice commitment (DV)? In short, both sub-questions utilized the same independent variables and were analyzed against the criterion variables of SJI and SJC.

OeQ Analysis

Integrative. In developing my advocacy classification scheme, I downloaded responses from five OeQs from Qualtrics into an Excel spreadsheet. Next, I bolded and categorized keywords and concepts on a second tab and color-coded them; quotes to potentially include in a write up were indicated in blue, and negative comments were in red. While a few overarching concepts carried across questions, given the sheer amount of data, I proceeded with an analysis of each question and then drew my conclusions from the overall results. To facilitate this process, I utilized an Excel template that incorporated a response and percentage analysis, as well as graphs to depict individual findings (hotjar.com, n.d.). Examples of the template can be seen in Figures 4.1 and 4.2; the former provides an example of the rater classification and the latter how the graph was formulated. I also explored recommended data visualization techniques that complemented the template owner's recommendations (Rouder et al., 2021).

Next, I reviewed various literature on how OeQs were analyzed, including any components required for empirical analysis (Kay & Knaack, 2008; Kay, 2014). After copying OeQ responses into to five tabs within the template, I removed any blank rows—a single respondent did not always reply to all five questions—as well as any answers expressing no opinion (e.g., 'I can't think of any' or 'none/no thank you'). While I had already bolded relevant keywords and phrases, here I began to incorporate major overarching categories supported by

sub-categories as recommended by Rouder et al. (2021) and Kay (2014). The result of this strategy was that numerous responses within the classification scheme touched upon two or more categories. Last, as I examined the visualization results of the graphs, I found further editing was required to succinctly assemble responses into six categories per question. I also determined there were not six categories to be had within the OeQ on additional comments; I therefore decided to present anything relevant within those results in the form of direct quotations.

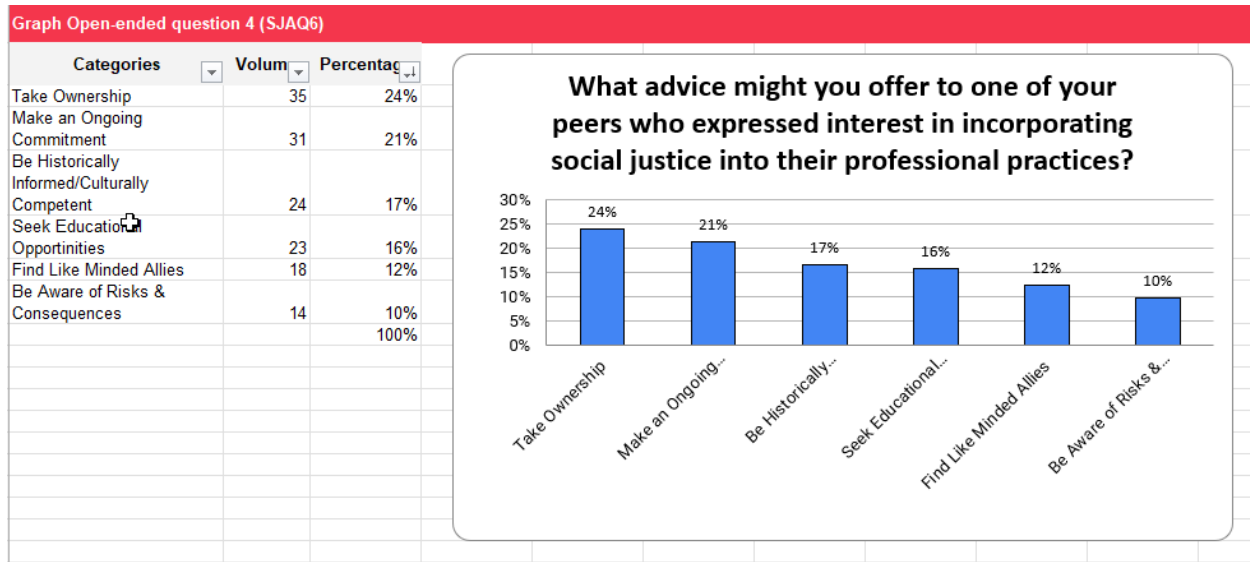
Figure 4.1

Template Sample Used for OeQ Rater Classification

Open-ended question 4 (SJAQ6)							
What advice might you offer to one of your peers who expressed interest in incorporating social justice into their professional practices?	Take Ownership	Seek Educational Opportunities	Be Historically Informed/Culturally Competent	Be Aware of the Risks	Find Like-Minded Allies	Make an Ongoing Commitment	Total Response Category Count
Subcategories	Be Persistent, Resilient, Humble, Patient & Persuasive, Interrogate biases, Build relationships, Leverage your privilege	PD, SJ specific training, committees, campus/community events, volunteer work	Avoid the soapbox, White Savior complex, or assuaging guilt, Be specific/avoid jargon, Listen,	Make Time for Self-Care/Reserve Energy, Professional consequences, Disagreement, Discomfort, Isolation, Time consuming	Mentors, Leaders and influencers, support networks, safety in numbers,	Start now/Start small, be intentional, Do it for others and because it's right. Take action, look for low-hanging fruit, Don't give up, Apply multiple approaches	
Total responses per category	35	23	24	14	18	31	145
% of responses per category	24.1%	15.9%	16.6%	9.7%	12.4%	21.4%	100.0%
Look internally first: policies and procedures. Are you a welcoming place to all?	1					1	
Look to organizers in your local community and take cues from them. Find people you admire and notice when you disagree with them. There is no straight line to justice and justice is never perfect. Try things and be willing to look back and try something different next time.		1			1	1	
You will not solve the problem. It's not only up to you. You have a personal and professional responsibility and advocacy can look a lot of different ways. Maybe in programming (we have a melanin book club at our library), using instruction examples (for example, highlighting artists, authors, works, research questions with a social justice theme or amplify marginalized voices). It doesn't necessarily have to be big, but should be consistent	1					1	
Also be looking for opportunities to learn yourself and to revise existing systems or processes with a more inclusive perspective.	1	1	1				
do not if job is threaten or that you may be disappointed, but keep keep trying by means necessary	1			1			
I would applaud them and tell that they will find support within both the department and upper administration.	1				1		
Take it slowly and remember self-care. It's easy to burn out.				1		1	
Research, find people who are experts		1			1		

Figure 4.2

Template Sample Used for OeQ Graph Conversion



Phase 2 Interviews

Qualitative. The qualitative examination actually began as a mixed analysis, targeting two qualitative and two integrative RQs. First and as described, OeQ data were assigned categories within an original advocacy classification scheme. I utilized axial coding to draw connections between ideas and establish categories and subcategories as well as in vivo coding to summarize and/or label either one. In Phase 2, as part of a quasi-phenomenological approach, I created narratives after conducting six virtual interviews. My first RQ inquired, “What particular lived experiences led academic librarians who are actively involved in social reform to become SJAs?” Question 2 explored “What strategies do SJAs describe as having the most impact upon challenging the sociopolitical status quo within their library, institution or beyond?” Also in this phase, I utilized my observations, memos, field notes, and transcripts to triangulate and interpret any collective themes derived from individual experiences. It is for this reason that there was not a point of data saturation per se, as collective patterns emerged either verbally or in writing as to

how and why academic librarians advocated for social justice. As such, the qualitative RQs were reliant on verbal responses from the interviews, whereas the integrative RQs were triangulated with the interviews, OeQ comments, and the classification scheme.

Mixed Analysis

Integrative. Mixing occurred by incorporating OeQ comments and classification data (even from those not ultimately interviewed) with the six SJA narratives to answer two integrative RQs. The first integrative RQ sought to explore the following question: “What personal attributes do advocates describe as necessary for enabling librarians to take on a greater social justice advocacy role?” The second question asked, “What individual, institutional, or societal barriers and challenges do advocates describe as impeding their efforts towards achieving social justice reform?” As these two questions mapped almost directly to questions from the OeQs, I triangulated data between the survey and the interviews. Thus, it was enlightening to see what was revealed regarding levels of SJI and SJC from not only a more holistic lens but also a substantially larger sample. In sum, using a transformative mixed methods design went well beyond quantitatively measuring significance levels of SJI and SJC, as it also yielded any common motivators or demotivators of SJI and SJC from a qualitative perspective. In other words, the only way for me to have fully understood the phenomenon of SJI, SJC, and a person’s motivation to actively advocate in academic libraries was via a mixed design.

Data Management

For the quantitative phase of my research, participants from Phase 1 were neither asked nor required to enter any information that would identify themselves or their institutions. If participants wished to be considered for an interview in Phase 2, they voluntarily consented to be contacted by providing additional information. When a survey respondent chose to provide their

name and email address, I separated that information from the survey data itself. Identifying information was maintained in its own encrypted, password-protected file on a separate device from the survey data. In other words, the only way to connect identifying information to the survey data would be through an ID number. Moreover, during the recorded interview process, I did not ask for any identifying information that would end up as part of a transcript, and when it was inadvertently disclosed, I removed it during the editing process. Audio files were used solely for the purposes of generating transcripts. In presenting qualitative results, pseudonyms were used for SJA narratives. Only I, as principal investigator, had access to the real names of any participants or where they were employed. In short, all non-identifying documents, transcripts, coding, and other electronic data were encrypted and safely stored on a password-protected computer. As an additional precaution, survey data were maintained on a separate device in a separate location from the interview data. Lastly, all data from the study were kept in concordance with IRB requirements. Beyond what was previously described, raw data, tables, transcripts, field notes, and memos were organized and protected via the software products of OneDrive, MSWord, Excel, and Outlook, as well as in Qualtrics, SPSS, and Rev.

Conclusion

I chose a transformative design for the present study, as it was uniquely suited for not only investigating issues that are value-based but also geared towards developing solutions that would correct social inequities. Additionally, the transformative design was ideal for exploring ideological phenomena that challenged the status quo (Creswell & Clarke, 2010). As part of my approach, I surveyed academic librarians in relation to their interest and commitment in advocating for social justice. From those surveyed, I interviewed a smaller subset of that sample, which afforded privileged librarians an opportunity to share with me their personal and

professional trajectories that led them to become SJAs. As a mixed design, my research methods quantitatively explored and qualitatively illuminated how academic librarians not only viewed and supported many aspects of social justice advocacy but also how those with privilege were able to move beyond their own sociopolitical lens via first-hand accounts. In the next chapter, I report the results that were collected from both phases of my study as well as provide answers to the qualitative, quantitative, and integrated RQs presented herein.

Chapter 5 Results

In Chapter 4, I described using a mixed methods approach, in which the design was anticipated to have an emphasis on qualitative over quantitative findings. My results were reflective of a three-stage analysis approach. Stage 1 represented a quantitative analysis, where I reported findings from multiple choice and scalable questions presented within the survey. In addition to questions regarding age, ethnicity, and years in the profession, respondents were asked professional and institutional questions such as type and size of institution, if they served as part of the administration, and if they provided instruction. In other words, it was here that the population and sample were described, and where analyses were conducted to support or reject the hypotheses posed by two quantitative RQs. In stage 2, I examined qualitative data collected from five OeQs via a spreadsheet analysis, which resulted in the development of an advocacy classification scheme to organize responses. In stage 3, I presented narratives from six academic librarians to first address two qualitative RQs. As a quasi-phenomenological approach, here, I not only sought to describe each participant's personal trajectory in increased awareness and social justice advocacy but also determined if there was any common ground to be had between their lived experiences and transformational journeys. In a final step, I triangulated the narratives and the OeQs from librarian advocates to establish overarching themes between those surveyed and interviewed to answer two integrative RQs. Thus, the analyses from all three stages were what informed the conclusions, limitations, and recommendations I presented in Chapter 6.

Quantitative Results

In Spring 2022, I distributed a survey across five academic librarian listservs that remained open for three weeks and received a total of 156 responses. I organized and cleaned

the data in Excel before exporting these into SPSS. As a result, 113 responses were used for statistical analysis. As reported in Chapter 4, the total number of subscribers across five listservs invited to participate in the survey was estimated at 57,675. A confidence level of 95% allowed for a 10% margin of error. By utilizing Cochran’s formula (1963), I estimated the sample size at 10% to be 96; therefore, 113 responses exceeded minimum requirements.

Sample Population: Survey Sections A & C

By utilizing descriptive statistics in SPSS, I examined respondents’ demographics (e.g., age, years in the profession, graduate education, gender, ethnicity, birth country, and first language). The latter two independent variables were omitted from future analysis, as 99% reported their birth country as the United States and 92% indicated English (US) as their first language. Tables 5.1 and 5.2 provide summary statistics for my sample.

Table 5.1

Years in the Profession and Ages of Academic Librarians Sampled

Baseline Characteristic	<i>n</i>	Minimum	Maximum	<i>M</i>	<i>SD</i>
Years in Profession	112	1	57	20.17	11.152
Age	108	24	72	42.97	11.126

As indicated, academic librarians surveyed averaged 20 years in the profession ($M = 20, SD = 11.15$); the mean age of participants was 43 ($M = 43, SD = 11.13$).

Personal and Institutional Demographics

As illustrated in Table 5.2, education varied beyond the required MLS to include 23% who held one or more additional master’s degrees, and 6% who held doctorates; 58% of respondents were from universities, and 49% reported their institutions had between 1,000 and

9,999 students. Last, while a majority indicated they provided library instruction (85%), only 19% reported being part of the library's administration, which were both expected outcomes.

Gender and Ethnicity

Table 5.2 also reflects that 83% of respondents were female, 12% male, and 5% transgender or non-binary/third gender. The female to male ratio was consistent with the ALA's demographics for librarians of all types at 81% female (ALA 2017). That said, gender results were higher than the 61% of females, 38% males and 1% Other reported in a survey specifically representative of academic libraries (Schoenfeld & Sweeney, 2017). Similarly, there was consistency across all three surveys in the representation of a White majority. The current survey results indicated 80% as White/Non-Hispanic, 5% African American/Black, 5% Multiracial, 4% Hispanic, 2.7% Other, and <1% American Indian/Alaskan Native and Asian/Pacific Islander. The ALA (2017) study of all librarian types reported 87% White, 5% Black, 4% Asian and 4% Other; this is in contrast to what Schoenfeld and Sweeney (2017) indicated 71% in academics reported as White, 8% Black/African American, 8% Asian, 6% Hispanic, 6% not reporting, and 2% Other. Thus, while ethnicity proportions were mostly consistent, the number of Asians reported was higher in Schoenfeld and Sweeney than in the ALA or present study.

Table 5.2*Personal and Institutional Characteristics of Academic Librarians Surveyed*

Baseline Characteristic	<i>n</i>	%
Graduate Level of Education		
MLS or Equivalent	113	71
One or More Additional Master's Degrees	38	23
Doctorate	9	6
Institution Type		
Community College	25	22
College	21	19
University	66	58
Institution Size (number of students)		
Fewer than 1,000	7	6
1,000-4,999	31	27
5,000-9,999	26	23
10,000-19,999	17	15
20,000-29,999	12	11
More than 30,000	19	17
Provides Instruction		
Yes	95	85
No	18	15
Is Part of Administration		
Yes	22	19
No	91	81
Gender		
Male	14	12
Female	93	83
Transgender	1	1
Non-Binary / Third Gender	4	3
Ethnicity		
African American/Black	6	5
American Indian / Alaskan Native	1	1
Asian / Pacific Islander	1	1
Hispanic / Latino	5	5
Multiracial	6	5
White / Non-Hispanic	90	80

Social Justice Attitudes

I included three additional questions intended to examine attitudes and advocacy among respondents and their libraries. The first inquired, “Do you consider yourself to be a social justice advocate in your professional interactions with students, family, or administration?” Of the three response options, 71% indicated yes, 10% no, and 19% were unsure. If a response was either yes or unsure, a follow up question explored various levels of advocacy by constituent group. Table 5.3 summarizes the responses to those questions.

Table 5.3

Academic Librarians’ Level of Advocacy Within Constituent Groups

Levels of Advocacy	<i>n</i>	%
I believe I advocate for social justice....		
In my interactions with students	79	25
In my interactions with family	82	26
In my interactions with administration	62	20
In both my personal and professional life	90	29

The final two questions sought to explore how welcoming participants believed their libraries were to students or peers of color and the results are summarized in Table 5.4. In both cases, the mean was above 5. I noted there was more variation in response to the question regarding peers of color, also, the mean for peers was slightly lower than that of students.

Chi-squares were conducted to determine if the independent variable of ethnicity had a significant association with perceptions of welcoming environments for people of color. There was not a statistically significant association between perceptions on welcoming peers of color and ethnicity. That is, the level of perceived welcoming did not differ depending on whether respondents were African American/Black, American Indian/Alaskan Native, Asian/Pacific Islander, Hispanic Latino, Multi-racial, White Non-Hispanic, or Other.

Table 5.4*How Welcoming Librarians Believe Libraries are to Students / Peers of Color*

On a scale of 1-10, with one representing the lowest and ten representing the highest, How welcoming an environment do you believe your library to be for...	<i>n</i>	Minimum	Maximum	<i>M</i>	<i>SD</i>	<i>Variance</i>
Students of Color	112	1	10	6.87	1.9	3.59
Peers of Color	108	1	10	6.57	2.18	4.77

There was, however, a statistically significant association between perceptions of welcoming students of color and ethnicity of $\chi^2(54) = 85.8, p = .004$. On average, Black, Hispanic Multiracial, and Other respondents rated welcoming a 5, whereas Whites averaged a 7. Note, as there was only a single respondent in each category, American Native and Asian Pacific data were not included in this analysis. Therefore, I found that the level of perceived welcoming differed depending on whether respondents were persons of color (i.e., African American/Black, Hispanic/Latino, Multi-racial, or Other), as opposed to White Non-Hispanic.

SIQ: Survey Section Part B

After organizing and cleaning the data in Excel, I calculated indices for the SIQ question sets contained within SJI and SJC. I began by calculating the average of respondent scores for SJI and SJC, and then imported the SJI and SJC index variables into SPSS. This process was conducted to facilitate the testing of my two hypotheses to answer my quantitative RQs. The first question asked: “Does social justice interest (SJI) correlate with social justice commitment (SJC)?” The null hypothesis maintained there would be no significant correlation between SJI and SJC, whereas the alternative hypothesis indicates a significant correlation between SJI and SJC. For the second research question, I examined various demographic variables to determine if there was a relationship between one or more of them and SJI and/or

SJC: “When considering the independent variables of type of institution, size of institution, years in the profession, provides instruction, is part of library administration, age, gender, and ethnicity: a) is there a relationship between SJI and specific characteristics for academic librarians? and b) is there a relationship between SJC and those same characteristics?” For each sub-question, the null hypothesis stated there would not be a relationship, whereas the alternative hypotheses found a significant relationship between one or more of the independent variables of SJI and/or SJC. The next section presents the analyses and results of the SIQ indices developed for SJI and SJC.

Internal Reliability of SJI and SJC Indices

For the present study, internal reliability of the SJI and SJC indices were tested, resulting in a Cronbach alpha of .83. As a measure of internal consistency, anything above .80 is considered high for determining how closely related indices are when grouped. The result of .83 was also consistent with other research indicating SJI/SJC scores between .80 and .90 (Miller et al., 2007, 2009; Prior & Quinn, 2012; Autin et al., 2015; Garrett-Walker, 2018).

Results of Research Hypothesis 1

I ran a Pearson Correlation coefficient to assess the relationship between SJI and SJC. There was a strong, positive correlation between the two, $r = .728$, $n = 113$, $p = .000$. That is, as the SJI increased, the SJC also increased. As such, I rejected the null hypothesis that there was no significant correlation between SJI and SJC and accepted the alternative hypothesis that there was a positive significant correlation between SJI and SJC. I also conducted a linear regression analysis to test if SJI significantly predicted SJC. The results of the regression indicated that the predictor explained 52.5% of the variance ($R^2 = .525$, $t(112) = 11.18$, $p < .05$). Therefore, I concluded that SJI significantly predicted SJC. ($\beta = .728$, $p < .05$).

Results of Research Hypothesis 2

To answer the second research question, I conducted a one-way ANOVA analysis to test if personal and institutional characteristics differed by SJI. The results of the ANOVA showed that the effect of SJI was not statistically significant for any of the independent variables of institution type, institution size, provides instruction, is part of administration, gender, or ethnicity. I also computed a Pearson correlation coefficient to assess the relationship between the independent variables of age and years in the profession and SJI. In both cases, there was no significant correlation between age and SJI or years in the profession and SJI. Therefore, I accepted the null hypothesis and concluded that there was no relationship between SJI and any of the independent variables of institution type, institution size, provides instruction, is part of administration, gender, ethnicity, age, or years in the profession.

Lastly, a one-way ANOVA analysis was used to test if personal and institutional characteristics differed by SJC. The results of the ANOVA showed that the effect of SJC was not statistically significant for any of the independent variables of institution type, institution size, provides instruction, is part of administration, gender, or ethnicity. I also computed a Pearson correlation coefficient to assess the relationship between the independent variables of age, years in the profession, and SJC. In both cases, there was a no significant correlation between age and SJC or years in the profession and SJC. Therefore, I accepted the null hypothesis and concluded that there was no relationship between SJI and any of the independent variables of institution type, institution size, provides instruction, is part of administration, gender, ethnicity, age, or years in the profession.

Quantitative Findings

In sum, not only was there a relationship between SJI and SJC, but also, higher levels of SJI were found to predict higher levels of SJC. As mentioned previously, these findings agree with numerous past SIQ studies when comparing the two (Miller et al., 2007, 2009; Prior & Quinn, 2012; Autin et al., 2017; Garrett-Walker, 2018). Additionally, I found no relationship between any academic librarian characteristics and either SJI or SJC, nor did I find relationships within any of the other SIQ components. This too, was not surprising, given the homogeneity of the sample. The majority of respondents—80%—self-reported as white, so opinions were not equally represented amongst groups.

For example, I would have expected ethnicity would have been a significant factor in not only the SIQ components of efficacy (SJSE), interest (SJI), commitment (SJC) and supports and barriers for engagement (SJS/BSJE), but also, there would have been more of a difference in opinion in how welcoming their libraries were to either students or peers of color. Indeed, with fewer than two cases, some constituent groups were so underrepresented I was unable to conduct a homogeneity of variances. Table 5.5 illustrates the mean and standard deviation of SJI and SJC scores by ethnicity. As noted, a high standard deviation indicates that the data are widely spread and are therefore less reliable. It is for these reasons that qualitative data were needed to develop a more complete understanding of the phenomenon of advocacy in academic librarianship.

Table 5.5*SJI and SJC Scores by Ethnicity*

Ethnicity	Respondents	SJI Index		SJC Index	
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
African American / Black	6	6.09	0.064	6.75	0.530
American Indian / Alaskan Native	1	7.33	4.476	8.50	5.303
Asian / Pacific Islander	1	2.11	0.785	2.25	0.884
Hispanic / Latino	5	7.08	1.471	7.90	2.051
Multiracial	6	6.20	0.141	7.00	0.707
White / Non-Hispanic	90	6.42	59.100	6.83	58.810
Other	3	5.10	1.485	5.91	2.058

In the next section, I introduce an advocacy classification scheme I developed for interpreting open-ended responses, which was also utilized in coding the narratives.

Qualitative Results, Part One

As mentioned earlier, I conducted a mixed analysis for exploring qualitative results. First, I developed an advocacy classification scheme for capturing common elements from librarian advocates using comments from five OeQs. In this way, I was able to create a structure of categories and subcategories and drew inferences from the data. Next, I presented narratives from six academic librarians, explored commonalities within their lived experiences, and triangulated data from the OEQ classification themes where applicable.

Open-Ended Question Analysis

In the final section of the Qualtrics survey, academic librarians were presented with five OeQs. For respondents to gain access, they answered either ‘Yes’ or ‘Unsure’ to the question: “Do you consider yourself to be a social justice advocate in your professional interactions with students, family, or administration?” In the first OeQ, I examined how librarians approached any group or constituency on issues of social justice; the second asked

for them to describe any benefits in discussing matters of inequity within academic libraries; the third explored any perceived barriers librarians believed might impede advocacy efforts; the fourth sought to understand the types of advice they would offer to someone newly embarking on social justice advocacy; and the fifth allowed for additional comments.

There was an unexpectedly large and detailed response across all five questions. Although 92% had answered either Yes ($n = 82$) or 19% were unsure ($n = 22$) to being social justice advocates, many respondents made the additional effort to expand upon their thoughts on the importance of advocating for social justice within academic libraries. Table 5.6 summarizes the descriptive data for each question. In total, there were 69 comments on approach, 68 for benefits, 64 for barriers, 60 for advice, and 29 additional comments.

Table 5.6

Open-Ended Responses on Social Justice Advocacy

Open-Ended Question	<i>n</i>		<i>M</i>	<i>SD</i>
	Comments	Word Count		
With any group or constituency, how do you approach issues of social justice?	69	2315	34	1307.082
What do you feel some of the benefits are in discussing matters of inequities in academic libraries?	68	2133	31	1202.943
What, if any, are some of the barriers you've encountered in advocating for social justice within academic libraries?	64	2227	35	1257.324
What advice might you offer to one of your peers who expressed interest in incorporating social justice into their professional practices?	60	2099	35	1184.505
Are there any additional comments you would like to add about advocating for social justice inside or outside of the library?	29	850	29	473.915

Next, I present results within the overall OeQ advocacy classification scheme.

OeQ Results

After I brought the OeQs down from Qualtrics into Excel, I examined each comment, while highlighting keywords and phrases. Although I noted a few overarching concepts carried across all five questions, I chose to analyze each one in isolation and instead drew broader conclusions at the end. For four of the five OeQs—additional comments were not included in this analysis—I created an original advocacy classification scheme of six categories and subcategories. In many instances, a single response represented concepts that were captured across two or more categories. Table 5.7 illustrates the entire advocacy classification scheme and how I parsed the comments amongst categories. In the next section, I graphically depict prominent categories within each individual question, which includes applicable categories and subcategories from Table 5.7 in the form of a legend under each graph.

Table 5.7

Open-Ended Question Advocacy Classification Scheme

SJAQ3: With any group or constituency, how do you approach issues of social justice?						
Category 1	Category 2	Category 3	Category 4	Category 5	Category 6	Totals
Provide Resources e.g., Physical, Instructional	Overt Advocacy Speak Up, Call it Out	Be Open, Supportive, Inclusive	Listen / Observe. Withhold judgement	Passive/Situational Advocacy (it depends)	Committees, Outreach, Initiatives, Policy, Procedures	Total Response Category Count
Subcategories 1	Subcategories 2	Subcategories 3	Subcategories 4	Subcategories 5	Subcategories 6	
Inclusive teaching, Critical thinking practices, Books/diverse collections, Displays, EDI materials, Events	Name the issues, be specific, Acknowledge privilege, Action/intention oriented	Support constituent needs, Empathy, Respect identities, Be an ally w/out dominating, Ask questions	Create a safe space, Be well informed, Center the voices, Be honest, Open discussions	Tread lightly, Avoid conflict, Find common ground, Fear of retribution, Only as it comes up	Communities of Practice, Inclusive Policies, IDEA, DEI, Sustainability, Committees, Initiatives, PD, Volunteering	
Responses Category 1 23	Responses Category 2 19	Responses Category 3 28	Responses Category 4 19	Responses Category 5 16	Responses Category 6 14	119
Percentage Category 1 19.3%	Percentage Category 2 16.0%	Percentage Category 3 23.5%	Percentage Category 4 16.0%	Percentage Category 5 13.4%	Percentage Category 6 11.8%	100.0%
SJAQ4: What do you feel some of the benefits are in discussing matters of inequity with academic libraries?						
Category 1	Category 2	Category 3	Category 4	Category 5	Category 6	Totals
Increased Awareness/Open Discussions	Acknowledges Inequities & Privilege	Acknowledge Historical/Systemic Issues	Improved Services, Academic Outcomes	Improved Workplace & Environment	Mission Centric/Critical Towards Identity	Total Response Category Count
Subcategories 1	Subcategories 2	Subcategories 3	Subcategories 4	Subcategories 5	Subcategories 6	
Examine biases, Engage students, peers and faculty, Critical thinking	Power structures, Dismantle barriers	Address the problems from within, Racial demographic disparities	Access, Diverse Collections, Address economic disadvantages	Better climate students/faculty of color, Welcoming atmosphere, Creating safe space, Recruitment, Retention	Library Identity, Hub of the Campus & Community, Shared space	
Responses Category 1 43	Responses Category 2 28	Responses Category 3 23	Responses Category 4 21	Responses Category 5 29	Responses Category 6 31	175
Percentage Category 1 24.6%	Percentage Category 2 16.0%	Percentage Category 3 13.1%	Percentage Category 4 12.0%	Percentage Category 5 16.6%	Percentage Category 6 17.7%	100.0%

Table 5.7 (Continued)

SJAQ5: What, if any are some of the barriers you've encountered in advocating for social justice within academic libraries?

Category 1	Category 2	Category 3	Category 4	Category 5	Category 6	Totals
Underlying Systemic Issues	Performative or Superficial Response	Fear, Power Restrictions, Burnout	Lack of Support	Resistance to Change	Cultural/Societal Barriers	Total Response Category Count
Subcategories 1	Subcategories 2	Subcategories 3	Subcategories 4	Subcategories 5	Subcategories 6	
Ignores historical role, Content or Subject Neutrality, Classist environment, Undiversified resources, Inequitable compensation, Lack of PD	All talk/no action, Quick fixes, Unrealistic expectations, Tone deaf, Lacks commitment, Misunderstanding of SJ	Perceived as troublemaker, Ostracized, Non-tenured, Lacks experience or confidence, Faculty conflicts, Emotional exhaustion	Institutional/Library Leadership, Geographic legislation, Budget/Funding restrictions, SJ work not incentivized or recognized, Contradicts current laws or policies	Maintain status quo, No problem or someone else's problem, Apathy, Disinterest	White power, White fragility, Political or Conservative climate, Makes others uncomfortable	
Responses Category 1 20	Responses Category 2 21	Responses Category 3 23	Responses Category 4 33	Responses Category 5 25	Responses Category 6 24	146
Percentage Category 1 13.7%	Percentage Category 2 14.4%	Percentage Category 3 15.8%	Percentage Category 4 22.6%	Percentage Category 5 17.1%	Percentage Category 6 16.4%	100.0%

SJAQ6: What advice might you offer to one of your peers who expressed interest in incorporating social justice into their professional practices?

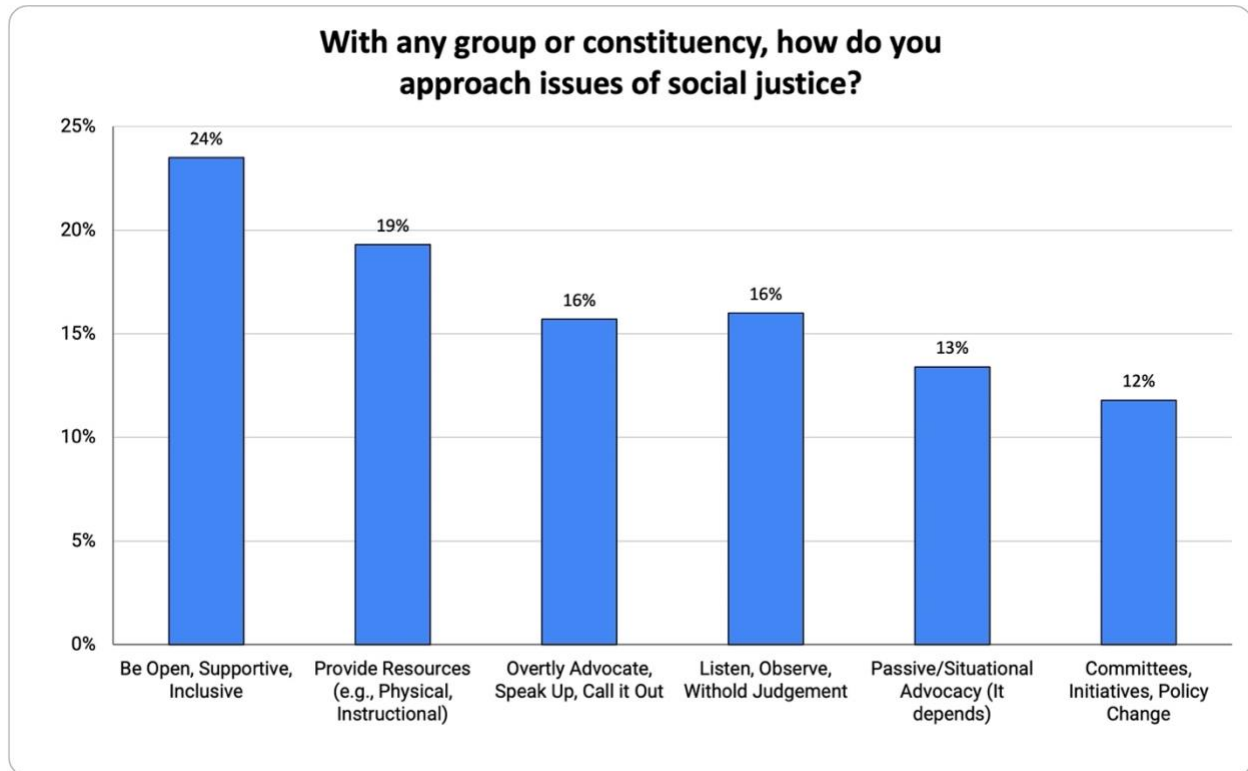
Category 1	Category 2	Category 3	Category 4	Category 5	Category 6	Totals
Take Ownership	Seek Educational Opportunities	Be Historically Informed/Culturally Competent	Be Aware of the Risks & Consequences	Find Like-Minded Allies	Make an Ongoing Commitment	Total Response Category Count
Subcategories 1	Subcategories 2	Subcategories 3	Subcategories 4	Subcategories 5	Subcategories 6	
Be Persistent, Resilient, Humble, Patient & Persuasive, Interrogate biases, Build relationships, Leverage your privilege	PD, SJ specific training, Committees, Campus/community events, Volunteer work	Avoid the soapbox, White Savior complex, Assuaging guilt, Be specific, Avoid jargon, Listen,	Make Time for Self-Care, Reserve Energy, Professional consequences, Disagreement, Discomfort, Isolation, Time consuming	Mentors, Leaders and influencers, Support networks, Safety in numbers,	Start now/Start small, Be intentional, Do it for others and because it's right, Take action, Look for low-hanging fruit, Don't give up, Apply multiple approaches	
Responses Category 1 35	Responses Category 2 23	Responses Category 3 24	Responses Category 4 14	Responses Category 5 18	Responses Category 6 31	145
Percentage Category 1 24.1%	Percentage Category 2 15.9%	Percentage Category 3 16.6%	Percentage Category 4 9.7%	Percentage Category 5 12.4%	Percentage Category 6 21.4%	100.0%

Approaching Issues of Social Justice (SJAQ3)

Librarians identified multiple strategies for approaching various constituencies in matters of social justice. Figure 5.1 illustrates a descending perspective of the six categories.

Figure 5.1

How Librarians Approach Issues of Social Justice



Legend

Category	Subcategories
Be Open, Supportive, Inclusive	Support constituent needs, Empathy, Respect identities, Be an ally without being dominating, Ask questions
Provide Resources (e.g., Physical, Instructional)	Inclusive teaching, Critical thinking practices, Books/diverse collections, Displays, EDI materials, Events
Overtly Advocate, Speak Up, Call it Out	Name the issues, Be specific, Acknowledge privilege, Action/intention oriented
Listen, Observe, Withhold Judgment	Create a safe space, Be well informed, Center the voices, Be honest, Open discussions
Passive/Situational Advocacy (It depends)	Tread lightly, Avoid conflict, Find common ground, Fear of retribution, Only as it comes up
Committees, Outreach, Initiatives, Policy Change	Communities of Practice, Inclusive Policies, IDEA, DEI, Sustainability Committees/Initiatives, Professional Development, Volunteering

Opinions ranged from providing specific resources to using ideal characteristics or behaviors within two distinct levels of advocacy: overt and passive. The most highly captured response called for librarians to be open, supportive, and inclusive toward other perspectives, support constituent needs through empathy, be respectful of differing identities, and be an ally without exerting privilege or dominance. Next was providing resources, which ranged from developing more diverse collections to incorporating inclusive teaching practices in library instruction. Overt statements of advocacy were indicated as third and were action-oriented in nature, followed by specific behaviors such as listening, observing, and withholding judgment. Items classified as passive or situational advocacy ranged from a desire to be helpful while avoiding conflict—either driven by fear of retribution or to avoid tension and discomfort—to a notion that their approach would be dependent upon the group, situation or addressed as it comes up. The following is an example of an ‘it depends’ remark:

For me, the difficulty tends to be around power dynamics. It is easier for me to confront issues of social justice when I feel relatively secure in my social/work position. So with family and students, I feel fairly confident. However, I am the only pre-tenure faculty librarian at an institution where all of my peers and superiors are both white and tenured, so in that context, I find it much more difficult to broach an issue unless it is already being discussed and seems to at least have some verbal momentum.

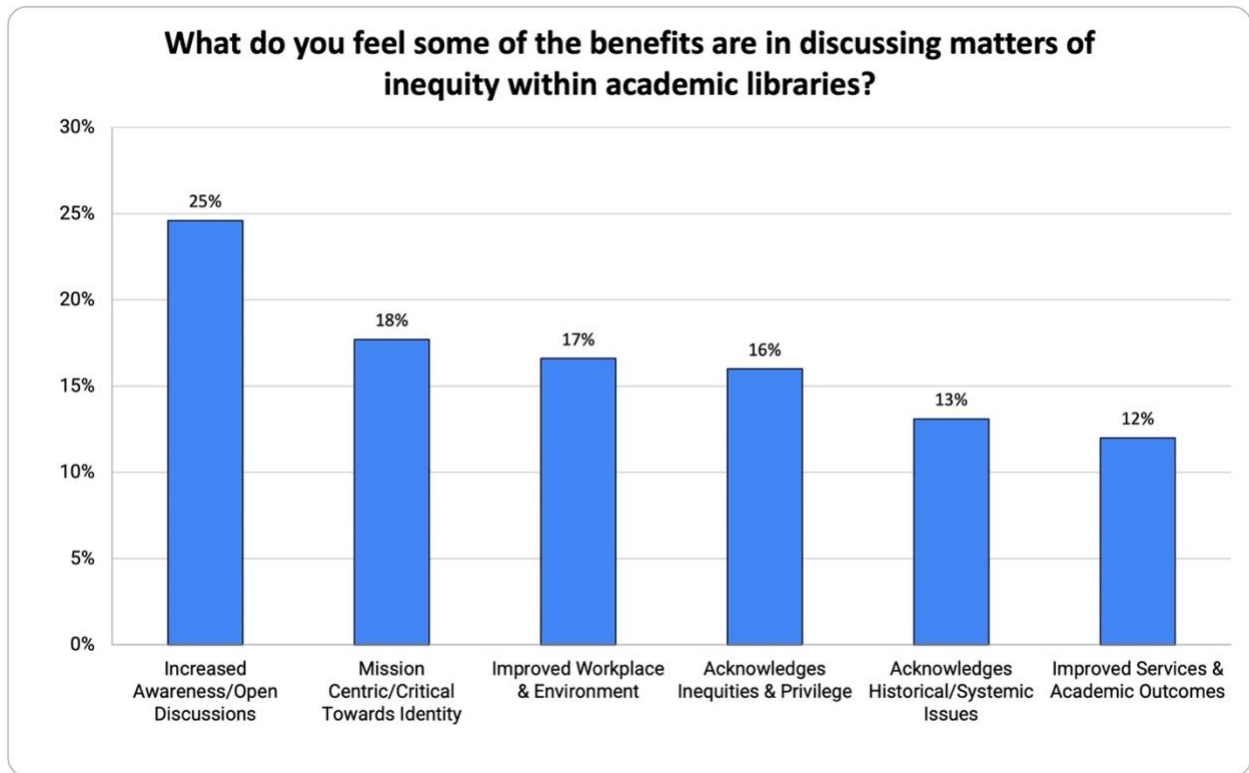
The final category librarian advocates identified was more procedure and process oriented (e.g., participating in campus committees and activities or attempting to influence existing policies and procedures).

Benefits of Discussing Inequities (SJAQ4)

The second OeQ explored the benefits of discussing matters of inequity within academic libraries. Figure 5.2 illustrates the ranking of opinions.

Figure 5.2

Benefits of Discussing Inequities Within Academic Libraries



Legend

Category	Subcategories
Increased Awareness/Open Discussions	Examine biases, Engage students, peers, faculty, Critical thinking
Mission Centric/Critical Toward Identity	Library Identity, Hub of the campus & community, Shared space
Improved Workplace & Environment	Better climate for students and faculty of color, Welcoming atmosphere, Creating a safe space, Recruitment, Retention
Acknowledges Inequities & Privilege	Power structures, Dismantle barriers
Acknowledges Historical/Systemic Issues	Address the problems from within, Racial demographic disparities
Improved Services, Academic Outcomes	Access, Diverse collections, Address economic disadvantages

The most endorsed benefit was the belief that discussing matters of inequity would increase awareness and facilitate more open discussion, especially if there was more effort to gain inclusion amongst non-privileged groups. The second highest was that social justice priorities should align with an academic library’s mission and identity. The resounding consensus was that the library could not represent itself as an inclusive, welcoming space—

and thereby reassert itself as the hub (or heart) of the campus and/or community—until it fully embraced its role in determining social justice outcomes.

The next two categories of an improved workplace environment and an acknowledgment of inequities and privilege were not only nearly evenly grouped, but also inherently connected. Librarians underscored a need to dismantle barriers and power structures by acknowledging within themselves any biases or privilege; the benefit or outcome suggested an improved workplace and environment for disadvantaged students and peers. Next, while related to mission and acknowledging inequities, participants directly stated that there also must be an institutional reckoning regarding historical and systemic issues of racism, sexism/genderism, ableism, and heterosexism for it to warrant its own category. Lastly, librarians believed the culmination of many of the aforementioned benefits might also lead to improved library services and academic outcomes, as expressed in the following comment:

Many students come into the library spaces or receive a service from the library, so how we interact with them can greatly impact them on their academic journey, either directly or indirectly. Through an academic library's social justice efforts, students' sense of belonging, academic success, and world knowledge can be increased. Additionally, the faculty and staff that work in the library can have a more healthy work environment, one that fosters care and community and purpose.

In short, acknowledging biases via a personal and institutional interrogation of privilege as well as how that connects to the library's services, mission, recruitment, retention, and student success were frequently intermingled as key related benefits only if discussions of inequities were conducted. A final comment from the benefits section expressed that sentiment:

The history of librarianship and libraries is built on white supremacy. It is apparent in what we collect, how we organize those things, and how we teach people how to use those things. It is incredibly important that we discuss inequity both within the field but also to the people who use our services.

Within the third OeQ, I explored the barriers reported by librarians that served as impediments to social justice advocacy.

Barriers Impeding Advocacy (SJAQ5)

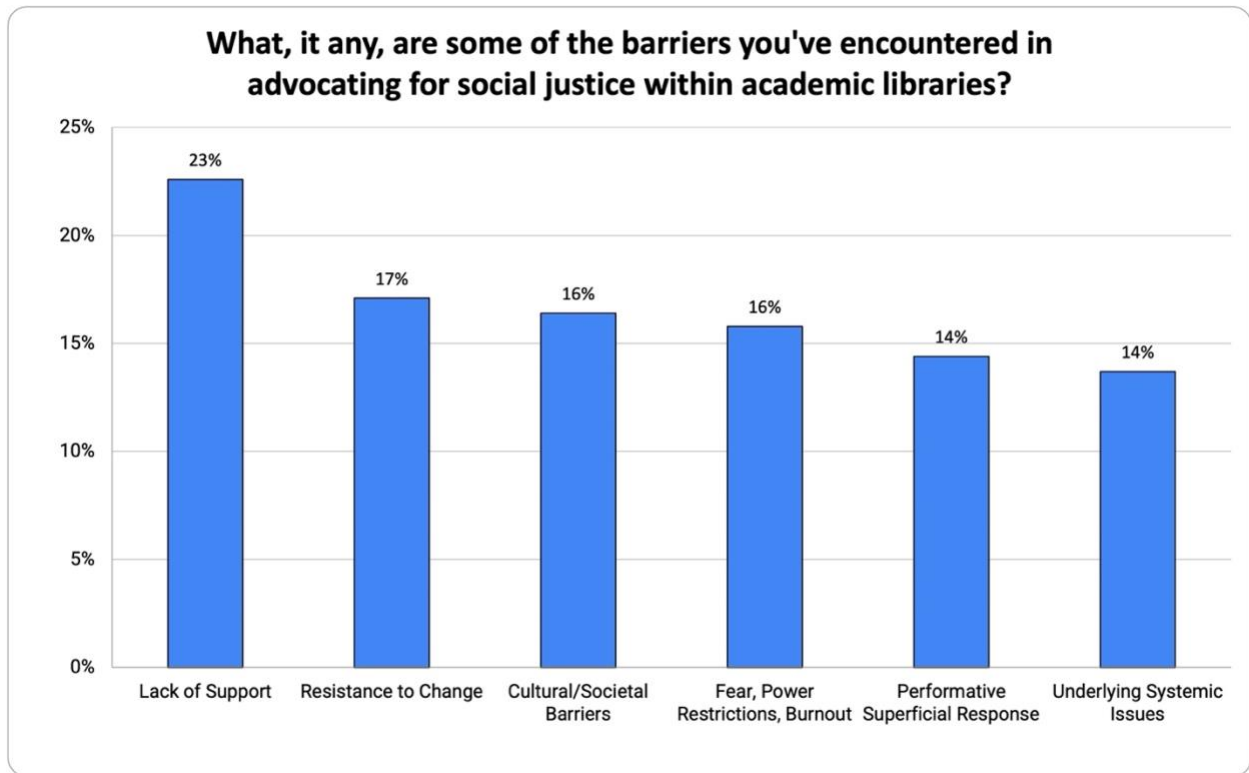
Figure 5.3 visualizes the barriers that were articulated in librarian advocate responses, which frequently matched sentiments expressed in the benefits question. Here, however, advocates frankly acknowledged that any potential benefits to be gained still remained as the largest barriers toward achieving advocacy. Nearly a quarter of the responses cited lack of support, which resonated across micro, meso, and macro levels. Often cited was lagging or non-existent support from white and older peers. Institutional and/or library leadership was also considered a major barrier within lack of support, often presenting itself in the form of either insufficient funding or that social justice work was not recognized as contributing toward tenure and viewed as out of scope for a librarian's role. The sentiment was further reiterated in the second highest opinion of resistance to change, that often were outwardly displayed as attitudes of apathy or disinterest. Additional subcategories within resistance to change included a desire to maintain the status-quo, a belief that there is no problem to begin with, or that social justice is somebody else's problem. The following two examples are representative of these opinions:

Academic libraries have a hard time changing. The way something has 'always' been done doesn't need to change. Also, social justice work can make people feel uncomfortable because it often challenges norms and is just difficult work. People at every level have to want to make the change.

Change is difficult, and there are people who either disagree with the political stances connected with social justice or want to "just do their job" and feel that those elements are extra and disconnected. Approaching them on these topics can be challenging when there is not institutional support.

Figure 5.3

Barriers Librarians Have Encountered When Advocating for Social Justice



Legend

Category	Subcategories
Lack of Support	Institutional/Library leadership, Geographic, Budget/Funding restrictions, SJ work not incentivized/recognized, Contradicts current laws or policies
Resistance to Change	Maintain status quo, No problem/someone else’s problem, Apathy, Disinterest
Cultural/Societal Barriers	White power, White fragility, Political/Conservative climate, Makes others uncomfortable
Fear, Power Restrictions, Burnout	Perceived as troublemaker, Ostracized, Non-tenured, Lacks experience/confidence, Faculty conflicts, Emotional exhaustion
Performative or Superficial Response	All talk/no action, Quick fixes, Unrealistic expectations, Tone deaf, Lack of commitment, Misunderstanding of social justice
Underlying Systemic Issues	Ignores historical role, Content/Subject neutrality, Classist environment, Undiversified resources, Inequitable compensation, Lack of Professional Development

Comments within Resistance to Change were closely aligned with the third category of Cultural or Societal Barriers, except the latter comments resonated more around issues of

white power, white fragility, or a politically charged or conservative climate. Frequently expressed in this category were geographic barriers, (e.g., states with conservative norms and politics that all but prohibited many social justice initiatives via lack of funding or legislation). The next barrier was around the fear of being perceived as a troublemaker, being ostracized, or recognizing power restrictions, which was sometimes associated with lack of tenure:

So far, the main barriers have to do with the relative precarity of my position (i.e., I am trying to get tenure, and all of the other librarians are a part of my committee because of how they do things here, which puts both temporal and social pressures on me), and with the old "we'll form a committee about it" problem. Academia feels like an environment where people know all of the right things to say, and to write in little statements and things, but nothing substantive actually gets done. I have not been at my institution long, but I don't think it's an exception.

For others within this category, situations of burnout or emotional exhaustion were cited as a barrier to advocacy. Sentiments expressed as fear based or being aware of potential consequences—as well as many other previously described barriers—informed the next OeQ on any advice librarians might offer to someone who was considering becoming an advocate.

Lastly, whereas a reckoning/recognition of the library's historical role in racism was perceived as a benefit (if achieved), comments indicated that those same systemic issues presented major barriers toward improving collections, resources, services, compensation, and professional development related to social justice. The culmination of these four categories—Lack of Support, Resistance to Change, Cultural/Societal Barriers, and Underlying Systemic Issues—largely informed the opinions within the Performative or Superficial Response category, as captured in the following three responses:

When advocating for social justice, people (mostly higher-up faculty and administration) want to settle for safe DEI initiatives that provide a performative display of support. This is hurtful because the positive optics pivot away from real conversations that need to be had to improve inclusion and real social justice initiatives (pay equity, equitable professional development funding, etc.). Even BIPOC students can see through this smoke and mirrors and might not feel safe in academic libraries.

White power base resistance and/or of feeling threaten by changes required to address inequities, often manifested as a lack of commitment to actually change practices and policies that perpetuate the white power base, and instead, either ignore the issue or engage in/support discussions, workshops, studies to "understand" and "scope" out the problem. Creating an appearance of action, but activities that serve only to deflect/avoid taking concrete steps to correct existing inequities.

[I perceive as a barrier] An enormous amount of White fragility, particularly from leadership. When leadership is onboard, they are incredibly naive about the change that actually needs to happen, and are perfectly happy with performative change...

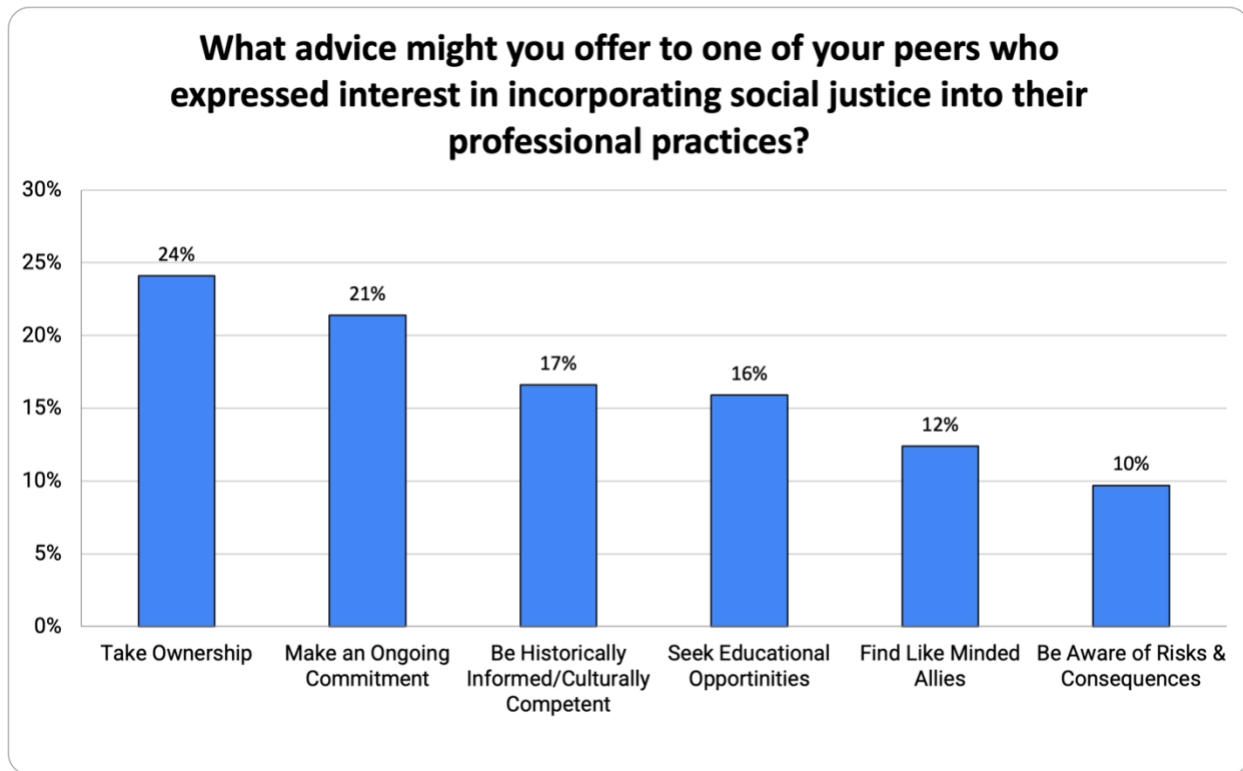
The presentation of three OeQs thus far carried similar thoughts and convictions throughout regarding a librarian's approach toward social justice issues as well as any perceived benefits or barriers. Within the ratings, I noticed a confluence between first person and external advocacy (i.e., work that the librarian has to do with being an agent of change vs. changes at a meso or macro level). The next question focused specifically on the former, as advice was dispensed to individuals interested in pursuing a path towards social justice advocacy.

Advice to Librarians Interested in Advocacy (SJAQ6)

My intent here was to investigate types of advice someone more experienced in advocating for social justice might offer to a peer with less knowledge (see Figure 5.4). Given that 71% of academic librarians reported in the affirmative to currently advocating for social justice in one or more areas of their professional or personal lives (see SJAQ2 in quantitative results), there was an abundance of suggestions from the veteran force.

Figure 5.4

Advice to Peers Interested in Advocating for Social Justice



Legend

Category	Subcategories
Take Ownership	Be Persistent, Resilient, Humble, Patient & Persuasive, Interrogate biases, Build relationships, Leverage your privilege
Make an Ongoing Commitment	Start now/Start small, Be intentional, Do it for others and because it's right, Take action, Look for low-hanging fruit, Don't give up, Apply multiple approaches
Be Historically Informed/Culturally Competent	Avoid the soapbox, White Savior complex, Assuaging guilt, Be specific, Avoid jargon, Listen,
Seek Educational Opportunities	Professional Development, SJ specific training, Committees, Campus/community events, Volunteer work
Find Like-Minded Allies	Mentors, Leaders and influencers, Support networks, Safety in numbers
Be Aware of the Risks & Consequences	Make Time for Self-Care, Reserve Energy, Professional consequences, Disagreement, Discomfort, Isolation, Time consuming

The most highly rated category was that of taking ownership. Here, a number of necessary traits to be acquired were mentioned, including persistence, resilience, persuasiveness, and

humility. Moreover, in the spirit of being a true social justice ally, persons of privilege were encouraged to leverage their dominant status whenever possible to become an influencer and build relationships that may be more difficult for disadvantaged groups to achieve.

Next, nearly a quarter of librarian advocates indicated that an ongoing commitment to social justice was not only necessary, but also the right thing to do. Their suggestions consistently encouraged anyone interested in advocating to start now, start small (perhaps with something they know or have influence over) and to not give up on the effort even if it appears to be going nowhere (i.e., if it's not working, either give it more time or try something else). Suggestions of being historically informed on social justice issues and seeking out related educational opportunities represented the third and fourth categories and were present in earlier responses but for this question leaned more toward the notion of cultural competency:

Start with intellectual humility. Promote and amplify librarians of color, librarians from community colleges, librarians who attended public schools, librarians with funny accents, librarians who use mobility devices to move around the world... start with that before you do anything else. Interrogate your own biases and learn US history. A registration to the Racial Equity Institute's Groundwater Training would be a super basic first step that would pay off... but it ends when you don't actually become a part of the communities you purport to care about to want to include.

As presented in the following comment, suggestions in this space also called for reflecting upon the reasoning for one's involvement in the first place, and once obtained (particularly for white people), avoiding many of the common pitfalls:

Think past the superficial things that sound, or even feel good to do. Instead, think more deeply about the day-to-day reality of how you engage with students. What assumptions are you making? Are you really meeting them where they need you, or are you just doing what's comfortable for you, or most easily enabled by your institutional environment? Don't get involved in social justice work because you have an ego need to feel like a hero. No one wants a savior they did not ask for. The real shifts lie in focusing on what's on the ground, right in front of you.

That said, experienced allies and advocates recognized social justice work was not without risk, and 12% of the comments from librarian advocates specifically called out the need to find like-minded people who were more experienced and already aligned with social justice initiatives. Multiple reasons were cited but were often associated with the sixth category of being aware of potential consequences, as captured in the following two responses:

Do it where possible but be clear minded about possible professional consequences and look out for your career. You can't influence people if you are fired or non-renewed, so be strategic, get entrenched, and then come out guns blazing once you have secured your footing. Find allies and exert influence through them and educate yourself on every lever of power and contract within your organization.

You are in it for the long-haul, expect and do not settle for "good intentions" actions that will not result in change, and reject the argument that "you need to be patient and wait for change in X number of years," do not be surprised to find yourself alone in this struggle at your institution, be brave in calling out injustices but be aware of the cost/repercussions of doing so and be okay with saying those costs/repercussions are too great for you at that point in time.

Other opinions expressed within risks and consequences was allowing time for self-care, avoiding burnout, and recognizing the dynamics between dominant and oppressed groups:

For my fellow BIPOC peers I would encourage them to not devote all of their energy to it, because it can be very exhausting to work to change the system while being actively oppressed by the system, and they don't owe any system that energy. For my White peers I would encourage them listen to what marginalized people actually need, and to then do what they can to meet that need.

It really depends on their identities. For marginalized peoples, I would suggest a lot of self-care and knowing when to take breaks. For individuals that are a part of groups not typically marginalized, I would tell them to take a back seat. Don't try to solve problems for marginalized peoples, but instead ask how you can support their efforts. No one likes anyone with a savior complex. Also, before you begin the work, confront your commitment. It's easy to say that you are a social justice warrior when there is no drama, but what about when the sh*t hits the fan? (To put it bluntly.)

The last section in the OeQ analysis highlighted any additional comments. Beyond what has already been described, an overall discussion across questions is presented in context within the narratives as well as in Chapter 6.

Additional Comments (SJAQ7)

The final question presented academic librarians an opportunity to include any additional thoughts and were highly varied in nature. Although a categorical analysis was not conducted here, a few common threads emerged within some of the responses that supported earlier observations. First of all, several librarians wanted to express they had observed forward momentum on social justice within their institutions. Here were two examples:

I'm really excited about the burgeoning movement to redesign our buildings and spaces to be more welcoming and inclusive for everyone and to meet the needs of all of our users, especially those who have been marginalized within libraries and/or prevented from using libraries in the past.

I would add that I see our administration working to overcome these issues. They have responded to our requests to take action to attract more underrepresented job applicants, and they told us that we can consider the person and how they will fit into (and improve) our department--not just their qualifications--when hiring.

The second item that some academic librarian advocates were inclined to add was a reminder of the importance of moving forward in any initiative of advocacy with awareness and intention, as expressed in these sample remarks:

Be Humble, be introspective, examine your personal motive, accept that difficult conversations and situations are part of dismantling your own biases, and you have more than you think.

It is important to examine ourselves as well. Our own view of ourselves may not be as accurate as we may want to believe.

Similarly aligned with awareness and intention was a reminder that social justice advocacy requires an all-hands-on-deck approach, and was captured in these two sentiments:

Everyone should be involved in doing this, not just those of us that are marginalized or who are part of the global majority.

We need people doing lots of different things. We need grunt work. We need Board members. We need bullhorns. We need bots. We need books. No one person should feel they need to do it all, but every single person has a role to play and can do something. Advocating for social justice is one thing. Being about it is another. Either is fine. Both is better.

Lastly, despite the fact that librarians indicated either yes or unsure to being social justice advocates, a few negative remarks made it into the mix. The following comment, however, I found to be particularly provocative, as it was no doubt intended to be:

This whole topic is completely overrated and irrelevant. Let's get on with life and talk about our similarities as humans. I also will never advocate for LGBTQ -- that is NOT a minority. That is a choice. And you are born XX or XY. Trans is a psychological [sic] disorder.

Conversely, another librarian voiced that not only is social justice advocacy necessary, but also reminds us that its boundaries go well beyond aspects of race or ethnicity:

My biggest frustrations are two attitudes. First, we don't need this anymore and second, social justice only includes issues surrounding ethnicity but does not include issues surrounding sex/gender/societal roles and expectations, etc.

The impact of social justice inequities across gender and sexual orientation in particular are expanded upon in the narratives I present within the second stage of qualitative analysis.

Qualitative Results, Part Two

In the final section of the results analysis, I present the lived experiences of six academic librarians from privileged backgrounds who have self-identified as SJAs. As discussed, SJAs are defined as social justice advocates who come from one or more positions of privilege and work to end oppression by advocating with and for the oppressed (Agosto,

2014). The narratives of their individual journeys toward becoming SJAs were used to answer two qualitative and two integrative RQs.

The first qualitative question sought to understand, “What particular lived experiences led academic librarians who are actively involved in social reform to become SJAs?” and the second asked “What strategies do SJAs describe as having the most impact upon challenging the sociopolitical status quo within their library, institution or beyond?” The first integrative RQ inquired, “What personal attributes do advocates describe as necessary for enabling librarians to take on a greater social justice advocacy role?” and the second asked, “What individual, institutional, or societal barriers and challenges do advocates describe as impeding their efforts toward achieving social justice reform?” While I used the testimonies of six librarians to answer the qualitative RQs within the present study, the themes emerging from their stories went well beyond the context of the questions. Therefore, I further explored the complex phenomenon of SJAs in academic librarianship in the Chapter 6.

Interview Candidate Pool Results

Through the Qualtrics quantitative survey, 24 participants expressed interest in being interviewed for the qualitative phase of the study. Respondents varied across all institutional types and sizes; from community colleges to universities with students ranging from fewer than 1,000 to greater than 30,000. A librarian’s time in the profession ranged from 1 to 57 years; the age of the candidate pool was from 26 to 71, with an average age of 43 years ($M = 43.29$, $SD = 12.774$). Regarding gender and ethnicity, there were 16 females, 6 males, and 2 non-binary/third gender; 16 were White/Non-Hispanic, 2 African American/Black, 2 Hispanic/Latino, 2 Multiracial, 1 American Indian/Alaskan Native, and 1 Other. Lastly, 25% indicated they were part of their library’s administration, and 88% stated they provided

instruction, which was relatively consistent with overall survey respondents at 19% and 85% respectively but interesting in that the percentage of leaders was higher within those who volunteered. I also noted that amongst the candidate pool, the mean average time invested in taking the survey was 43 minutes ($M = 2590.04$ [seconds], $SD = 3027.27$), which exceed the average duration of the greater population of overall survey response time ($n = 113$) by 16 minutes. Thus, out of a pool of 24 academic librarians who agreed to be interviewed, 9 were extended invitations; of those, 2 failed to respond and 1 declined. Therefore, I ultimately proceeded with interviewing 6 participants.

Final Selection of Participants

The six academic librarians chosen for interview hailed from the Northeast, the Southwest, and the Mid-Atlantic states. Unfortunately, three candidates from the South or the Midwest did not respond or declined to participate. Selected subjects had between 1 and 45 years in the profession, were between 26 and 64 years of age, and consisted of five females and one male. Five participants were White/Non-Hispanic, and one was American Indian/Alaskan Native. Three were from universities, two from colleges and one from a community college. Regarding size of institution, three reported having 1,000-4,999 students, two had 10,000-19,000 students, and one had 5,000-9,999 students. Lastly, all but one librarian provided instruction, and three of the six were part of their library's administration.

Presentation of Narratives

Using pseudonyms for the sake of maintaining anonymity, I present the voices of six SJAs who have chosen to share their stories with me: Alisha, a faculty librarian at a community college who serves as part of her library's leadership; Tracy, an associate librarian who is part of the library administration at a small college; Shay, who serves at a small

university and has only one year in the profession; Jennifer, who hails from a mid-sized university and has a combined 35 years in library and leadership experience; Michael, another seasoned librarian who is part blood American Indian serving at a large institution on a border state; and Sydney, a mid-career professional who leverages her position as a instruction librarian to further social justice reform. In the narratives that follow, I present their six individual lived experiences, followed by an analysis of collective themes that are at least in part supported by the results from the OeQs.

Alisha

Alisha is a librarian at a mid-sized community college, where she serves as a faculty member and is also part of her library's leadership. Coming up through the ranks as first an 18-year-old student worker and then a staff member, Alisha spent most of her years working at community colleges. After earning her degree in library and information science (MLIS), she also obtained a second master's in medieval studies and has been in the profession for 16 years. The institution where she's currently employed has a very diverse student population and is classified as a Hispanic-serving institution (HSI). Alisha believes the library to be one of the most diverse departments on campus, comprised of African Americans, Hispanics and international student workers and thereby, does not seem to suffer from the homogenous makeup of many academic libraries. That said, she indicated that occasionally, white 'helicopter parents' complain they can't understand circulation staff on the phone or international student workers that process transactions: "I don't know why you hired this person. I can't understand a word they're saying. I want to speak to someone who speaks English." As a white librarian, Alisha inevitably fields these types of encounters and replies that no one else seems to be having this problem, then directs them back to the appropriate staff. She remarked how astounded she was

by their oblivious and brazen attitude in speaking with someone who is simply trying to help them. Interactions with xenophobic parents reaffirm to Alisha how hurtful and demeaning these privileged worldviews are to her colleagues.

When I asked Alisha to describe how she believed herself to be privileged, she responded “Well, obviously I’m white. I’m an English speaker. I’m middle class. I’m American, I’m not an immigrant. I’m educated. I’m fully employed. I have a lot of access to resources that might be difficult for other people to gain access to...being a faculty member at the college it’s easier for me to pull strings or get things done for maybe someone else who isn’t...” She describes one of her earliest exposures to inequity occurring as a student worker when a librarian who assisted students with disabilities described challenges a person in a wheelchair encounters simply when reading a textbook or turning its pages. Alisha was struck by not only the assumed norms around being able bodied but also what enormous perseverance it would take to earn a college degree for those who aren’t. As a result, accessibility and ensuring Americans with Disabilities Act Standards for Accessible Design (i.e., ADA compliance), became one of Alisha’s primary social justice interests and are causes that she is still actively involved in today.

Alisha stated that one of the more glaring examples of inequity at her institution is a disconnect between campus services and the needs of its students. As a community college and a commuter school, she reported that 63% of its students are part-time and of that, 28% are 25 years or older, and yet everything shuts before they even arrive. The library is the only entity open seven days a week as well as the only one open after 5 p.m. Moreover, many students come to the library after working full-time jobs or are commuting from other campuses that often require multiple transfers: “It might take them an hour and a half to get from one campus to another, even though it’s 10 miles away, just because of the transfers. We can’t get shuttles

because that costs money...students are trying their best to stay in school and they're older students who have other [priorities in life]." Alisha recounts that when these students arrive, library staff are both empathetic and frustrated they cannot offer any solutions. Students are frustrated as well, sometimes bursting into tears that they are unable to get to campus when something they require is open, and that when they leave messages, no one responds. Alisha finds this situation confounding, especially given the college's repeated concerns over retention. "Every time they bring that up, everyone in the library is like, 'Well, they should answer the phone then.' ...if you're worried about retention, literally if you just answer the phone, miracles happen." Regarding hours of operation, Alisha believes her library has also been complicit in ignoring student needs, as many staff and faculty lobby to close at 5 p.m. during the summer, despite evening classes convening at 6 p.m. Alisha finds these attitudes frustrating, as she would like to leave early as well, but consistently remains after hours until her patrons' needs are met. She recounted: "At one of the community colleges I worked in as both staff and librarian, our director insisted the library had to open 30 minutes before the first class began and couldn't close until a half-hour after the last class ended, which ensured students would be able to come to the library while they were on campus. I found this policy to be a good one. I think it instilled in me the importance of being very mindful toward meeting student needs. It's simply not enough to offer our services if students can't access them." That said, Alisha believes neither herself nor others working past their normal shifts is anything exemplary; rather, she emphatically states it is a library's (and a community college's) mission to be open when students need them to be.

Alisha leverages her tenured and leadership status to speak out at meetings and committees she serves on, and feels that if you don't speak out, you're part of the problem. She noted however, that her campus has so many diversity initiatives going on, it sometimes feels

both overwhelming and frequently superficial in scope: “It’s checking boxes...going for low hanging fruit. ‘Hey, look, we had a drag fashion show and put up some rainbow flags.’ So, there’s a disconnect about what we do [that’s meaningful versus] things that are easy to do, just so we can put them on Instagram. But if you look at our social media, we’re doing amazing things here.” In this vein, Alisha stated that it always seems to be the same people championing diversity, equity, and inclusion (DEI) and fears it will lead to burn out. As a result, she looks for ways to accomplish her goals without it being such a drain on herself and others. One successful strategy she mentioned was leveraging her privilege in conjunction with influential, like-minded allies, who have the ability to wield their power at higher levels to make things happen.

One of things I found unique in Alisha’s SJA trajectory was that for the majority of her career and adult life, she has worked at community colleges with very diverse populations. As such, there were not the usual cultural disconnects between her white identity and the population of students she serves that is often so prevalent in our profession. When I asked Alisha why other librarians weren’t more involved in social justice advocacy, she remarked “I don’t understand why people aren’t more invested in this. How can you live with yourself?” Towards that end, Alisha and her colleagues attended DeEtta Jones’ Inclusive Manager’s Series and are creating training videos to share with others. Moreover, within her sphere of influence, there is a review underway to ensure that library collections are complementary to supporting DEI pedagogies in the classroom. As part of her work on the campus diversity committee, week-long social justice presentations are conducted each semester that are well attended that include speakers from outside the campus. Accessibility also remains at the forefront of her work and has been especially relevant during COVID. Lastly, Alisha’s library has had success in retaining and promoting staff of color by encouraging them to obtain their MLS, and once achieved, getting

them started as adjuncts. She emphasized that by creating such internal pathways, not only will staff benefit in terms of progressive growth, but also, the library will remain a diverse and welcoming environment for both students and staff.

Tracy

Tracy graduated from library school in 2005, and after briefly working part-time at private universities, joined a small rural college where she has served for 35 years in various capacities. When Tracy first began working there, DEI issues were not high on the library or institutional radar. Even today, while the college is heavily focused on recruiting students of color, nearly 95% of its faculty are white and there is only one person of color in her library. Tracy did note that three librarians identify somewhere on the LGBTQIA+ continuum, including herself, who identified as queer. Over the years, Tracy earned tenure as well as a second master's degree in mental health counseling, which she hoped to utilize in her work as a librarian: "I've been able to parlay what I learned during the course of that degree and to work with other departments ... and that further emboldened me to work on library focused social justice causes and programming." In fact, in times of faculty shortages, Tracy would sometimes stand in as interim chair, which afforded her a much broader perspective on how the library could successfully collaborate with other departments. Ultimately, she assumed the position as library director and has endeavored ever since to make social justice and DEI initiatives a priority within her strategic plans and initiatives.

Tracy was raised in a suburban area by a father with a PhD and a mother with two master's degrees. Thus, in aspects of privilege, she described herself as a white female from a socioeconomically privileged background, where there was not even a question of whether or not she would attend college and graduate school. Tracy vividly recalls her first awareness of

inequities occurring at the age of nine, when the family needed brandy for the plum pudding but since it was Christmas Eve, all the local stores were closed (also noting that this event represents a quintessential White crisis if there ever was one). Ultimately, she and her father found a store open in an adjacent, more disadvantaged neighborhood: “as we were leaving, there was this mother, just by virtue of her appearance, I knew instantly that she did not have the same sort of financial resources [we] did. And her little girl was screaming in the shopping cart, really just sobbing ‘Why mama? Why?’ And I started listening, eavesdropping on the conversation, and the mom was screaming at her child that Santa Claus wasn’t coming this year. And that if he *did* come, she was going to shoot him. I remember turning to my Dad and saying, ‘Why is that mom screaming? Why is she telling her child she’s going to shoot Santa Claus, and the little girl’s not going to get any presents?’ Tracy said she often relays this story in her instructional sessions, citing the experience as being her first true wake-up call to inequity and classism. She described the encounter as not only the first time she became cognizant of her own socioeconomic advantages but also realized the deleterious impacts economic disparity had upon families and children in particular.

While Tracy acknowledged her privilege on multiple fronts, she also described being an outsider in two significant ways. The first is that she identifies as queer, but since she’s married to a man, people assume she’s cisgender and straight and make disparaging remarks in her presence regarding sexual orientation. These encounters have led to awkward moments, where Tracy is divided over whether or not it’s worth it to speak up, as that might lead to protracted conversations and more awkwardness. The second is that she suffers from a chronic and sometimes debilitating illness, and it has gotten back to her that certain colleagues have complained bitterly about her ‘excessive absences.’ As such, Tracy believes that her earlier

reflections on classism, coupled with her personal experiences with heterosexism and ableism, have allowed her to become more empathetic toward other disadvantaged groups: “Social transformation comes, as a result of becoming more familiar with other people and their lived experiences. And the more that you do that, the more empathy you build. And the more empathy you build for one group can spill over into empathy for other groups. It just takes a concerted effort to learn more about other people’s lived experiences.” Even so, Tracy admits to waging her own internal battle toward curbing her ingrained biases: “I have been, on occasion, very judgmental on the basis of class, just by virtue of what I consider acceptable behavior and what I see other people doing... And then I really have to stop myself and be like, ‘My God, the classism is staggering,’ but it’s my first impulse.” Tracy noted, however, that such intense scrutiny can also be counter-productive: “In some respects, that level of paying attention to what I say is good, because you can’t really own your own behavior, unless you’re aware of how frequently it occurs when it’s problematic, right? But at the same time, it does prevent me from acting in a way, essentially, that’s equal, and equitable, and inclusive.” In sum, Tracy emphasized the need to maintain a reasonable balance between self-reflection and obsessing after-the-fact, as whatever she said or did not say cannot be taken back.

Although Tracy described her institution’s faculty as largely liberal, most employees hail from surrounding areas, which, due to its geographic location is socially and politically conservative. As a result, she has observed tension from staff whenever DEI training is mandated and there is an even bigger disconnect with a willingness to examine their own privilege. That said, Tracy notes that both faculty and staff are extremely fearful they will either make a mistake in the name of social justice or that their interactions with students of color will lead to an accusation of racial bias or insensitivity: “My clerical staff are scared

shitless about saying anything to [persons of color that they oversee] when they're doing something wrong on the job, because they're afraid that they're going to get an accusation of racial bias. And so, it's added a level of anxiety almost, about day-to-day contact and even just simple conversations with student employees." Regarding faculty, Tracy added: "Some of the activism that I'm seeing on campus and in our community is well intentioned but has had the opposite effects than those activists would've liked to have seen. People are less inclined to speak up about these issues because they don't want to put a foot wrong and then get nailed for it." Similar to many U.S. institutions, Tracy's college has grappled with a couple of high-profile incidents of racism in the past, so the fear of retribution is not entirely ungrounded.

In her professional applications as library director, Tracy stayed true to her intention of incorporating DEI into her strategic initiatives, and to avoid external interference she has formed her own committee of like-minded allies: "Building those relationships in order to create a critical mass on our campus is really, really important. We can't just say that we want to help remediate DEI issues; we have to do it. And in order to do it, you have to take action if you want to make change." In addition, Tracy conducted a diversity audit that has been recognized as an exemplar in both process and procedure. The other lynchpin to her strategic plan is engaging with underrepresented student groups on campus by assigning librarians in a liaison capacity. On a more personal front, when I asked Tracy what her biggest motivator was, she responded, "You'd think that after experiencing some discrimination that it would feel much more personal, but really, it's having had my daughter that makes me realize that if I really want to change society for the better, I need to walk the walk and not just talk the talk." She also believes that a culture of silence prevails on her campus and within her library, which ultimately undermines any efforts toward reform: "I honestly believe to my core, that

representation matters. Students need to see, hear up the wazoo, that there are faculty and staff on campus who have similar lived experiences to them. Because if we don't make that known to students, they're just going to feel other. And those of us on the faculty who *are* other, need to know that there are people like us, who are by virtue of our lived experiences, wedded to creating societal change." Last but not least, Tracy noted that although her administration supports her social justice initiatives as well as many others on campus, there remains a persistent challenge to secure funding that would ensure any sustainable or meaningful reform.

Shay

Shay is one year out of her master's program and serves as an instructional librarian at a public university. Having grown up and attended college nearby, Shay is very familiar with the working-class community where her institution is located. While the university's surrounding area, student, faculty, and library demographics are all predominantly white, the administration's strategic plan is to become an HSI, as it is easily within driving distance of larger Latinx communities. That said, Shay believes her current institution is far from implementing any meaningful DEI initiatives: "We're still at the point where a lot of diversity equity and inclusion looks like 'let's celebrate X month...[or] will send out emails regarding 'LGBTQ+' and 'celebrating differences' but then the rest would be very generic." Shay believes this type of messaging is way too non-specific and formalized to ever connect with its intended audience. Additionally, she notes the job description of their campus diversity director encompasses everything from recruiting, retaining, and supporting of students of color to diversity training for employees, which just sets them up for failure. When I asked Shay to describe any areas of privilege, she identified as a white cisgender person, born into an upper middle-class family where both parents were highly educated: "I don't know what it is like to

feel any sort of racial oppression. I don't know what it's really like to feel any sort of class oppression or barriers due to finances; I think those are my main privileges and they're big ones." As an example, Shay recalls having minimal income when she worked as a member of AmeriCorps for two years out of college but acknowledged if she ever got into a tight spot financially, her parents would have always been there as a lifeline.

Shay grew up attending a Unitarian Universalist Church and while predominantly white, held very progressive values as well as many gay and lesbian congregates. She described herself as being "liberally normalized" and thereby, was completely unprepared for the homophobic and racist attitudes she encountered upon entering high school: "A lesbian taught me sex ed in my church and for me, that was incredibly normal. But then I got to high school and one of my best friends...was talking to me about the church and says, 'So gay people go to your church?' And it was a really confusing moment for me. 'Why are you acting like that's weird?' And then also being on my bus just hearing really just horrendous gay slurs being thrown by students at each other ... I had to reverse construct that oppression system in my head and it was strange." Not only did Shay find the juxtaposition of worldviews confusing, but also offensive and frightening as her own identity began to emerge: "It was really scary. I am queer. I didn't identify that within myself in any way until I got to [my sophomore year in] college because the environment I was in was so oppressive in high school. I saw the way that folks who were open were treated. And so even though I knew that I would have a support system [within her church and family] it was terrifying to me, and not because I thought it was bad; I knew it wasn't. But I feared for my safety. I feared for my social status when I go to school." Shay detailed the evolution of her social awareness and emerging identity in the next chapter of her life, which began during her undergraduate years.

While Shay considered herself open-minded and attended an affluent women's school with a liberal reputation, she soon discovered she had a lot to learn in terms of social justice. Her studies in sociology helped her to understand the structural formations of oppression, which guides her to this day. She also described having moments of “no-nuance empathy” where at times, she was unintentionally complicit in using non-gender-neutral language or made racist assumptions. In these instances, she admitted sometimes feeling ashamed or reacting defensively. As for any participation in social justice advocacy—and there was plenty of it to be had on campus—Shay avoided taking on an active role, even after coming to terms with being queer: “I didn't do a lot because there was also an enormous fear of screwing up, because if I screwed up, I could get crucified.” Here, she refers to targeted instances of cyberstalking and bullying of students on campus who did not look or act the same as others: “I flew under the radar in college. I kept my opinions to myself. No one knew who I was; I really just blended in.” Shay's fear of retribution was justified, as in some instances these acts of hate were so severe, those who were targeted received death threats or were bullied off campus.

Since then, Shay has reflected upon those undergraduate years and notes the irony of going from being the least outspoken person on campus to one of the most socially active: “Ever since leaving, I have been one of the most radical people in every workplace...which means that I have been more vocal, and I have pushed more for things because of the lessons I learned there, even while they were surrounded by a lot of fear at the time and self-preservation. Now that I'm out of that environment, I can actually apply them in constructive ways hopefully.” For example, during her two years in access services while in library school, Shay remarked the director exhibited “a frankly horrendous amount of white fragility.” As a result, she and a colleague resurrected a previously defunct DEI committee, created a related

reading group as well as audited the library's signage in terms of accessibility. In addition, Shay conducted a literature audit on queer content within the library's collection as part of her graduate work. After scrutinizing two years' worth of Stonewall Book Awards (sponsored by the ALA's Rainbow Round Table), classic queer reads from *Advocate Magazine*, and collection data from other colleges within the consortium, she presented her findings to the campus DEI committee. Shay was pleased to report that since the colleague she had partnered with wielded more power than she, he was simply able to order the books.

Today, Shay serves on her current institution's DEI committee and in this endeavor, she has once again partnered with like-minded, influential allies who have been instrumental in obtaining grants for the library's DEI initiatives. This year, for example, her library identified professional development as its top goal and towards that end, Shay has been one of the principal writers for a grant to fund an external DEI facilitator. In her role as an instructional librarian, Shay has conducted independent research on critical race theory that she hopes can be applied within the library's pedagogy. Moreover, being a millennial and an outsider herself, Shay feels she's been able to connect with marginalized students by calling out her own privileged status: "Being willing to own one's Whiteness and not treat it as a neutral category is important. And it has clearly meant something to these students. Also very clearly expressing an openness and willingness to hear their stories fully..." Beyond owning her privilege, Shay said she benefits from thoroughly understanding the local and institutional culture: "Knowing this is the environment and knowing this [region] and how I grew up here, I have my pride slides in my window, I openly talk about race. I say race. I say Black and White and Latinx. I say things instead of just diversity, and I have had students—mostly students of color—really open up to me." She recounted one student that sought her out for

research assistance: “He was a young, Black gay man and he was talking about how he was at a [another] community college and then transferred here. And he said, Honestly, at my community college, it was great. I came here. It is...I don’t even know, man. There aren’t enough people like you that are willing to talk about things.” The insight Shay provides as both an outsider and a millennial is invaluable, as she is not only younger than the average demographic in the field but is also new to librarianship. Shay believes that by openly advocating for social justice reform and not mincing words, she can hopefully have an impact on what is otherwise considered a repressed and systemically biased profession.

Jennifer

Jennifer is a director of access services at a mid-sized university. She has spent 35 years working in academic libraries, the majority of which have been at her current institution. Jennifer stated that in terms of diversity, her university has made some progress within the last five years to attract more international students and persons of color, but it still has a long way to go. When asked to describe any areas of privilege, Jennifer stated she grew up in a white, middle-class area, and had many unearned benefits as a result: “I had a good social network that boosted me up, so I didn’t have to do everything on my own. I had parents who were educated...who pushed me...I have to question all the time where my privilege is, and how [I] react to things is something that I’m taking more time to reflect on than I did when I was younger.” She further identified that being a director was also a privilege and stated that when overseeing (especially) former peers, she remains ever mindful of any power dynamic.

I asked Jennifer when she first became aware of societal inequities. She said that although she always had a sense of it while growing up, her articulation and true awareness occurred during her undergraduate years while pursuing a degree in cultural anthropology: “I

remember once in our sociology class...we saw the film *Welfare Mother*, and some of the other students were making fun of the woman speaking and that actually brought me to tears. The professor pulled me aside and asked why I was so upset. I said, because they were making fun of her... they weren't listening to the context. And he said, 'Well, tomorrow we're going to talk about organizational and corporate culture and how *that* works, and then they won't be laughing so much.'" The professor's remark turned out to be a prescient observation, as Jennifer stated sexism and gender inequity remain her core focus: "When I came into the library profession, [I saw] how many women were in the profession, but how many men were at the upper end...so that was my first realization of gender inequity...I saw pay differentials and classism in the library—and I'd say classism, because some are librarians, some are staff—those things opened my eyes to social justice." Later when Jennifer was promoted into management, she observed first-hand systemic issues of sexism in play. Thus, what she suspected to be true as an employee became validated once she became part of leadership and privy to the actual data.

Jennifer believes working in higher education can afford unique exposure via professional development opportunities, should librarians choose to take advantage of them. In any type of workshop on diversity she attends, she is often struck by concepts presented in new ways that lead to an 'aha' moment: "Education helps me to say, 'Aha. Okay, I do that. I'm guilty of that'" and by virtue of this realization, she believes that if librarians can understand that complicity without becoming defensive, a broader worldview could emerge: "I take as much training [as possible]. I've been reading so much on DEI, because I think there's opportunities there that we haven't taken advantage of, and we don't even see. I try to say, 'What do we do at [our institution] with this?'" As an example, Jennifer recounts attending a

conference presented by faculty of color who said that they were never exposed to African American literature during their primary years: “That just hit me over the head, our libraries and our educational system is really so [focused on white Eurocentric literature] ... those kinds of things are where we can have aha moments to say to ourselves, our profession could do a lot better job of lifting up some of our diverse collections.” Furthermore, Jennifer noted that many of her white colleagues would benefit from attending professional development that is not job specific but rather, more inclusive of the overall societal landscape.

Beyond continuous learning, Jennifer shared that she has developed a more tempered attitude over time, which has allowed her to better appreciate other perspectives. She stated even if these are a direct affront to her values, rather than lash out in anger, she has learned to take a more tolerant approach in hopes of achieving an even greater goal of bridging the gap. She describes that when dealing with politically charged people—who want nothing other than total agreement or endless debate—she attempts to neutralize the situation: “When I was younger, I felt like you had to have an answer right away. With things like social media [we need to] take a step back, think critically and then address in dialogue by having good conversations instead of attacking conversations...” Even when personally confronted, she applies a similar strategy. For example, Jennifer recounts being out picking berries at a farm (“Of all things!”) when a complete stranger attempted to draw her into a debate over Black Lives Matter. As Jennifer was not particularly interested in becoming embroiled in a protracted conversation where she knew they would never agree, she attempted to disengage but the person persisted: “Finally, I said ‘Don’t you think we all want the same things in life, and that we all want a nice life to come in and just have a good society?’ She didn’t know how to answer me. She responded, ‘No, you’re supposed to be siding with me.’ But what kind of

response is that?” Thus, while fully recognizing certain worldviews can never be altered, Jennifer found that sometimes, by simply pointing out aspects of a shared humanity, where everyone wants the same things out of life, not only helps defuse the situation but may also give others pause.

Jennifer carries these lived experiences into her leadership style, which has enabled her to become more effective in dealing with staff and administration, believing: “It does not pay to mandate to staff or argue with administration; it’s better to be collaborative and look at a problem from all sides before trying to solve it.” Nevertheless, she remains a staunch and vociferous ally in defending staff equity: “I am so dedicated and stubborn in this regard I cannot retire until I get some staff upgraded!” Moreover, Jennifer is very intentional in her use of inclusive language by avoiding terminology such as ‘my staff,’ which implies ownership. During meetings, Jennifer tries to be observant of who is not participating, as she believes such silence is often due to gender or class inequity: “I have been very intentional about trying when I run meetings to make sure I’m hearing all voices... We have to make sure there’s trust in the room first. I don’t think we take time for that. I’m just as guilty; I go into a meeting with an agenda... we never set the tone in the room. I think we do have to be more intentional and then get everyone’s feedback.” Jennifer also utilizes collaborative strategies with administration while re-examining staff inequities within pay and policy, which due to lack of budget is normally a dead-end conversation. As such, she has been able to make inroads by presenting creative funding alternatives.

Regarding the future of academic libraries, Jennifer feels as a profession, we do not do enough to explain to potential librarians, students—or even faculty—what it is we actually do. As someone with a lifetime of experience in academic libraries, Jennifer believes the only

way for librarians to truly advocate is by being intentional in all aspects of their work. She notes this includes thoroughly examining our language, policy, recruitment, retention, leadership, and messaging. It is only by first acknowledging that these inequities exist, that any progress can be made toward establishing a more socially just environment within academic libraries.

Michael

Michael is an acquisitions librarian at a large university. Beyond the MLS, he holds a Master's in Public Administration as well as a Doctorate in Educational Leadership and Administration. Michael has over 35 years of experience working for public and academic libraries, library vendors, and has also acted as an external consultant for private entities. As an undergraduate in the early 1980s, Michael had just come out of the closet. He chose a career in librarianship because he believed it would be a profession supportive of gay people, which was partially due to the ALA already having an established Gay, Lesbian and Bisexual Taskforce. Being on the Southern border, Michael's institution is classified as an HSI, but he believes its diversity profile is not representative of the area: "We have a fairly low percentage of African Americans and considering the number of Native Americans in the state, we have a pitiful level of representation...I find that frustrating because I'm a member of the Choctaw Nation of Oklahoma. We have a mix of international students [but overall, students are] primarily White, Anglo Saxon; second level is Hispanic, around 25 to 30%." Moreover, Michael stated that neither the faculty nor the library are reflective of its student population either, and while the university has made efforts to attract and recruit more diverse candidates, applications and acceptance rates remain low.

Michael shared that he had numerous privileged advantages: “I’ve managed to get a bachelor’s, two master’s and a doctorate without taking on any student debt. I present as Anglo. If you look at me, you see a middle aged, overweight white guy. I don’t have to claim that I’m gay. I don’t look it. I don’t have to claim that I’m Native American. I don’t look it. Both of my parents had college degrees. Three of my grandparents had college degrees; I can read English and write and speak it clearly with minimal accent. I’m Christian. I am an extremely privileged person, and I recognize that.” Michael notes, however, the irony of all of that privilege sometimes impedes his advocacy efforts. Due to his physical appearance as ‘a straight white guy’ he’s not only encountered difficulty working within disenfranchised groups that he considers himself to be a member of, but also, has been met with surprising resistance from advocacy organizations: “In ALA there’s a diversity council and they will say, ‘Well, what are *you* doing here?’ ‘I am gay.’ ‘Well, you don’t belong here.’ ‘Yes, I do,’ and I have to fight for my place with that.” He described similar reactions from other groups and finds it extremely frustrating that entities purporting to be interested in enlisting allies are so utterly unwelcoming and dismissive. That said, he noted having positive experiences working with REFORMA (n.d.): The National Association to Promote Library and Information Services to Latinos and the Spanish-Speaking.

Michael recalled first becoming aware of social inequities during grade school when the educational system was first beginning to explore mainstreaming practices. He described that when a special needs student joined the class, his classmates wanted nothing to do with him: “It was like they were afraid his special needs were contagious. I didn’t like that. I thought that was just wrong, so I volunteered to work with him.” While Michael was empathic in this situation, later on, he described becoming a target of persecution himself: “A so-called friend of mine outed me. I didn’t even know I was gay at that point, but he spread the rumor at school that I

tried to rape him. So, I was on the receiving end. I was pretty much ostracized for most of my sixth-grade school year.” He vividly remembers that time in his life as extremely traumatic and still grapples with aspects of it today. Michael noted, however, that the transition to a new environment enabled him to move beyond the debilitating stigma of those years: “Once I left grade school, being ostracized was no longer really an issue. I found my group in junior high and in high school: theater kids; we accept anyone, but I was still very much aware of the issues happening around me and tried to befriend people who seem to be ostracized or just seem to need a friend.” Thus, Michael believes his earlier experiences—even as painful as they were—propelled him to conduct more outreach with special education students, which led him to volunteer for his high school’s remedial reading program. Moreover, his own status as an outsider served as a constant reminder towards the plight of others: “Once you’re abused by society, you become very much aware of when other groups and other people are being abused by society. And while I never really had the courage to stand up and speak truth to power ‘these people or this person is being treated wrong,’ I tried to support them through my personal friendship.” Thus, in lieu of speaking out publicly, Michael established an informal group inclusive of other disadvantaged youths and made it a priority to include them in his activities.

Today, Michael continues mentoring marginalized individuals as well as non-traditional students in a variety of ways. While not on a tenure track, he is well familiar with the process and assists those pursuing their MLS or doctorate. He is also active with the American Indian Program on campus and tries to help others in overcoming administrative barriers: “Because I don’t present as gay, and I don’t present as a Native American, I try to act as a bridge. I can go into offices and get taken seriously where some of our students can’t.” While Michael stated that direct intervention was sometimes necessary, his preferred method of mentoring is that which

empowers students to act for themselves. Additionally, Michael continues to actively serve on various ALA advisory groups, and while he feels there has been improvement within their diversity efforts, he believes that having so many sub-entities is inherently problematic: “Having a lot of different groups under one umbrella is different than having one umbrella with a lot of different organizations.” Moreover, Michael believes when discussing matters of diversity, race is too often the dominant topic: “I don’t think social justice is only ethnicity. It includes all of those things that other people use to make someone another or the other.” In that vein, regarding the profession as a whole, he observed: “There is still a lot of othering of people in ALA, in libraries in general. We’re a reflection of our society; we can’t be different. So quite often, it seems like in our profession, while we pay a lot of lip service to diversity, inclusion and equity, there’s also an awful lot of box checking going on.” Michael feels this is also true for attracting a more diverse workforce of librarians, stating that being the first one in an environment such as ours can be a very isolating experience, as libraries are so overwhelmingly homogeneous and have little to no support systems in place.

When Michael first provided his areas of privilege, he counted being a librarian as one of them, which I present here within the context of recruitment and retention: “It’s not that we don’t try to hire more Hispanics and or other people of color. It’s that they’re not there. Because taking on a bunch of debt for a job that you start at \$42,000 a year, that’s really hard to do. You’re coming from privilege if you’re able to do that.” Furthermore, Michael stated that if someone isn’t part of a dual-income household, a career in librarianship would be an unsustainable career choice: “I’m 60 years old, I’ve been a librarian for over 30 years, and I am still living paycheck to paycheck. If I had kids, I don’t know what I’d do...If we really want to work on our diversity, inclusion and equity, we have to work on the status of

librarians, and get our pay up far enough that [persons of color] won't look at it and say, it's just not worth it." For these reasons, Michael suggests that those who are socioeconomically disadvantaged are not motivated to enter such a low-paying profession, as they would be far more concerned about having a roof over their heads and putting food on the table. I often noted Michael's breadth of experience provided unique historical insight. At the conclusion of our interview, he reminded me that ALA's original diversity goal was to achieve neutrality, (i.e., colorblindness). As such, he attributes much of the resistance our profession has toward DEI today is a residual effect of those from that era still working in the field. He further noted support systems and training—particularly in microaggressions—are an absolute necessity and if not addressed, will only result in perpetuating the status quo of our privileged profession.

Sydney

Sydney holds master's degrees in information studies and gender studies. For the past 10 years, she has worked as an outreach and instruction librarian at a small, private sectarian college. Sydney achieved tenure several years ago and is ranked as an associate professor. Her college has historically served a privileged and predominantly white population but is now classified as an HSI. Conversely, its faculty remains largely white, so the college has increased its efforts in recruiting a more diverse workforce. Since both of Sydney's parents hold PhDs, she described not only being drawn to the scholarly nature of academic librarianship but also having a strong desire to work within a profession that would make the world a better place.

When I asked Sydney to identify her areas of privilege, she stated she was white, cisgender, from a household of academics, and raised in a middle-to-upper-class college town. She described her mother as being an unabashed feminist and also recalled that during her childhood, the family began attending a Unitarian Universalist church. Since her state is

overwhelmingly Christian, Sydney recounted her first experience as an outsider occurring when friends from school attended faith-based events but said she was not allowed to come. Other than those encounters, Sydney indicated that her societal values were largely instilled by the liberal-minded adults who surrounded her within her family, church and community.

It was not until Sydney became an undergraduate that she felt most confronted by her privilege. While the university was located in the heart of the Midwest, she described the campus climate as being more diverse than where she grew up, and over time, became friends with students from other cultures. She also dated a Latino during most of her time there and as a result attended many Latin-themed events. In later years, Sydney also became involved in a diverse feminist organization on campus, noting that in both cases, many of her peers of color seemed to be struggling, while she herself was not: “I was really loving everything. so, I asked, ‘Why are you having a hard time?’ and they said that it felt very stifling and depressive to look around and not see anyone like them, and there was no place to get your hair done if you had Black hair. No one knew how to do that hair.” Sydney described experiencing a more global reckoning when she eventually assumed a leadership role in the feminist group: “An international student from India sent a long, angry email about some of the events we were doing about loving your body. We had a female masturbation workshop, we had the Vagina Monologues and she said, ‘This is all really shallow and really White centric and Eurocentric and not taking into account the experiences of transnational feminism and women of different cultures.’ I responded to her email, and we talked it out, but I felt very surprised and defensive about all that.” Thus, it was experiences such as these that Sydney described as her privilege wake-up call, and to this day feminism and gender equality remain two of her root causes.

I asked Sydney if she felt that her passion toward feminism enabled her to be as empathetic towards other types of social causes. She responded that she believed feminism in particular is linked to other social ‘isms’ and not always in a good way: “You learn when you’re studying feminism historically, [they had] put down other marginalized groups while trying to get rights for women. [For example] voting—they had a lot of racism in their rhetoric about whether Black men or women should get the vote first. And in the Second Wave, they would say, ‘lesbians are the lavender menace; we don’t want to associate with them in our movement because they will make us not as respectable.’” That said, Sydney recounted in her master’s program she was taught to be very intentional about the intersectional aspects of feminism, particularly as it applied to marginalized people. In other words, a true feminist worldview does not represent only the interests of privileged ‘enlightened’ women. Similarly, Sydney felt there was an opportunity to learn and expand upon her worldview in other areas. For example, she notes benefiting from social media while exploring perspectives of the disability rights movement in her research. She did, however, note a few concerns regarding the various platforms: “If all we ever do is performatively tweet about things instead of creating real action, how do we even create real action? How do we make real political change? It’s a lot harder than doing online slacktivism.” Another concern she had was the political polarization across social media. Sydney expressed that due to her geographic climate, it is nearly impossible to ‘reach across the aisle’ on social justice issues online or otherwise, and that even attempting to do so would burn up a lot of emotional energy that could otherwise go to better use.

In her capacity as a faculty librarian, Sydney’s responsibilities range across multiple areas of the institution. Within each one, she tries to infuse elements of advocacy whenever she can. First, as an instruction librarian, one of her main objectives is imparting critical thinking and

critical literacy skills. If students can independently assess authority and validity of information, they will ultimately apply it in their personal and professional lives. While she concedes there is sometimes a fear about going up against faculty with more conservative perspectives, the bigger issues for her are in managing the classroom when opinions collide and combating content neutrality: “My stance on neutrality would be that any presumed neutrality is not actually neutral because it’s probably silencing someone, and that it’s okay to make arguments, but it’s also necessary to listen respectfully and not shut down disagreement. But then, the problem is there are some disagreements that you *should* shut down because they are really harming someone. That’s where the line is, I think.” In short, Sydney believes that as educators, it is part and parcel of academic discourse to disagree and sometimes vehemently so, but it also includes respectfully listening to or defending any counter arguments in a civil manner.

Due to her background in gender studies, Sydney was able to expand her role beyond the library by teaching classes within that discipline, which ultimately led to her having a much higher profile on campus. This in turn enabled her to become a part of the diversity committee comprised of department directors as well as other influential people at the college. Due to her tenured status, Sydney feels secure calling out sensitive issues of equity in meetings where others might not: “I have tenure; I feel comfortable bringing things up...and I’ll be a little bit forward about asking questions that I think other people might have. Not that I’m trying to be a white knight, but just because I feel that I have a rapport with a lot of administrators and faculty, where I’m not going to lose a lot of cultural capital by being sassy sometimes.” Lastly, as part of her outreach initiatives, Sydney noted the importance of attending events sponsored by diverse groups and participating in their social media posts; she places a high emphasis on activism and relationship building through all aspects of her job.

Ultimately, Sydney hopes her efforts convey to disadvantaged groups that the library can not only be considered a trusted ally but also one that stands ready and willing to partner in their social justice initiatives.

Qualitative and Mixed Analysis of Research Questions and Themes

Using the classification scheme developed for the OeQs as well as other identifiers, I examined collective themes emerging from both stages of inquiry to answer two qualitative and two integrative RQs. Due to specific context of the questions, analyses of qualitative RQs were largely derived from interviews, whereas for the integrative I incorporated data from the OeQ comments and classification scheme. Herein, when I refer to SJAs, those findings relate to the six academic librarians interviewed, whereas any discussion surrounding OeQ responses are representative of the collective opinions of librarian advocates.

RQ One: Qualitative

The first qualitative question inquired, “What particular lived experiences led academic librarians who are actively involved in social reform to become SJA’s?” Upon an examination of the narratives, I identified three collective and contributing factors: environmental, educational, and direct experience as an outsider.

Environmental. All SJAs cited numerous areas of significant privilege that went far beyond skin color. Most SJAs reported being raised in liberal middle-to-upper-middle class environments and that their parents were highly educated. Additionally, more than half specifically mentioned having strong support systems via their families, communities and/or church, where it was all but assured they would have a financial lifeline and would go on to attend college. Last, most SJAs noted that being employed in higher education afforded

various levels of unique privilege, security and resources that are not accessible to people outside of academia.

Educational. All six SJAs credited their education as a contributing factor to understanding social inequities. Many SJAs pointed to a particular revelation occurring during their college years, which was sometimes also linked to campus culture. In some cases, social sciences courses were identified as being impactful toward the development of social awareness, while others described that more poignant realizations occurred while earning their master's. Moreover, the choice of pursuing an MLS and becoming librarians—and in particular academic librarians—was expressed as a deliberate choice, where most, regardless of the number of years in the profession, came up through the ranks as either a student worker or staff member and had an insatiable thirst for knowledge. SJAs also indicated that continuous learning, either by virtue of professional development, continuing education, or participation in institutional or national organizations was an important factor toward their development of cultural competency. Data from the OeQ on advice to librarians considering becoming advocates concurred with the SJAs, as 33% recommended seeking out educational opportunities or making a concerted effort to become more historically informed.

Experience as an Outsider. All six SJAs noted some level of experience as an outsider. Half attributed their sexual identity as being a cause of isolation, and a couple used the term *othered* or *othering* while describing it. In a social justice application, othering occurs when a person defies the boundaries of what is considered normal and are consequently shunned by society (Kastoryano, 2010). While all three SJAs are 'out' today, each described the trauma, fear, or stigma of being othered as a significant factor in their commitment to advocacy. Moreover, all SJAs detailed either witnessing or being victims of ableism, classism,

racism, sexism, heterosexism, genderism, and/or religious intolerance. Without exception, SJAs relayed their experiences remained deeply ingrained within them and, as a result, imbue a sense of empathy and commitment toward other types of ‘isms’ that extend well beyond any personal exposure they may have endured.

RQ Two: Qualitative

The intent of the second question—"What strategies do SJAs describe as having the most impact upon challenging the sociopolitical status quo within their library, institution or beyond?"—was to not only understand the types of activism SJAs led or participated in, but also if they felt it yielded any positive results. Since three of the SJAs were part of the library’s administration, they were generally in a better position to enact actual policy or procedural changes within their libraries. Nevertheless, the three strategies that emerged from those interviewed were to directly engage with underrepresented groups, create external pathways for disadvantaged students or staff, and form alliances with like-minded allies.

Direct Engagement with Underrepresented Groups. Whether SJAs were in positions of authority or not, each described some type of direct outreach to disadvantaged populations, which was often directed toward increasing student or staff engagement and encouraging a sense of inclusion. Most SJAs mentioned reaching out to formalized entities of historically underrepresented groups on campus, such as the Black Student Union, Pride Groups, Disability Affinity Organizations, or entities for Indigenous Peoples. In other cases, interactions occurred via one-on-one appointments with students who were struggling academically and socially, or by infusing DEI within their instructional pedagogies. In either case, SJAs stated that conducting direct, open, and honest conversations was a critical and necessary step toward earning trust. Indeed, for students and staff alike, many SJAs called out

the negative impact a culture of silence as well as maintaining a stance of neutrality has upon the library and its institution, stating the only way to remedy that is via direct outreach and naming the issues for those it best resonates with. Lastly, many SJAs cited the need to revamp physical and electronic resources in terms of diversity, and toward that end, at least half completed or were in the process of conducting collection audits.

Create External Pathways for Students and Staff. For staff of color, in particular, many SJAs spoke about having internal initiatives for non-professional staff to pursue their MLS degrees. In other cases, some acted as mentors for marginalized staff or students to complete their undergraduate, master's, or even doctoral degrees by leveraging their privilege or tenure to advocate on their behalf. Those in positions of leadership described a focus on increasing staff benefits, which included lobbying for increased wages, providing options for remote work, affording more opportunities for professional development, and increasing responsibilities that resulted in a higher rank or pay grade.

Form Alliances with Like-Minded Allies. Without exception, SJAs stated that the chances of succeeding in any social justice campaign hinged upon building relationships and securing like-minded and influential allies. Some described such alliances as informal and limited to library colleagues, whereas others—particularly when serving on committee assignments—placed an emphasis on enlisting allies in higher positions of administrative power. In either case, SJAs stated that in matters of DEI, they often found themselves in the minority. As such, SJAs believed that the strategy of enlisting influential allies not only increased the likelihood of a successful outcome, but also, provided safety in numbers that afforded protection from overload and burnout. Comments collected from librarian advocates within the OeQs similarly resonated those sentiments, as 16% of librarians cited barriers such

as a fear of consequences, burnout, or having limited power to enact any social change. Moreover, in the OeQ providing advice to advocates, 10% warned of being wary of the risk of unintended consequences, and 12% recommended finding like-minded allies in the form of mentors, leaders, influencers and support networks to champion social causes.

RQ One: Integrative

The answer to the first integrative RQ—"What personal attributes do advocates describe as necessary for enabling librarians to take on a greater social justice advocacy role?"—was derived from a number of OeQ responses as well as noted throughout the interviews. In terms of defining personality aspects, attributes are uniquely different than either traits or characteristics. Attributes represent learned behaviors, which are often value-based and the result of external experiences. Conversely, personality traits are inherently ingrained, and consistent behaviors and characteristics serve merely as descriptors for an individual's distinguishing features (Saucier & Goldberg, 2003). With this definition in mind, the three attributes that those surveyed and interviewed named most often were taking responsibility for one's own actions and behavior; developing a practice of respectful listening; and being open, supportive, and inclusive within all areas of librarianship.

Take Responsibility for Actions and Behavior. For the SJAs, taking responsibility imparted first and foremost the singular act of owning one's privilege. All SJAs recognized the importance of not only developing this awareness in themselves, but also acknowledged their privilege(s) over others. Moreover, a few of the SJAs mentioned being actively cognizant of curbing any internal biases, often to avoid insulting those they were attempting to reach out to. In fact, in every interview, at some point, an SJAs would stop and restate something in a more socially correct fashion, which indicated to me a strong level of reflection and awareness

toward using inclusive language. Similarly, on the OeQ regarding advice to future advocates, 24% named the importance of taking ownership, which included the subcategory of interrogating biases. Lastly, 16% commented that a benefit of discussing matters of inequities in academic libraries would be an internal and external acknowledgment of privilege.

Develop the Art of Respectful Listening. All SJAs discussed developing listening skills and applied them in a number of ways. Whether in meetings, classrooms, one-on-one interactions or informal gatherings, SJAs attempted to ensure that all voices were heard, any dialog or discourse remained respectful, and that judgments were withheld. In a number of accounts, SJAs described when facilitating open discussions, first establishing trust and creating a safe space to speak freely are essential. SJAs also said trust was not developed overnight and that those who have been marginalized would be wary of outsiders and for good reason. Therefore, to earn their trust, SJAs emphasized not only leading by example in behavior and action but also making it clear they were in it for the long haul. This behavior was also highly reflected within the OeQs. Comments advising burgeoning advocates how to incorporate social justice included becoming more culturally competent, which incorporates respectful listening and giving everyone a voice. Also, the number-one response (25%) from librarian advocates in the benefits question was increased awareness and open discussion, and 16% noted the best way to approach matters of social justice was to first listen, observe, and withhold judgment.

Be Open, Supportive, and Inclusive. Closely related to components of respectful listening, SJAs stated the need to develop other attributes such as empathy and an understanding of oppressed perspectives (to the extent that one can). By virtue of their privilege, SJAs acknowledged sometimes not being able to directly identify with a particular

inequity or disadvantage but believed they were not only beholden to being open to differing worldviews but also to do whatever they could to improve the environment. Creating a more welcoming atmosphere for marginalized groups was also considered as essential toward the recruitment and retention of diverse students and staff. Similarly, 24% of librarian advocates concurred with being open to other perspectives, which included supporting constituent needs, being a respectful ally, and not to succumb to a White savior syndrome of commandeering any person or initiative. This sentiment was also echoed within perceived benefits OeQ, as 17% of librarian advocates believed having an ability to openly discuss inequities in libraries would lead to an improved workplace and environment, provide a better climate for students and employees of color to succeed, and create a safe and welcoming atmosphere within the library.

RQ Two: Integrative

The final integrative RQ explored, “What individual, institutional, or societal barriers or challenges do advocates describe as impeding their efforts toward achieving social justice reform?” Both within the interviews and OeQs, challenges and barriers described were often attributed to their administration or climate and were therefore beyond the advocate’s sphere of influence. The three biggest barriers identified were performative or superficial responses toward social justice; a lack of support in funding any meaningful change; and systemic issues of inequity at micro, meso, and macro levels.

Performative/Superficial Response. Half of the SJAs and several of the librarian advocates who responded to the OeQs specifically used either the words *performative* or *superficial* throughout various questions. Other terminology included low-hanging fruit, box-checking, and all talk/no action. Some SJAs described these types of administrative responses were at least partially due to their leadership’s near total lack of understanding social justice

issues, and/or a serious lack of awareness of their own biases and privileges. Comments from the OeQ concurred, as 47% named resistance to change, cultural/societal barriers, and performative or superficial responses as barriers that impeded social justice.

Lack of Support. For SJAs and librarian advocates alike, problems with support usually translated into either a lack of funding or incentives to pursue social justice work. In fact, at 23%, the number-one response to the OeQ on barriers was attributed to lack of support. The lack of support or funding was also mentioned by both on a macro scale for libraries in conservative states, where laws or legislation prohibited almost any type of social justice undertaking. Moreover, most SJAs, particularly those in leadership, spoke to specific instances of how budget restraints impeded efforts to either achieve their goals or enact any meaningful change. Lastly, SJAs and librarian advocates conveyed that social justice work was time-consuming but was neither accounted for nor acknowledged as part of a librarian's prescribed workload, including not being incentivized toward achieving tenure or promotion.

Underlying Systemic Issues. The final theme of systemic issues covered a wide swath of cultural and societal equities—some of which were already detailed within other RQs. The notion here is that if the historical role libraries and academia have played (and continued to play) as oppressors is ignored, we become complicit in maintaining a White, male-dominated, Eurocentric status quo. This sentiment was also supported as well in the OeQs, as 14% believed underlying systemic issues to be a major barrier to advocacy, while 13% believed that if libraries could openly discuss matters of inequity, an acknowledgment of historical/systemic issues would be a key outcome. Furthermore, not addressing or correcting imbalances known to exist ensured a continuance of inequitable compensation and promotion, which went directly to the success or failure of any diversity recruitment and retention effort. Many SJAs

noted the latter irony, as their administrations would tout DEI and diverse recruitment and retention strategies among its highest priorities but had little in place to ensure academic or professional success. Lastly, most SJAs reported that their institutions obtained or were seeking HSI status; and yet, all but one had a white majority within its administration, faculty, and library personnel.

Conclusion

The quantitative results showed a significant positive correlation between SJI and SJC, and that SJI significantly predicted SJC. Conversely, I found no relationship between SJI or SJC and any institutional or personal characteristics. The qualitative and mixed analysis began by first examining responses from librarian advocates within five OeQs and then creating a classification scheme to examine four of them, as the one asking for additional comments was too generalized for this analysis. The remaining questions inquired as to the respondent's approach, anticipated benefits, perceived barriers, and advice on social justice inequities in academic libraries. Lastly, I presented six categories within each question and utilized graphs to visualize the ranking of librarians' opinions in descending order.

Next, I utilized the OeQs and the narratives from six academic librarians to answer four RQs: two qualitative and two integrative. For each RQ, I created three overarching themes and incorporated OeQ data where applicable. The triangulation of data suggested that academic librarians needed to take responsibility for their own actions; develop listening skills; and be open, supportive, and inclusive in their advocacy efforts. Librarian advocates and those interviewed also agreed upon common barriers, such as their administration's superficial responses, lack of support, and underlying systemic issues.

The qualitative RQs were answered by exploring six librarian's lived experiences to identify what led them to become SJAs. Collectively, SJAs believed it was a culmination of environment, education, and experience. I also inquired what types of advocacy had led to the most successful outcomes. Here, SJAs identified the three most impactful strategies were directly engaging with historically underrepresented groups, creating external pathways for success for students and staff, and forming alliances with like-minded allies. In Chapter 6, I explored the context of these findings against the literature regarding the phenomenon of advocacy in academic libraries and beyond. My final chapter also included any discussion and limitations relative to the present study, as well as how each might relate to the CTFW and/or inform any future recommendations.

Chapter 6: Discussion

Academia in the United States consists of an overwhelmingly white majority that since inception has perpetuated a Eurocentric, white dominated narrative. For years, incidents of systemic racism have gone nearly unchecked, as the student population heretofore closely resembled the demographics of the institution's white administration and faculty (Carter, 2007). Today, however, the cultural makeup of college students has become far more diverse. For example, enrollment has increased in the Hispanic sector by 48% since 2009 (NCES, 2021), as many not-for-profit colleges and universities seek to boost their enrollment numbers via minority-based incentives and/or by obtaining federal status as an HSI (Sanchez-Rodriguez, 2021). While the financial implications of doing so are clear, many institutions have yet to increase diversity within the ranks of their leadership, faculty, and staff to match the increasingly and culturally divergent student profiles. Therefore, an inequitable environment is perpetuated for non-conforming students and staff to succeed either academically or professionally (Arnold et al., 1997; Dewsbury et al., 2021).

Overview of the Problem

As part and parcel of the overall diversity crisis within higher education, academic libraries grapple with issues of racism, sexism, heterosexism, classism, and ableism. As a result, a systemic resistance to change, compounded by an aging, middle class majority of white librarians fails to fully serve a diverse body of students. Furthermore, such lack of diversity has also impeded the recruitment, retention, and promotion of historically underrepresented peers and colleagues, particularly those of color (Pawley, 2006; Jaeger, et al., 2015; Hathcock, 2015; Alabi, 2018; Kendrick & Damasco, 2019). Thus, an environment of privilege and inequity has prevailed within academic libraries as well, despite its leadership now being much more likely to

implement diversity, inclusion, and equity (DEI) initiatives than in previous years (Fife et al., 2021; Frederick & Wolff-Eisenberg, 2021). Numerous studies have indicated that many academic librarians of privilege do not believe they hold any advantages, nor do they acknowledge systemic issues as contributing factors that undermine meaningful social justice outcomes (Rioux, 2010; Luke, 2012; Gregory & Higgins, 2013, Oliphant, 2015; Dadlani, 2016; Saunders, 2017; Knoff & Hobscheid, 2021). In addition, librarians often have not had a full recognition of their own inherent biases or have chosen to cling to outdated tenets of content neutrality or colorblindness (Curry, 2005; Shachaf et al., 2008; Gibson et al., 2017). In sum, if privileged librarians do not become more socially and culturally competent, they remain unable or unwilling to advocate for more equitable outcomes.

Conversely, librarians actively engaged as SJAs have played a pivotal role toward enacting positive change within the profession. SJAs differ from advocates, in that the term of ally is applied when an advocate has one or more areas of privilege. Therefore, as members of the dominant group, SJAs are inherently better positioned to freely operate from within their own sphere of influence and privilege to enact change (Goodman, 2011). Thus, it is important to gain a thorough understanding of the journeys that led privileged librarians to become SJAs, as identifying and understanding any patterns that expanded their worldview could be beneficial toward increasing future ranks of SJAs within academic librarianship.

Purpose Statement and RQs

As noted in Chapter 1, the purpose of this mixed-methods study was to examine what served as triggers and/or preconditions that led some academic librarians to reflect upon and interrogate their worldview, so that they might become actively engaged as advocates and SJAs. As such, I developed quantitative, qualitative, and integrative RQs that explored different

dimensions of the phenomenon. My first quantitative RQ aimed to explain to what extent social justice interest (SJI) correlated and/or predicted social justice commitment (SJC). The second inquired if any personal or institutional characteristics (e.g., type or size of institution, number of years in the profession, age, race, gender, ethnicity, provides instruction, is part of administration) had any relationship with increased levels of SJI or SJC. My two qualitative RQs explored more behavioral and phenomenological aspects of the transformational process. The first question sought to reveal specific lived experiences that led privileged academic librarians to become actively engaged in social reform, whereas the second inquired what strategies librarians had implemented that had led toward challenging the status quo within their libraries and beyond. Lastly, two integrated RQs investigated what personal attributes those advocating for social justice felt were necessary for other academic librarians to become successful activists, as well as what individual, institutional, or societal barriers impeded them from doing so.

Review of the Methods

As part of a mixed transformative design, my research approach utilized three stages of analysis: quantitative, qualitative, and integrative. Creswell and Clarke (2010) stated that a transformative design is uniquely suited towards investigating value-based issues, as it is intended to develop solutions toward correcting social inequities and ideal for exploring ideological phenomenon that challenges the status quo. In Chapter 2, I introduced my critical transcendence framework (CTFW), which was largely based on Carl Jung's transcendent function and Paulo Freire's critical consciousness (Jung, 2017; Freire, 2000). The CTFW offers a scaffolded approach for a person to develop deeper levels of awareness and identity, so that they might better reflect upon their own behavior at inter- and-intra-personal levels. The framework also utilized a transformative worldview as its underpinning philosophy, as it, too, is uniquely

suited for researching societal injustices (Mertens, 2007; Sweetman et al., 2010; Ponterotto et al., 2013). Lastly, critical transcendence employs a transdisciplinary platform to explore human intellectual awareness and identity development, which is consistent with other social justice constructs (Eisler, 1987; Eisler & Loye, 1990; Jones & Carter, 1996; Carter, 1997; Hardiman & Jackson, 1997; Helms, 1990, 1995, 2008; Wilkenson & Pickett, 2009; Goodman, 2011).

To answer my quantitative RQs, in Phase 1, I conducted an online survey to obtain data from a larger, more generalized sample of academic librarians regarding their interest and commitment toward advocating for social justice. The survey also contained five OeQs. Once the survey was closed, I commenced upon a quantitative analysis, and performed an in-depth mixed analysis of the OeQs, which resulted in the creation of a classification scheme. For Phase 2, I interviewed a smaller subset of those surveyed that afforded six privileged librarians an opportunity to describe their personal and professional trajectories toward becoming SJAs. After transcribing those interviews, I presented them in the form of narratives and the content was vetted and approved by each subject. Finally, I utilized data collected from the OeQs and the narratives to answer my qualitative and integrative questions.

Major Findings

In the following section, I summarize the quantitative, qualitative, and integrative results from the previous chapter.

Phase 1 Survey Results

Quantitative. Within my statistical analysis, I not only found a significant positive correlation between SJI and SJC but also that SJI significantly predicted SJC. That said, I found no relationship between SJI or SJC and any institutional or personal characteristics such as institution type or size, years in the profession, provides instruction, is part of administration,

age, gender, or ethnicity. Given the outcome of my sample for Phase 2, however, I was remiss in not including a data point on sexual orientation, despite having followed numerous examples where only gender was explored. As it was, I found the quantitative results suggested that if academic librarians had high levels of interest towards ensuring equitable outcomes, their motivation toward advocacy were neither increased nor decreased depending on who they were or where they worked. In short, if sexual orientation had been included and a significant relationship to SJI or SJC had been determined, it would have been groundbreaking toward explaining why some academic librarians are motivated to advocate; this is further explored later on in this chapter.

Integrative. My first stage of a mixed analysis examined survey responses from librarian advocates within five OeQs, meaning they were *not* necessarily privileged allies aka: SJAs, albeit most were statistically white. What surprised me was the sheer volume of data contained within the comments. The average number of responses across all five OeQs was 58, with an overall average wordcount of 33. After omitting the fifth question regarding random additional comments, I developed an advocacy classification scheme of six categories for the four remaining OeQs and categorized elements of a respondent's approach, anticipated benefits, perceived barriers, and advice regarding social justice advocacy in academic libraries.

Phase 2 Interviews

In the second stage of analysis, I interviewed six academic librarians who participated in the previous phase to gather a deeper sense of what led and motivated these otherwise privileged individuals to advocate for social justice. All six considered themselves to be SJAs, as they identified having multiple levels of privilege. First, I presented their stories in narrative form within Chapter 5 consecutively and largely without commentary. Next, I answered two

qualitative and two integrative questions by creating three overarching themes for each one, and for the mixed, I triangulated the interview and OeQ data from librarian advocates.

Qualitative. To answer the qualitative RQs, I derived themes from those interviewed. The first explored each individual's lived experiences that led them to become SJAs, while the second inquired what particular types of advocacy were the most successful and what was the impact. For the latter, SJA's found three overarching strategies to be the most successful: direct engagement with historically underrepresented groups, creating external pathways for success for students and staff, and formulating alliances with like-minded allies. Regarding the former experiential question, I identified that for these SJAs, it was a culmination of environment, education, and experience that enabled them to develop a more enlightened worldview. Thus, while each SJA's journey was decidedly unique, I found common ground in that all three factors influenced six otherwise extremely privileged academic librarians to advocate for social justice in both their personal and professional lives. In sum, it was a combination of environment, education and experience that led SJAs to not only advocate for something they had observed or experienced but also to expand their awareness beyond any realm of direct interaction.

Integrative. When examining attributes that one might need to advocate for social justice as well as what micro, meso, and macro barriers prevented them from doing so, the mixed RQs mapped directly to librarian advocate responses and the SJA narratives. The triangulation of both sets of data indicated academic librarians interested in advocating must first take responsibility for their own actions and behavior; develop the art of respectful listening; and remain open, supportive, and inclusive toward differing worldviews. The triangulation of institutional and societal barriers yielded themes of an administration's performative or superficial response, lack

of support in numerous critical areas from not only white peers, but also library and institutional leadership, and underlying systemic and cultural issues.

Findings Related to the Literature

In this section, I examined results from the present study compared to related literature. Here, I not only indicated where results might differ, but also if the present study added to, clarified, or contradicted any prior research.

Quantitative. Overall, I found my quantitative findings to be consistent with the literature. First, the demographics of academic librarians in the present study were aligned with reported industry demographics from both the ALA (2017) and Schoenfeld and Sweeney (2017) of *Ithaca S+R*, who frequently publish survey data on academic libraries. While all three closely agreed on a middle-aged, female white majority, there were slight variances within non-white categories; more so when compared to the present study. This was not surprising, given that out of 113 respondents, 80% identified as White, and some constituent groups were so underrepresented I was unable to conduct a homogeneity of variances (see Table 5.5).

SIQ. Quantitative results were also relatively consistent regarding the SIQ, first developed by Miller et al. (2007). In their pilot and subsequent studies, as well as other researchers that utilized various components of the SIQ, levels of internal consistency within subscales ranged from .81 to .96; the present study reported a Cronbach alpha of .83. Furthermore, the present study established that SJI significantly predicted SJC, which was also a typical result in the research (Miller et al., 2007, 2009; Miller & Sendrowitz, 2008, 2011; Prior & Quinn, 2012; Perrin et al., 2014; Todd, et al., 2014; Autin et al., 2015; Inman et al., 2015; Garrett-Walker et al., 2018). Similarly, apart from Miller and Sendrowitz (2011), I found no

relationship between SJI or SJC and any of the remaining four SIQ components (self-efficacy beliefs, outcome expectations, social supports, and barriers).

Differentiators. While my findings were largely in agreement with prior research, the present study differentiated itself in two significant ways. First, all aforementioned SIQ studies used strictly quantitative methods to sample either college students or trainees, whereas I examined academic librarians who are in-service professionals. Second, I utilized SIQ data as part of a mixed-methods criterion for subject selection within the qualitative phase. Therefore, unique aspects of my study were that I not only explored SJI and SJC outside of a student or pre-service environment but I also applied an additional qualitative lens toward understanding how SJI and SJC were developed and sustained within advocates and privileged allies. Thus, by exploring academic librarians and their professional practices in relation to social justice interest, commitment, and advocacy, my study could encourage future use of the SIQ within a broader variety of vocational settings and research designs.

Qualitative. One of the primary reasons I believed that conducting interviews would be integral to the study of SJAs is that without any inclusion of qualitative data it would be difficult to gain a clear understanding of any evolving trajectory of awareness. In other words, only by listening to first-hand accounts would I be better able to understand each librarian's individual journey that informed and sustained their activism. While Chapter 5 collectively presented thematic impressions combined with the OeQs, here, I discuss some of the individual emotions that surfaced and are consistent with similar models of advocacy and ally development.

The Experiential Element. Although SJA's ranged from ages 26 to 60, each attributed direct and indirect exposure to overt inequities as a driving force in their advocacy efforts. Moreover, SJAs described their areas of privilege as an incontrovertible fact, and the more that

they became involved with marginalized groups and listened to their life experiences, the more they gained a greater awareness of other societal ‘isms.’ Goodman’s (2011) extensive research with allies reached a similar conclusion: “As people intellectually understand one form of oppression and develop caring relationships with people from that oppressed group, they can transfer some of that knowledge and concern to other forms of inequality” (p. 114). Additionally, I noted that each SJA began their transformational journey with either an initial incident or observation that led them to gain first awareness of a particular inequity. For Alisha, it was ableism and accessibility; Tracy, classism; Shay, heterosexism; Jennifer, sexism; Michael, early activism in mentoring special needs students as well as other disadvantaged groups; and for Sydney, feminism and gender equality. It was noted (albeit not surprising given that everyone in the sample presented as white and privileged) that none of the SJAs first encountered racism. I also found it interesting that while all SJAs ultimately branched out to advocate for other types of reform—including racial oppression—the primary event that first triggered the alteration of their worldview remained at the forefront of their activism interest and effort.

Empathy. One of the main emotions such direct exposure to inequities invoked within the SJAs was a greater sense of empathy. Kohn (1990) suggested that these types of interactions put a human face on a shared social crisis, which would not only strengthen connections between disparate groups but also increase the chances of lasting commitment. Moreover, Hoffman (1989) posited that once people understood the long-term implications as opposed to reacting empathetically to an immediate situation, they were far more likely to engage in prosocial activism. Researchers also agreed on what a social justice interpretation of empathy is *not*. As described, empathy is not a short-term reaction to an immediate situation, such as we see in this country with thoughts and prayers extended to victims and families of weekly mass-shootings

while gun regulations remain unaltered. Furthermore, empathy should not be conflated with pity, as that tends to be an emotion that disassociates itself from those who are suffering. Goodman (2011) clarified:

Pity is seeing a homeless person on the street and while feeling sorry for that person, thinking “that never could be me.” Empathy, however, is more like compassion. It recognizes our shared vulnerability while also acknowledging the differences between ourselves and others. Compassion is seeing the homeless person and thinking “that could be me.” (p. 122)

Lastly, while empathy can be useful toward motivating altruistic support, it is neither an action unto itself nor should it be considered a form of prosocial activism, where advocates partner with and for oppressed groups in fighting for societal reform (Hoffman, 1989). In other words, empathy without action is not advocacy, as there is no meaningful action that leads to reform.

Evidence of Growth. Regarding the development of privileged allies, Goodman’s body of work was the result of years of extensive studies and first-hand experience as an external consultant across many vocational fields (Goodman, 2000, 2007, 2010, 2011). Therefore, her oeuvre is unique in that it went beyond models of white privilege or identity by examining ally behavior across a transdisciplinary lens. In reading some of the responses from her subjects and clients, I noted that beyond empathy, my SJAs subscribed to at least three other growth-related behaviors; guilt, fear of offending, and defensiveness (either due to a lack of knowledge or a tendency to become overly protective while defending marginalized points of view).

Residual Guilt or Fear of Offending. All SJAs described situations that led to feelings of residual guilt or indecision when confronted with racist or intolerant behavior that went unaddressed due to fear of retribution, the investment of time required to correct someone they

were not particularly interested in correcting, or it was simply a matter of bad timing. Tracy, Shay, and Jennifer explicitly described emotions of guilt and shame after making (real or imagined) insensitive remarks while interacting with marginalized groups. Moreover, Tracy and Jennifer expressed sometimes overthinking their interactions with non-whites to such an extent, they believed it could impede any development of equitable relationships. Both conceded this exercise of overanalyzing was unproductive, as often they were not even sure if they offended anyone and that any internal replay of words resulted in an escalation of their anxiety. Lastly, all six SJAs corrected their language when they believed they had used a term or phrase that was outdated, insensitive, or non-inclusive (e.g., tone deaf, those people, minorities, my staff), which collectively demonstrated intense levels of reflection and awareness on their part.

Defensive Posturing. Shay and Sydney recounted experiences of reacting defensively when first called out on unintentional remarks or insensitive behavior, which serves as a reminder of the difficulties one encounters while navigating the global minefield of social justice etiquette. I can relate to this scenario, as early on in my doctoral studies, while at a small social gathering, I was severely taken to task by a gay Ukrainian Jew while blithely spouting the numerous inequities enacted toward women and people of color by privileged white males (the incident occurred well before the 2022 Russian invasion). My remarks came on the heels of his tale of persecution when coming to the United States, so thankfully, I had the sense to profusely apologize for hijacking his story. I understood immediately that I had neither the knowledge nor cultural capital to be an authority on social justice. As such, it remains a lesson I will never forget. Specifically, I recognized that being a white male does not equate to a life without trauma or hardship, which was certainly validated in Michael's narrative. Similarly, Jennifer relayed that her white peers often accused her of consistently siding with marginalized people. She believed

there may be some truth in this, and likely does over-compensate if she feels those that are historically underrepresented do not have a voice in determining just outcomes.

In Goodman's (2011) model of unlearning privilege and oppression, she cited all of the aforementioned behaviors as signs of an ally's transformative growth and increasing awareness: "Dominant groups typically show the least tolerance for allowing themselves to feel guilt and shame...they will be careful about what they say, but their actions will be rigid and self-conscious" (pp. 26, 33). She also emphasized that over time, allies will realize it is not only Okay to make mistakes but also come to accept their own inherent biases and become less judgmental of those who are not as evolved. Furthermore, Goodman believed it was equally Okay to pick and choose one's social battles, as it is neither necessary nor expected for allies to engage each and every time they are confronted with offensive, intolerant behavior. She added that when avoiding such a conflict, allies should not feel guilty about walking away, because even if their reasons were selfishly motivated, it would not bring their commitment into question. In short, Goodman warned allies against becoming hostage to a 24/7 mindset of political correctness, as it only leads to burnout. Instead, she suggests accepting the errant insensitive thought or social gaff as part of the human condition. She further posited that increased levels of knowledge and experience assisted in allaying any feelings of guilt, shame, or defensiveness, which according to her model, dissipates over time as part of the unlearning process.

Experience as an Outsider. All SJAs recounted isolating events that made them feel like outsiders resulting in greater depths of reflection, awareness, and social action. Specifically, Tracy and Shay identified as queer and Michael as gay, describing varying degrees of stigma, bullying, and isolation that directly influenced their empathy toward other marginalized groups. Since neither the survey nor the interview selection process captured a person's sexual

orientation, I found it surprising and perhaps even against the odds that half identified as queer or gay. The present study ($n = 113$) reported 4% identifying as transgender, non-binary, or third gender; in Schoenberg and Sweeney's (2017) much larger survey of academic libraries ($n = 8,993$), < 1% reported as neither male nor female, and it too did not explore sexual orientation. Nevertheless, this led me to wonder, what if the present study's results actually *weren't* against the odds—that academic librarians who identified as LGBTQIA+ *would* be more likely to respond to a survey on social justice advocacy and volunteer to be interviewed? Since the topics of gender and sexual identity are complex and could stand as their own dissertation, I proceeded with a cursory examination of the literature toward exploring this question specifically within the confines of librarianship. For the purposes of this discussion, I also interchangeably use the term *queer*, as it has largely been reclaimed by the LGBTQIA+ community as an umbrella term to combat issues of heteronormativity, privilege, and power structures (Somerville, 2014).

Implications of Queer Orientation within Libraries. Siegel et al., (2020) conducted mixed methods research to determine the comfort level that academic librarians had with LGBTQIA+ materials and patron interactions. The researchers noted that the library literature on sexual orientation largely examined collections, resources, and reference transactions from a patron perspective within public libraries. When seeking research assistance, Fikar and Keith (2004) found that LGBTQIA+ healthcare professionals expressed a preference for working with LGBTQIA+ librarians, possibly due to an assumption that they knew more about the topic(s) or they might just be easier to talk to. Conversely, other studies suggested that queer patrons encountered interpersonal barriers from librarians in terms of attitude and bias, which was also noted in Chapter 3 in matters of race, language, and ethnicity during reference transactions (Curry, 2005; Shachaf et al., 2008; Dadlani, 2016; Knoff & Hobbscheid, 2021). Similarly, and

consistent with the present study's OeQ responses, Pierson, (2017) noted that institutional barriers seemed to increase when factoring in geographical conditions (e.g., conservative states with anti-LGBTQIA+ legislation).

The Siegal et al. (2020) study was unique in that it focused specifically on academic librarians. A survey was distributed to determine levels of knowledge for 15 LGBTQIA+-related terms as well as provided scenario-based questions toward a librarian's comfort level in fielding such information inquiries. The researchers aim was to gauge a librarian's knowledge and perspectives while responding to matters involving sexual orientation. Out of 376 responses, 29% ($n = 110$) identified as queer. The researchers found "The overwhelming majority of respondents (87.6%) either "agreed" ($n = 125, 35.3%$) or "strongly agreed" ($n = 185, 52.3%$) they were confident in serving LGBTQ information needs; for LGBTQ respondents, this rose to 97.3 percent" (p. 126). Also, and similar to the present study, researchers found demographics such as age or region were not statistically significant in determining a librarian's level of knowledge or their confidence in assisting patrons on topics regarding sexual orientation.

Todorinova and Ortiz-Myers (2019) surveyed academic librarians and their leadership from 16 LGBTQIA+-friendly institutions based upon their ratings of being in the Top 25 of the Campus Pride Index (n.d.). Their results indicated that "while there is a great deal of support for LGBTQ students among librarians, overall, the Campus Pride criteria is not entirely being met, at least not by the academic libraries that are part of the institutions surveyed in the Top 25" (p. 80). Although there was notable improvement in queer collections and personal support compared to related literature, many institutions still did not meet the proactive metrics required by Campus Pride in providing LGBTQIA+ programming and support outside of the curriculum. Thus, while the literature ultimately did not answer my question if queer librarians were more

likely to participate in a social justice survey, it was notable that Siegal et al. (2020) received nearly a 30% response rate from those identifying as queer, whereas the Schoenberg and Sweeney (2017) survey of far greater numbers recorded non-binary representation at < 1%.

Lastly, as a sign of the changing cultural times, the Library of Congress replaced its subject heading of *slavery* with *enslaved persons* in 2021; and after being rejected twice in 2011 and 2016, the Library of Congress added the subject heading of *White Privilege* in 2022 (Library of Congress, 2022; SACO, n.d.). Most remarkably, however, was when the ALA elected Emily Drabinski to serve as its president in 2022. Drabinski is known for her research on *Queering the Catalog* (2013), challenging insensitive subject headings using queer theory and is the series editor of *Gender and Sexuality in Information Studies* (2011/2020). As such, her views on sexual and gender orientation are well publicized within her body of research as well as on social media. Drabinski's tenure got off to quite the controversial start when she tweeted post-election:

I just cannot believe that a Marxist lesbian who believes that collective power is possible to build and can be wielded for a better world is the president-elect of @ALALibrary. I am so excited for what we will do together. Solidarity! And my mom is SO PROUD. I love you mom. (Drabinski, 2022)

Her tweet resulted in a virtual firestorm of headlines such as *American Library Association Chooses Marxist Lesbian as President-Elect* (Johnston, 2022), amongst many others. Therefore, while views on sexual orientation do appear to be evolving, the political climate both inside and outside of librarianship still remains a significant challenge. In a final analysis of related literature, I conclude with those relative to my mixed findings.

Integrative. Thus far, excerpts from the SJA narratives have largely been interwoven with Goodman's (2011) model of privileged allies as described in her book, *Promoting Diversity*

and Social Justice: Educating People from Privileged Groups. In a section titled “Qualities of an Effective Ally” (pp. 157-158), Goodman listed what she believed to be ideal attributes for SJAs. In addition, her concluding chapter “Overcoming Barriers to Action” (pp. 163-165) provided advice for emerging allies. In a final comparative exercise, Table 6.1 illustrates strong similarities between Goodman’s research and what I found while compiling OeQ and narrative data within the present study’s advocacy classification scheme of categories and subcategories. It is also important to note, that although Goodman’s (2011) text had been used as a reference throughout my dissertation, the OeQ classification scheme was developed prior to reading those final two chapters. Therefore, I was surprised and pleased to see such a consistency of language.

Table 6.1

Goodman’s Ally Development Model Compared to Present Study Classification Scheme

Goodman (2011) Model of Ally Development	Present Study Advocacy Classification Scheme
<u>Qualities of an Effective Ally</u>	<u>Recommended Attributes for Advocacy</u>
Knowledge of Oppression	Be Historically Informed
Self-Awareness	Acknowledge Inequities & Privilege
Humility	Listen, Observe, Withhold Judgment
Non-Defensiveness	Be Open, Supportive, Inclusive
Ability to choose appropriate action	Be Culturally Competent
Commitment to Stay Conscious and Engaged	Make an Ongoing Commitment
Accountability	Take Ownership
<u>Overcoming Barriers to Action</u>	<u>Advice for Those Interested in Advocating</u>
Maintain Historical Perspective on Social Change	Be Historically Informed/Culturally Competent
Find Examples of Successes	Seek Educational Opportunities/Mentors
See Yourself As/Be Part of a Community of Social Change	Build Relationships, Leverage Your Privilege
Find Others Who Share Your Commitment	Find Like-Minded Allies
Stay Motivated	Don't Give Up; Use Multiple Approaches
Start Small, Gain Small Successes	Start Small, Look for Low Hanging Fruit
Choose Activities that Speak to Your Passion and Morality	Be intentional/Start with Something You Know
Take Care of Yourself, Ebb and Flow of Social Involvement	Make Time for Self-Care, Reserve Energy

As illustrated in most cases, phrasing and terminology are similarly expressed between privileged allies that Goodman had as either clients or subjects and the verbal and written

responses I received from academic librarians identifying as social justice advocates. While this schema comparison is somewhat of a non-empirical simplification, the results do appear to support the transdisciplinary underpinnings of my thesis.

Relationship to the Framework

The CTFW was unique in that it combined three theorists—Jung, Freire, and Alschuler—with other transdisciplinary social justice constructs. All three transformational theories—the transcendent function, critical consciousness, and liberated consciousness—were not conceived in isolation but rather, influenced by seminal philosophers, psychologists, as well as social and political scientists. Additionally, the primary instrument used within my survey was Miller et al.'s (2009) SIQ, which was largely based on Bandura's (1986) social cognitive theory or SCT.

An additional subset of influential theorists supporting critical transcendence's model of identity development included Maslow's (1943) theory of self-actualization; Perry's (1968) studies on cognitive and ethical development; Vygotsky's (1978) sociocultural theory of cognitive development; and Bourdieu's (1986) class theories of cultural capital and habitus. While all core theorists primarily focused on specific populations or disciplines, each contained similar aspects of identity and social development. Notably, all these theorists also presented as white men of privilege, as were any mentors or contemporaries that might have influenced their work at the time. That said, by applying a social justice lens, their seminal works have been utilized across a wide array of transdisciplinary research, which has allowed for an expansion of diverse topics and researchers. That, I suspect, is one of the reasons these foundational constructs have stood the test of time; each one attempted to solve the mysteries of human cognition and behavior by applying them toward the betterment of society.

Beyond any theoretical alignment with seminal works, I noted that the CTFW connected to my findings in key areas, such as staged experiential growth and motivational barriers that were a combined result of psychosocial and systemic concrete realities. I explore that evidence next within the context of my research and findings.

Staged Experiential Growth

In an expansion of Alschuler's theory of liberated consciousness, the CTFW posited that neither Jung's transcendent function nor Freire's critical consciousness would be sufficient as the impetus for sustaining transformational behavior; something *else* needed to occur. That something else could be environmental, experiential, educational, or even a traumatic event, but whatever its origin, created an opening where a different worldview could begin to emerge. While outside of the present study's sample, the first connection I actually found supporting the framework resided within my core theorists.

Jung and Freire. As described in Chapter 2, staged, evolutionary growth was evidenced throughout Jung and Freire's personal and professional trajectories. Jung initially experienced a traumatic break from Freud around 1912. It was while he was grappling with this apparent cognitive disassociation that Jung first wrote a 1916 essay titled *The Transcendent Function*. For reasons that are not entirely clear, the essay itself remained unpublished, but Jung included the concept in his 1921 book, *Psychological Types*. In subsequent years, Jung honed his transcendent theory via the use of alchemic metaphors and made telling changes in terminology once *The Transcendent Function* essay was ultimately published in 1958 (Miller, 2004). For example, in the 1916 essay, Jung perceived the transcendent function to be something that *mediated*, whereas in the 1958 version, he described it as a "*transition* from one attitude to another" (p. 18). Thus, Jung had chosen to alter the very definition of the term *transcendent*.

Freire's first encounter with poverty and oppression occurred as a boy during the depression in Brazil. Later on, his views around truth and justice were permanently altered by the corruption he observed as a young man while working at SESI coupled with his firsthand experiences pre- and post-exile. In matters of transformational development, Kress and Lake (2018) observed how Freire altered his perspective of 'reading the word' to 'reading the world.' I noted similar evidence between his first book, *Pedagogy of the Oppressed* and one of his last, *Pedagogy of Freedom*. In the latter text, Freire used the term *revolution* (or *revolutionary*) far less frequently and also adjusted its emphasis: "We cannot, in a democratic context, transform a literacy circle into [a] campaign for political revolution...The essential task...is to try out, with conviction and passion, the dialectical relation between a reading of the world and a reading of the word" (Freire, 1998, p. 79). It was further noted that although Freire's body of work was widely adopted as a theoretical model for analyzing oppressive power structures, his theory had devolved into the mistaken impression that critical consciousness—and by extension critical pedagogy—was an exercise in intellectual or passive reflection, when in fact it was intended as a humanistic call for action and reform (Freire, 1998; Kress & Lake, 2018). Similarly, the Myers Briggs Type Indicator (MBTI) gained credence and popularity by promoting Jung's *Psychological Types* as its underlying construct but ignored any application of the transcendent function (Myers, 2019). In both instances, the CTFW remains true to the core philosophies of Jung and Freire, as it applies a transdisciplinary approach focused on solution-based, action-oriented research toward the development of social justice advocates and allies.

The SJAs. As described above in findings related to the literature, SJAs believed environmental, experiential, and educational elements were contributing factors to their growth as advocates and allies, all of which are in alignment with the CTFW. First, all SJAs described

some combination of being brought up in a white, educated, middle-to-upper-middle class household and community. As a result, many expressed having little to no exposure to other cultures until later on in life, which places them at the initial state of magical consciousness in the CTFW (see Figure 2.4). Most SJAs also recounted a singular event that first sparked their interest in a particular area of injustice. Moreover, many SJAs stated that their undergraduate and graduate courses as well as college life experiences informed the initial expansion of their worldview. Second, everyone interviewed readily acknowledged their privileges as something that was not in dispute, which is indicative of the stage when individuals withdraw their projections and develop an increased sense of empathy. Third, several SJAs admitted to grappling with various levels of discomfort, either via their struggle to curb any engrained biases or in missteps they believed occurred during their outreach attempts. This level of discomfort is consistent with the last phase of critical transcendent development (holding the tension of opposites) and is also in alignment with Goodman's (2011) model of ally development. In sum, SJAs understood that they were a work in progress, and despite any discomfort, were not dissuaded from their commitment to advocacy. Lastly, the oldest and the youngest of the SJAs—Michael and Shay—detailed that their journeys were inherently linked to the exploration and ultimate acceptance of their own personal identities. As a result, and for very different reasons, both ultimately emerged as vociferous allies, which indicated that a new (As the Fourth) attitude had emerged. That said, I find evidence of the last stage of development within all of the SJAs, as each and every one of them uses an ongoing praxis of conscious reflective thought and action toward making their libraries a better place for students, staff, and colleagues.

Myself as a Researcher. Regarding my own journey, I too shared many privileges as described by the SJAs. I grew up in an upper-middle-class suburb, where there were guards at

the gate that only allowed in Black people if they were ‘the help,’ and where lawn jockey’s adorned nearly every lawn. When my parents split in the mid-1960s, this was an uncommon event. My father was quite dodgy on support and eventually left the state; Mom had an incredibly tough time getting a mortgage or even a credit card, which seems pretty hard for most of us to imagine today. Her strength and devotion to all her children never ceased to amaze me. It only occurred to me later that this was a (critically) conscious choice on her part—to stay, that is—as if she had decided to do what my father had done, the four of us would have more or less become orphans. So, while we lived in this newly built gated community, we were poor compared to other families. My mother also had to secure a full-time job, which was also considered unusual back then. When it was time for me to enter kindergarten, most families sent their kids to private school, whereas my mother enrolled me in a class where I was one of two white girls; so, I was exposed at a young age to African Americans and relationships were developed. When I began elementary school, I continued along with the same students but in a more mixed environment. I attended an all-white school for grades 4-6, as my community had rushed to build one. Then, I was back in the same mixed environment during junior and senior high school. The 1970s were turbulent times of riots and race wars, which of course filtered down to racial tensions within the schools. While many whites were scared, I encountered absolutely no hostility because so many of the Black kids had been in my kindergarten class. The most interesting thing there was that the lack of aggression between us was conducted with the teenage equivalent of a wink and a nod, as neither myself nor my Black schoolmates dared to show any acceptance of the other.

Unlike the SJAs who came from highly educated households, I was the first to get an undergraduate degree in my family and did not attend college until my early 40s. I do understand

then the stigma and classism—albeit both are often self-inflicted—of not having a degree and went to great lengths to avoid disclosing that. Where I aligned with the SJAs was that my liberal arts education had a substantial impact on broadening my worldview, much more so than my two subsequent master’s degrees. When I chose to pursue this doctorate, most of the people in my cohort were from different countries and English was not their first language. Many also described the traumatic experiences they encountered upon first arriving in the United States. So, between first-hand exposure and the rigorous social justice coursework designed to invoke intense reflection, I gained a far better understanding of the societal landscape. Lastly, my knowledge was further expanded within my own profession by not only researching systemic biases within academic libraries, but also, through serving on an international DEI committee that explores biases within library search engines. Thus, for me, it was also a combination of environment, experience, and education that solidified any ongoing commitment to reform. I believe that such a commitment—from me or anyone else—begins by making a conscious choice to become accountable, similar to the choice my mom made to succeed no matter what.

Psychosocial and Systemic Concrete Realities

In Chapter 5, I reported certain themes overlapped between one or more OeQs and noted a confluence between first-person and external advocacy (i.e., work that a librarian had to do to become an agent of social change at a micro level vs. meso or macro level changes that needed to occur within their leadership, institutions, and/or external governing bodies). I mentioned this not because I was surprised at the result, so much as I was struck by its alignment with the CTFW. In Figures 5.2 and 5.3 in particular, personal attributes such as increasing awareness, acknowledging biases, and becoming more culturally competent overlapped with dismantling cultural/societal barriers and power structures, lack of support or performative responses from

the administration, and underlying systemic issues. The fact that librarians placed nearly equal weight upon individuals and institutions in addressing the problem was consistent with the melding of Jung and Freire's priorities of self and society within the CTFW. Lastly, in Figure 5.4, experienced librarian advocates suggested that anyone interested in taking on social justice should start slow, begin with something they know, not take on too much at once, and understand both the historical issues and societal ramifications before becoming involved; these suggestions are all consistent in deploying a staged approach as presented in the framework.

Future Research

While no research design is perfectly conceived or executed, I understood there would be flaws in mine as well. As such, I present the limitations within each stage of my analysis.

Quantitative. Limitations for Phase 1 began with a convenience sample of academic librarians, which may not be representative or generalizable across the population, and although the completion rate of the 156 librarians surveyed was high at 72% ($n = 113$), sampling bias could have occurred. For example, it is feasible that only librarians with a vested interest in social justice would be drawn to take a survey on the topic. Moreover, it could also explain why some librarians dropped out, as they may have had a lack of interest or could have even been non-supporters of social justice initiatives. Next, due to the homogeneity of the profession, I expected respondents would be largely white, middle-aged females, which proved to be the case. Consequently, the sample was neither culturally nor socioeconomically diverse. Also, my sample was only reflective of librarians in the United States. Therefore, a recommendation would be to survey larger numbers of academic librarians both nationally and internationally. A second limitation—at least for those considering replication—is the length of the survey, which was estimated between 10 and 25 minutes to complete; actual results were closer to the latter. I feared

the time-intensive nature of the survey would result in a high drop-out rate that would impact the selection pool for Phase 2. For me, this proved not to be the case, but I attribute this to the dogged nature of academic librarians. That said, a survey of this length (regardless of their interest or disinterest in advocacy) might lead to a high dropout rate for other populations. I further noted only the original SIQ researchers and the present study chose to use the six-component survey in its entirety, whereas others utilized one or two sections that significantly reduced the duration of the survey. I concur with this strategy, given that the present study and other research found no significance between SIQ components other than SJI and SJC. A third limitation was respondents who did not self-report to be SJAs were only explored within the quantitative analysis. Thus, their opinions were neither presented within the OeQs nor were they afforded any opportunity to be interviewed. Therefore, future studies examining the opinions of non-SJAs in academic librarianship could add to the current body of knowledge. Lastly, a few of the survey questions were specifically structured toward librarians and staff of color, which may have resulted in respondents being unable to express their opinions regarding other types of oppression such as sexism, heterosexism, classism or ableism.

Qualitative. Based upon known librarian demographics, I feared my sample would be homogenous, (i.e., female, white and privileged), which proved to be the case, but I was pleased to have received male volunteers as well as those from a variety of cultural backgrounds. I also estimated that four to eight individuals would be sufficient for a mixed-methods design. I was therefore surprised when the volunteer pool exceeded expectations ($n = 24$). Ultimately, I proceeded with six and thereby likely missed out on valuable first-hand experiences. Moreover, my sample only consisted of a single interview with each librarian. As such, I believe it might

prove beneficial to conduct a dedicated phenomenological study that includes a larger segment of diverse perspectives and explores the phenomenon of advocacy across multiple interviews.

Integrative. Whether survey or interview based, both phases of the study were completely reliant on self-reported data; as a result, none of it can be independently verified. Furthermore, biases such as selective memory, telescoping, attribution, exaggeration, and cognitive dissonance could be embedded within their responses. Finally, there are many employees in academic libraries that do not hold library degrees (e.g., systems personnel and library staff). Both groups have significant influence on library services in terms of patron satisfaction. Moreover, from an equity perspective, library support staff are frequently the most ethnically diverse and lowest paid, even when compared against other units on campus. Therefore, I suspect that these individuals hold strong and differing opinions from degreed professionals regarding equity and social justice in academic libraries. Thus, removing the MLS requirement and studying academic libraries as a whole might yield a greater understanding toward the overall phenomenon of equity in libraries.

Recommendations. An earlier section of this chapter explored sexual orientation within librarians, which was a result of the unexpected prominence of non-heterosexual librarians amongst those that I interviewed. Moreover, nearly all SJAs indicated there were others on staff that were like them. Siegal et al. (2020) noted minimal research focused on sexual orientation within academic libraries as opposed to public, and even less so beyond an LBGTQIA+ patron's perspective. Therefore, examining social justice advocacy from the lens of queer librarians could be quite informative. Personally, I would even be interested in knowing if librarianship is a preferred career choice, and if so, why? Additionally, I would recommend further exploration

into transgender librarians, as there appears to be a dearth in knowledge regarding that as well, particularly within academic libraries.

For public libraries, however, there have been related issues regarding TERF wars and collections. Coined in 2008, TERF stands for Trans-Exclusionary Radical Feminist and was originally intended to differentiate between exclusionary and inclusionary radical feminist groups. Today, the term is more often applied pejoratively and has become increasingly polarized across social media platforms (Pearce et al., 2020; Williams, 2021). Specifically, TERF wars became particularly controversial within public libraries when J. K. Rowling doubled down on several non-inclusionary remarks, which led to a social debate whether transgender women should be technically identified as the same sex, as straight, or lesbian women (Rowling, 2020; Gardner, 2022). As a result, discussions ensued as whether or not to include the Harry Potter books within children's programming (Library Think Tank, n.d.). Since the ongoing debate suggests Rowling's acclaimed series could potentially be limited by both conservative and progressive groups for completely opposite reasons, I believe this unique phenomenon is worthy of further investigation as to what it portends in matters of freedom of speech and expression.

As a final recommendation, I believe additional studies that use my framework of critical transcendence would be useful. As described in Chapter 2, while the exploration of social justice cuts across most major disciplines, the desired outcome of a healthier and better society is typically the same. Therefore, as a transdisciplinary framework, critical transcendence is poised to offer a staged approach to explore deeper levels of awareness and identity for people to reflect upon their behavior at inter- and intra-personal levels. As such, I believe the framework could be effectively utilized across a variety of populations and vocations. Lastly, I would also encourage

reuse of my advocacy classification scheme, which even as an original undertaking proved to be comprehensively consistent with other advocacy models.

Conclusion

The original emphasis of my research was to discover what triggers and/or preconditions led privileged academic librarians to reflect upon and interrogate their worldview, but ultimately, I discovered so much more. My aim was to examine SJAs in academic libraries; therefore, I believed the survey would merely provide descriptive demographic data to assist in framing the narratives. Instead, I received such a wealth of information from librarian advocates; the OeQs could have easily served as the study's qualitative component. In fact, once my survey closed and the interviews were concluded, I became overwhelmed by even contemplating how to process and report on such an enormous dataset. I admit I was sorely tempted to gloss over OeQ results, as I didn't want them to detract from the powerful first-hand accounts.

Ultimately, I (ironically) reasoned that such an omission would be tantamount to an egregious act of privilege; I had to find a way to make it work. So, I did what academic librarians typically do when managing large sets of information; I began broadly, looking for relevant keywords and associations, and pared down from there. The second hurdle revealed itself within the SJA narratives, as I also could not ignore the fact that 50% of my sample identified as queer or gay. As a cisgender straight female, I was woefully unprepared and somewhat resistant to delve into such complex subject matter at this point in my dissertation. Nevertheless, I approached it as an academic librarian would any other research challenge, which is not dissimilar from what any of my peers do on a daily basis when tasked with locating and organizing unfamiliar subject matter.

Thus, while my doctoral journey was far more arduous and complex than I ever could have anticipated, I believe it was well worth the effort. In the future, I would like to take a closer look at the reasons academic librarians choose *not* to advocate, which was often conveyed via a culture of silence. While it is impactful when a minority voice speaks out against the status quo, it is equally impactful when the majority persists in remaining silent, regardless of their worldview. Lastly, although my dissertation is surely a dense read at times, I believe it is rich in original content via my framework and advocacy classification scheme. After all, at the heart of it, my study aimed to solve how to increase equity in academic libraries through greater levels of advocacy. Toward that end, by quantitatively defining and qualitatively illuminating multiple aspects of the phenomenon, I believe that my work provides a greater understanding of the motivational factors for social justice advocates and allies within academic libraries and beyond.

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Appendix A: Taxonomy of Transdisciplinary Research

Table 1

Transdisciplinary Studies Reviewed and Associated Scholarly Articles, excluding Books, Trades Reference material and Dissertations

Discipline	Literature and Studies Reviewed
Philosophy, Ethics, Religion & Spirituality	Baitenova and Demeuova (2015); Gildersleeve (2015); Fawkes (2016); McGill and Parry (1948); Pietikainen (2001); Prior and Quinn (2012); Todd et al., (2014)
Social Work/Counseling & Vocational/Career	Autin et al., (2017); Edwards (2006); Garcia et al. (2009); Fietzer and Ponterotto (2015); Inman et al., (2015); Jemal (2017); Jemal (2018); Jemal et al. (2019); Lent et al., (1994); Mattsson (2014); Miller and Sendrowitz (2011); Perrin et al., (2014); Ponterotto et al., (2013); Vera and Speight (2003); Wernick (2016)
Psychology	Baker and Brookins (2014); Beebe (2008); Christens and Collura (2013); Corning and Myers (2002); Dunlap (2011); Gaztambide (2017); Haslam (2006); Kornbluh et al., (2020); Moreno (1967); Myers, 2020; Shriberg and Kim (2018); Smythe (2013); Sue et al., (2007); Torres-Harding et al. (2012); Watts et al. (1999); Wink and Helson (1997)
Politics/Society	De Shong Meader, et al (2010); Diemer et al. (2006); Diemer et al., (2015); Diemer et al. (2016); Gaztambide (2017); Harbeck (2001); Hughes (2018); Mustakova-Possardt (1998); Myers (2016); Pratto et al. (1994); Spanierman and Heppner (2004); Svilicić and Maldini (2014); Spanierman and Armstrong (2006); Watts et al. (2011); Watts and Hipolito-Delgado (2015)
Education	Aldrich and Grajo (2017); Allen et al., (2017); Andrews and Leonard (2018); Capper et al. (2006); Christens et al., (2016); Garret-Walker et al., (2019); Fischman and McLaren (2005); Jupp et al. (2016); Landreman et al. (2007); McMahon (2007); Miller et al. (2009); Munin and Speight (2010); Owen (2009); Parker (2017); Piazza et al., (2015); Radd and Kramer (2016); Sensoy and DiAngelo (2009); Sider (2019); Solomon (2002); Straubhaar (2015); Styslinger et al., (2019); Thomas et al. (2014); Wallin-Ruschman (2018); Wang (2019)
Library Information Science	Baer (2013), Baer et al., (2014); Battista et al., (2015); Comber (2015); Curry (2005); Dadlani (2016); DeLong (2013); Drabinski (2013); Dudley (2017); Farkas (2017); Fife et al., (2021); Frederick and Wolff-Eisenberg (2021); Gibson et al., (2017); Gregory and Higgins (2017); Hathcock (2015); Howard and Knowlton (2018); Jaeger et al., (2015); Kendrick and Damasco (2019); Knoff and Hobscheid (2021); Knowlton (2005); Land et al., (2018); Leung and López-McKnight (2020); Luke (2012); Lumley (2019); Oliphant (2015); Ortega and Ramos (2012); Pawley (2006); Rioux (2010); Sanchez-Rodriquez (2021); Saunders (2017); Schoenfeld and Sweeney (2017); Seale (2016, 2020); Semenza et al., (2017); Shachaf et al., (2008); Tewell (2016, 2018, 2020)

Similar to what I encountered in Table 1, many times there were crossovers between topics and disciplines. For example, critical consciousness and transcendence were typically related to sociopolitical identity and social justice, however, there were also studies related to the latter two that were not explicitly attributed to the theories of Jung or Freire.

Table 2

Empirical Sources Related to aspects of Critical Transcendence

Topic	Studies Reviewed
Critical Consciousness, Transcendence and/or Self-Efficacy	Aldrich and Grajo (2017); Andrews and Leonard (2018); Diemer et al. (2006); Garcia et al. (2009); Jemal (2016); Landreman et al. (2007); Diemer et al., (2015); Diemer et al. (2016); Lent et al., (1994); Mustakova-Possart (1998); Myers (2017); Myers (2020); Radd and Kramer (2016); Straubhaar (2015); Thomas et al (2014); Wernick (2016); Wink and Helson (1997)
Sociopolitical Identity	Baker and Brookins (2014); Christens and Collura (2013); Garret-Walker et al., (2019); Jupp et al. (2016); Kornbluh et al., (2020); Pratto et al. (1994); Sider (2019); Solomon (2002); Spanierman et al. (2004); Spanierman (2006); Wallin-Ruschman (2018); Watts et al. (1999)
Social Justice and/or Allies and Advocacy	Autin et al., (2017); Corning and Myers (2002); Edwards, 2006; Fietzer and Ponterotto (2015); Inman et al., (2015); McMahon (2007); Miller et al. (2009); Munin and Speight (2010); Narvaez and Hill (2010); Parker (2017); Perrin et al., (2014); Ponterotto et al., (2013); Prior and Quinn (2012); Shriberg and Kim (2018); Sue et al., (2007); Todd et al., (2014); Torres-Harding et al. (2012)
Critical Information Literacy/Librarianship	Ariew (2014); Baer (2013); Curry (2005); Dadlani (2016); Fife et al., (2021); Frederick and Wolff-Eisenberg (2021); Gibson et al., (2017); Kendrick and Damasco (2019); Knowlton (2005); Land et al., (2018); Lumley (2019); Oliphant (2015); Piazza et al., (2015); Rioux (2010); Shachaf et al., (2008); Sanchez-Rodriguez (2021); Schoenfeld and Sweeney (2017); Tewell (2018)

Appendix B: Librarian Profile Survey

Phase 1: Section A (PQ1 – PQ7)

The purpose of the survey is to determine the level of interest and commitment academic librarians have regarding social justice issues. The first part gathers information regarding your professional and institutional profile, followed by your level of knowledge in matters of social justice.

PQ1 Are you currently employed as an academic librarian in an institution within higher education?

- Yes
- No

PQ2 Which best describes the type of institution at which you currently work?

- Community College
- College
- University
- Other (please describe) _____

PQ3 What is your graduate level of education? Please check all that apply.

- MLS or equivalent
- One or more additional master's degrees
- Doctorate (e.g., PhD, EdD etc).

PQ4 How many years have you worked in a library of any type after receiving your MLS or equivalent?

▼ 1 ... 50+ years

PQ5 Are you part of the library's administrative management (Director, Dean, University Librarian, etc.)?

Yes

No

PQ6 Do you provide instruction related to library and information resources and/or information literacy?

Yes

Unsure

No

PQ7 What is the approximate number of students who attend your institution?

Fewer than 1,000

1,000-4,999

5,000-9,999

10,000-19,999

20,000-29,999

30,000 or more

unsure

Appendix C: The Social Issues Questionnaire (SIQ)

Phase 1: Section B

(Miller, Sendrowitz, Connacher, Blanco, Muñiz de la Peña, Bernardi, & Morere, 2009)

Part I: Social Justice Self-Efficacy (SJSE Q1-20)

Instructions: The following is a list of social justice activities. Please indicate how much confidence you have in your ability to complete the specified activity using the 0-9 point scale below:



SJSE Q1-20 *How much confidence do you have in your ability to...*

1. Respond to social injustice (e.g., discrimination, racism, religious intolerance, etc.) with non-violent actions.	
2. Examine your own worldview, biases, and prejudicial attitudes after witnessing or hearing about social injustice	
3. Actively support needs of marginalized social groups.	
4. Help members from marginalized groups create more opportunities for success (e.g., educational, career, etc.) by helping develop relevant skills.	
5. Raise others' awareness of the oppression and marginalization of minority groups.	
6. Confront others that speak disparagingly about members of underprivileged groups.	
7. Challenge an individual who displays racial, ethnic, and/or religious intolerance.	
8. Convince others as to the importance of social justice.	
9. Discuss issues related to racism, classism, sexism, heterosexism and ableism with your friends.	
10. Volunteer as a tutor or mentor for an underserved and underprivileged group.	

11. Support efforts to reduce social injustice through your own local fund raising efforts.	
12. Identify the unique social, economic, political, and/or cultural needs of a marginalized group in your own community.	
13. Encourage and convince others to participate in community-specific social issues.	
14. Develop and implement a solution to a community social issue such as unemployment, homelessness, or racial tension.	
15. Challenge or address institutional policies that are covertly or overtly discriminatory.	
16. Lead a group of co-workers in an effort to eliminate workplace discrimination in your place of employment.	
17. Serve on an institutional committee aimed at providing equal opportunities for underrepresented groups.	
18. Advocate for social justice issues by becoming involved in local government.	
19. Address structural inequalities and barriers facing racial and ethnic minorities by becoming politically active (e.g., helping to create policy).	
20. Raise awareness of social issues (e.g., inequality, discrimination) by engaging in political discussions.	

Note: In this section, questions 10, 17 and 19 have been slightly modified for the target audience.










Part II: Social Justice Outcome Expectations (SJOE Q1-10)



Instructions: Using the 0-9 scale below, please indicate the extent to which you agree or disagree with the following questions.

SJOE Q1-10 *Engaging in social justice activities would likely allow me to:*

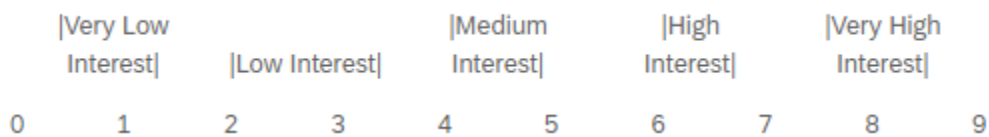
1. Reduce the oppression of certain groups.	
---	--

2. Help provide equal opportunities for all groups and individuals.	
3. Fulfill a sense of personal obligation.	
4. Fulfill a sense of moral responsibility.	
5. Fulfill a sense of social responsibility.	
6. Make a difference in people's lives.	
7. Do work or activities that are personally satisfying.	
8. Get respect from others.	
9. Be more competitive in applying for school or work.	
10. Increase my sense of self-worth.	

1.

Part III: Social Justice Interest (SJI Q1-9)

Instructions: Please indicate your degree of interest in doing each of the following activities. Use the 0-9 scale to show how much interest you have in each activity.



SJI Q1-9 *How much interest do you have in:*

1. Volunteering your time at a community agency (e.g., Big Brother/Big Sister; volunteering at a homeless shelter)	
2. Reading about social issues (e.g., racism, oppression, inequality).	
3. Going on a week long service or work project.	
4. Enrolling in a course on social issues.	
5. Watching television programs that cover a social issue (e.g., history of marginalized group).	
6. Supporting a political candidate based on her or his stance on social issues.	
7. Donating money to an organization committed to social issues.	
8. Talking to others about social issues.	
9. Selecting a career or job that deals with social issues.	

Part IV: Social Justice Commitment (SJC 1-4)

Instructions: Using the 0-9 scale below, indicate your level of agreement with each of the following statements.

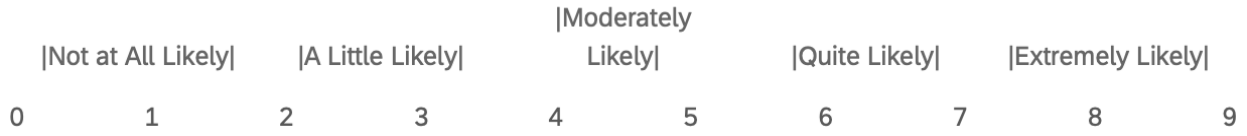
Strongly Disagree	Disagree	Unsure	Agree	Strongly Agree				
1	2	3	4	5	6	7	8	9

SJC Q1-4 *How much do you agree or disagree with the following statements?:*

1. In the future I intend to participate in social justice activities.	
2. I have a plan of action for ways I will remain or become involved in social justice activities over the next year.	
3. I think engaging in social justice activities is a realistic goal for me.	
4. I am fully committed to engaging in social justice activities.	






Part V: Social Justice Supports / Barriers to Social Justice Engagement (SJS / BSJE Q1-9)





Instructions: Many factors can either support or hinder and individual's plans for engaging in social justice activities. We are interested in learning about the types of situations that would help or hinder your plans if you were to continue on in social justice activities.



For the questions below, *assume that you wanted to pursue some type of social justice activity.* Using the 0-9 scale, show how likely you believe you would be to experience each of the following situations.

SJS/BSJE 1-9 *If you were to engage in social justice activities, how likely would you be to:*

1. Have access to a role model (i.e., someone you can look up to and learn by observing).	
2. Feel support for this decision from important people in your life.	
3. Feel that there are people "like you" engaged in the same activities.	
4. Feel that your family members support this decision.	
5. Have access to a mentor who could offer you advice and encouragement.	

6. Receive negative comments or discouragement from friends and family members about your engagement in social justice activities.	
7. Worry that getting involved would require too much time or energy.	
8. Feel that you didn't fit in socially with other people involved in the same activities.	
9. Feel pressure from family members or other important people to change your mind regarding your decision to engage in social justice activities.	

Note: In this section, question 9 has been slightly modified for the target audience.

Appendix D: Librarian Personal Demographics & Social Justice Advocacy
Phase 1: Section C (DQ1-7, SJAQ1-7)

Part I: Librarian Personal Demographics

Please tell us a little bit more about yourself.

DQ1 What is your age?

▼ 18 ... 75+

DQ2 What gender to you best identify with?

- Male
- Female
- Transgender
- Non-binary / third gender
- Other (please specify) _____
- Prefer not to say

DQ3 In what country were you born?

▼ United States ... Zimbabwe

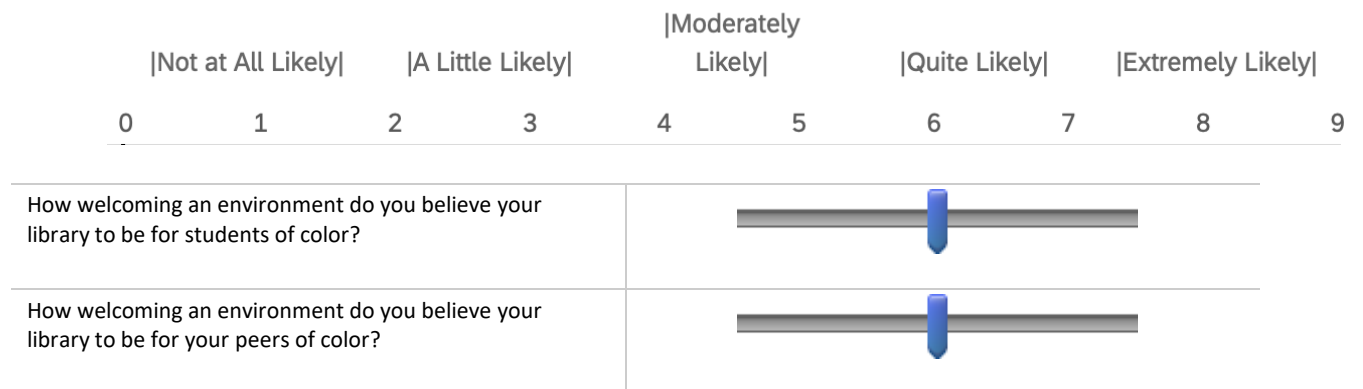
DQ4 What is your first language?

▼ English (US) ... Welsh

DQ5 How would you best describe your ethnicity?

- African American / Black
- American Indian or Alaskan Native
- Arab / Middle Eastern
- Asian / Pacific Islander
- Hispanic / Latino
- Multiracial
- White / Non-Hispanic
- Other (please specify) _____

DQ6-7 On a scale of 1-10, with one representing the lowest and 10 representing the highest:



SJAQ1 (8) Do you consider yourself to be a social justice advocate in your professional interactions with students, family, or administration?

- Yes
- No
- Unsure

SJAQ2 (9) If you answered yes or unsure, please check all that apply:

- I believe I advocate for social justice in my interactions with students.
- I believe I advocate for social justice in my interactions with family.
- I believe I advocate for social justice in my interactions with administration.
- I believe I advocate for social justice in both my personal and professional life.

Note: The second choice in SJAQ2 should have been interactions with faculty, not family.

*[If the answer to question 8 (SJAQ1) is yes or unsure, respondent continues to Part II.
If no, questionnaire concludes with closing message]*

Part II: Social Justice Advocacy – Open Ended Answers

For those who responded yes or unsure in advocating for social justice, please briefly describe your experiences.

SJAQ3 Within any group or constituency, how do you approach issues of social justice?

SJAQ4 What do you feel some of the benefits are in discussing matters of inequity within academic libraries?

SJAQ5 What, if any, are some of the barriers you've encountered in advocating for social justice within academic libraries?

SJAQ6 What advice might you offer to one of your peers who expressed interest in incorporating social justice into their professional practices?

SJAQ7 Are there any additional comments you would like to add about advocating for social justice inside or outside of the library?

One final question before you go...

Thank you for participating in the Social Justice Advocacy in Academic Libraries survey. One final request...

The author of this survey will be conducting a follow-up interview with select survey respondents in the late April to May 2022 timeframe. The questions will pertain to gathering

further information regarding your motivation in advocating for social justice. Please indicate your interest for participating in the second phase of this study.

- Yes, I would like to be considered for interview (if so, you will be asked to provide your name and a preferred email address).
- No thanks.

Please provide your contact information.

Name _____

Preferred email address _____

We thank you for your time spent taking this survey. Your response has been recorded.

Appendix E: Semi-Structured Interview Protocol

Phase 2: Qualitative

My dissertation focuses on individual transformation. Specifically, the emphasis is on self-reported allies and how they became advocates for social justice. The final set of questions are intended to explore and how advocacy is incorporated within a person's personal and professional life.

I. Introduction

1. Can you begin by describing your current job and experience in academic libraries?

Probe: How did you first become interested in libraries—and why academic?

Probe: How would you describe the diversity profile w/in your library/institution?

2. Can you tell me how you would define the term Social Justice?
3. You had answered yes on the questionnaire when asked “Do you consider yourself to be a social justice advocate” and could see from the Research Questions and Consent form that in particular we'd be looking at social justice allies or SJAs, which implies some sort of privilege on at least one level. To what extent, and in what ways do you believe yourself to be privileged?

II. Transformational Journey

4. Can you tell me about an encounter or a series of encounters that first made you aware of social inequities within the world?

Probe: Any instances of feeling like an outsider or something that challenged your identity. (a journey to become comfortable with being uncomfortable) – How did you feel during those moments and even reflecting up them today?

Probe: Something perhaps that occurred during your childhood or a particular event or series of events that you experienced later on?

5. Of all the experiences that shaped your attitude towards becoming an SJA, which do you believe was the most impactful and why?
6. Regarding the awareness you've achieved in [whatever they said] can you describe any transference of attitude or empathy from one type of 'ism' to another

Probe: e.g., has an enlightened understanding of racism allowed you to empathize with issues surrounding gender or socioeconomic disparities?

7. Beyond experiential, was there anything else, such as personal relationships or any theoretical or conceptual understandings of societal inequities that were helpful in transforming your worldview?

8. Do you think that a heightened sensitivity in social media to [their particular aspect(s) of social justice] encourages or discourages yourself and others to advocate social justice? Why or why not?

Probe: going for transference of attitude from one type of 'ism' to another, e.g., has an enlightened understanding of racism allowed you to empathize with issues surrounding gender or socioeconomic disparities?

III. Professional Applications

9. Can you describe how you've incorporated social justice activities into your professional or everyday life?
10. Can you describe how your interaction style with individuals from oppressed groups. In other words, have you noted if the way you converse or communicate with them differs from the way you interact with privileged groups?

Probe: in what ways, if any, have direct interactions with marginalized individuals impacted your commitment to social justice advocacy?

11. How do you address the issue of neutrality that is so prevalent within our profession?
12. You weren't born an SJA. In what ways, did your personal transformational journey impact or inform the ways you act as an ally today?

Probe: Students, peers, administration?

Probe: Were there any specific methods or strategies that worked particularly well when interacting with any of those constituencies?

Probe: How do you believe the profession could improve upon its inclusive practices to hire and retain librarians of color or promote women or other disenfranchised groups in general?

Probe: [If leader] in what ways, if any, did your heightened awareness impact your leadership style?

13. In what ways, if any, has advocating for social justice helped bring about collective and organizational transformational change within academic libraries?
14. What barriers or challenges do you see that might prevent academic librarians from advocating more for social justice?

Conclusion: Are there any questions that I should have asked that I didn't ask? Is there anything you'd like to add that we haven't discussed?

Appendix F: Additional Applications of the SIQ

Perrin et al., (2014) utilized all six subscales of the SIQ (SJSE, SJOE, SJI, SJC, SJS, BSJE) in a study titled *Creating Lesbian, Gay, Bisexual, and Transgender Allies: Testing a Model of Privilege Investment*. The aim of the research was to explore techniques for developing LGBT allies. The researchers sought to test discrete educational advocacy models via a random assignment of 455 heterosexual undergraduate psychology students by exposing them to four ally-development conditions: lesbian, gay, bisexual, and transgender. In addition, Perrin et al., created a structural equation model (SEM) to examine “the connections among propensity for social justice behaviors, prejudicial attitudes, and the emotional impact of past experiences with discrimination to determine possible pathways by which social justice behavior is stalled or facilitated” (p. 242). While other measures were also utilized in this study, internal reliability coefficients for the SIQ overall were determined to be adequate at .96. Additionally, each subscale was also found to be within a desirable range: SJSE .96, SJOE .93, SJI .90, SJC .93, SJI .90, SJC .93, SJS .88, and BSJE .79.

A multivariate analysis of variance (MANOVA) was applied to the six SIQ subscales to determine propensity levels for social justice work. Results of the structural equation model suggests “propensity for social justice behavior was negatively related to prejudice and positively related to the emotional impact of experiences with discrimination in other domains of identity. Women, people of color, and individuals of lower social classes had the highest propensity for social justice behavior and the lowest prejudice” (p. 241). I find the research from Perrin et al., (2014) to be highly relevant to my area of interest, as it not only sought to explain a behavioral phenomenon but also focused on ally development.

In other research across various disciplines, selective parts of the SIQ were employed. Inman et al., (2015) utilized three SIQ subscales (SJSE, SJI, SJC) along with several other measures to examine direct and indirect relationships of 274 graduate counselor trainees regarding social justice beliefs or attitudes (e.g., whether the world is just or unjust, social justice self-efficacy beliefs, willingness to commit to social justice advocacy and any perceived social or training supports). A structural equation model revealed that SJSE had both direct and indirect effects on SJC, which resulted in an increased SJI. That is, the results suggested a higher commitment to conducting social justice work (SJC) was present when there were also higher levels of SJSE, SJI, and social and training supports. It is important to note that the variable of training supports was the only one to have a direct relationship to social justice commitment. The link between training and commitment suggests that no matter how willing or motivated a person might be to advocate for social justice, their odds may improve if provided cultural competency via training and preparation.

In an ontologically based investigation, Prior and Quinn (2012) sought to explore the relationship between spirituality and social justice. In particular, the study examined “connectedness with humanity and tendencies toward social justice advocacy” (p. 172). In addition to other measures, the researcher’s utilized the Social Justice Commitment’s (SJC) four-question subscale from the SIQ. The sample consisted of 154 students attending social work classes at an undergraduate and master’s level. For this study, internal reliability was tested resulting in a Cronbach alpha of .88, which is within the range of what Miller et al. reported. Correlation coefficients were conducted pairing connectedness to humanity with the four social justice variables of Commitment to social justice advocacy; Knowledge of local ethnic populations; Individual action in confronting social injustice; and Participation in collective

action. The results indicated that higher levels of connectedness were associated with higher levels of advocacy.

Todd et al., (2014) also examined aspects of spiritual beliefs, but had a specific emphasis on Christianity and White privilege. In particular, the study aimed to explore social justice interest and social justice commitment using a sample of 500 White Christian undergraduate psychology students. By employing an intersectionality framework, the researchers sought to understand how aspects of identity inform experience, attitudes, and behaviors. A MANOVA was utilized to examine multiple variables. Additionally, a path analysis was implemented to examine a person's attitudes towards various aspects of White privilege. The SJC and the SJI subscales were administered to illustrate how those perceptions may predict social justice interest and commitment. The results of the path analysis suggest "that a willingness to confront White privilege positively predicted the sanctification of social justice and social justice interest and commitment. White privilege awareness was negatively associated with religious conservatism and indirectly predicted social justice interest and commitment through religious conservatism" (p. 117). Comparable to previous empirical research, internal consistency for this study reported the SJI at .87 and the SJC at .92.

Garrett-Walker et al., (2018) also explored aspects of privilege but had a particular emphasis on examining if racial color-blindness predicted a decrease in social justice interest. 381 college students participated in an online survey, which utilized the Class privilege awareness scale (CPAS), the Color-blind racial attitudes scale (CoBRAS), the Privilege and oppression inventory (POI), and the SIQ's Social Justice Interest (SJI) scale. The researchers reported a Cronbach alpha for the SIQ was .90. Multiple regression analysis indicated "increases in heterosexual and class privilege awareness predicted increases in student interest in social

justice while increased levels of racial color-blindness predicted decreases in student interest in social justice” (p. 38). While both Todd et al., (2014) and Garrett-Walker et al., (2018) used student populations and had a slightly different emphasis, that they chose the SIQ to examine aspects of White privilege and intersectionality (Todd et al., 2014), as well as racial color-blindness and awareness (Garrett-Walker et al., 2018) are directly in line with my reasoning to employ the SIQ in my study.

Appendix G: SIQ Author Release

From: "Miller, Matthew" <mmill11@luc.edu>
Date: Tuesday, June 8, 2021 at 10:50 PM
To: Judith Drescher <jdrescher@molloy.edu>
Subject: Re: seeking permission to use the SIQ

Dear Judy,

I apologize for the delayed response. I am at a new institution and rarely check my old email account. Please feel free to use the SIQ in whole, in part, and/or to revise as needed for your work including publishing it in your dissertation.

Best of luck with your study.

Best,

Matt

Matthew J. Miller, Ph.D.
Walter P. Krolkowski, SJ Endowed Research Professor (2020-2023)
Professor, Co-Graduate Program Director, Counseling Psychology
School of Education | Loyola University Chicago
Associate Editor, *Journal of Counseling Psychology*
Investigator, *Engineering For Us All* (E4USA)
Pronouns: He/Him/His
[SPOKENproject](#)

----- Forwarded message -----

From: JUDITH DRESCHER <jdrescher@molloy.edu>
Date: Thu, May 20, 2021 at 12:50 PM
Subject: seeking permission to use the SIQ
To: mmille27@umd.edu <mmille27@umd.edu>

Dear Dr. Miller,

My name is Judy Drescher, and I am a doctoral student at Molloy College completing a dissertation for an Ed.D. in Educational Leadership for Diverse Learning Communities. I am writing to ask written permission to use the Social Issues Questionnaire (SIQ) in my study.

I plan on using the instrument without modification as published in Miller et al., (2009), College students' social justice interest and commitment: A social-cognitive perspective. My study looks at aspects of social justice advocacy in academic librarianship and employs a critical

consciousness/transcendent framework. Therefore, I was thrilled to come upon an instrument that was designed to measure levels of engagement in social justice activities intended to combat inequality and injustice. As such, I believe the SIQ would convey very well from college students to librarians and would be the ideal measurement to explore levels of social justice interest and commitment.

In addition to using the instrument, I also ask your permission to reproduce it in my dissertation appendix. The dissertation will be published in the [DigitalCommons@Molloy](#) repository and deposited in the ProQuest Dissertations & Theses database.

I would like to use and reproduce the SIQ under the following conditions:

- I will use the SIQ only for my research study and will not sell or use it for any other purposes.
- I will include a statement of attribution and copyright on all copies of the instrument. If you have a specific statement of attribution that you would like for me to include, please provide it in your response.
- At your request, I will send a copy of my dissertation to you upon completion of the study and/or provide a hyperlink to the final manuscript.

If these are acceptable terms and conditions, please let me know via email, jdrescher@molloy.edu. I very much appreciate your consideration in this matter and hope to be hearing from you soon!

Sincerely,

Judy Drescher

Library Director
Molloy College
Jdrescher@molloy.edu

Appendix H: IRB Approval Letter



1000 Hempstead Ave., PO Box 5002, Rockville Center, NY
11571-5002 www.molloy.edu

Kathleen Maurer Smith, Ph.D.
Dean, Graduate Academic Affairs
T: 516.323.3801
F: 516.323.3398
E: ksmith@molloy.edu

DATE: January 21, 2022
TO: Judith Brink Drescher, MLIS, MBA
FROM: Molloy College IRB
PROJECT TITLE: [1851969-1] Towards a Transdisciplinary Model of Social Justice Advocacy in Academic Librarianship

REFERENCE #:
SUBMISSION TYPE: New Project

ACTION: APPROVED
APPROVAL DATE: January 21, 2022
EXPIRATION DATE: January 21, 2023
REVIEW TYPE: Expedited Review

REVIEW CATEGORY: Expedited review category # 7

Thank you for your submission of New Project materials for this project. The Molloy College IRB has APPROVED your submission. This approval is based on an appropriate risk/benefit ratio and a project design wherein the risks have been minimized. All research must be conducted in accordance with this approved submission.

You may proceed with your project

This submission has received Expedited Review based on applicable federal regulations.

Please remember that informed consent is a process beginning with a description of the project and insurance of participant understanding followed by a signed consent form. Informed consent must continue throughout the project via a dialogue between the researcher and research participant. Federal regulations require that each participant receives a copy of the consent document.

Please note that any revision to previously approved materials must be approved by this committee prior to initiation. Please use the appropriate revision forms for this procedure.

All UNANTICIPATED PROBLEMS involving risks to subjects or others (UPIRSOs) and SERIOUS and UNEXPECTED adverse events must be reported promptly to this office. Please use the appropriate reporting forms for this procedure. All FDA and sponsor reporting requirements should also be followed.

All NON-COMPLIANCE issues or COMPLAINTS regarding this project must be reported promptly to this office.

This project has been determined to be a MINIMAL RISK project. Based on the risks, this project requires continuing review by this committee on an annual basis. Please use the appropriate forms for this procedure.

Your documentation for continuing review must be received with sufficient time for review and continued approval before the expiration date of January 21, 2023.

Please note that all research records must be retained for a minimum of three years after the completion of the project.

If you have any questions, please contact Patricia Eckardt at 516-323-3711 or peckardt@molloy.edu. Please include your project title and reference number in all correspondence with this committee.

Sincerely,

Patricia Eckardt, Ph.D., RN, FAAN
Chair, Molloy College Institutional Review Board

This letter has been issued in accordance with all applicable regulations, and a copy is retained within Molloy College IRB's records.

Appendix I: Email to Accompany Survey Invitation

Subject: Call for Survey Participation: Social Justice Advocacy in Academic Libraries

*Please excuse a little cross-posting and feel free to forward this message to any academic librarian you feel may be interested in taking this survey.

Hello,

All academic librarians with an interest in social justice outcomes are invited to participate in this survey. I am conducting this research to fulfill my EdD in Educational Leadership for Diverse Learning Communities. The link below leads to a consent form that describes what you can expect as a participant, but here I've included a brief summary of purpose and intent.

Purpose

The purpose of the survey is to explore aspects of social justice advocacy in academic librarianship. I ask a few things about you and your institution and explore your views on social justice interest and commitment.

Intended Audience

The survey is intended for academic librarians involved in providing student services (e.g., reference, instruction, and outreach, as well as those in leadership/administration positions). Additionally, academic librarians that are involved or interested in advocacy efforts of marginalized groups within their institutions and beyond may also be interested in participating.

The survey is estimated to take 10-25 minutes, depending upon your responses. The link below presents a release form with detailed information about what to expect and then allows you to proceed directly to the survey.

Link to Release Form and Survey

https://molloy.qualtrics.com/jfe/form/SV_9sEcMBWoiztRI6m

Thank you in advance for your participation in my study!

Best regards,

Judith Brink Drescher

Library Director
Molloy College

Appendix J: Survey Electronic Consent Form

The following informed consent addresses the most frequently asked questions. At the bottom of this document, if you agree to the terms stated below the survey will begin.



School of Education and Human Services
1000 Hempstead Avenue
Rockville Centre, NY 11570
516.323.3000

Title of Study: *Towards a Transdisciplinary Model of Social Justice Advocacy in Academic Librarianship*

This study is being conducted by:

Judith Brink-Drescher, Primary Researcher, 516.323.3925 jdrescher@molloy.edu and Dr. Ryan Coughlan, Faculty Advisor, 516.323.3130, rcoughlan@molloy.edu.

Key Information about this study: This consent form is designed to inform you about the study you are being asked to participate in. Here you will find a brief summary about the study; however you can find more detailed information later on in the form.

Hello, my name is Judy Brink Drescher, and I am conducting a research study for my dissertation to fulfill my Doctor of Education (EdD) in Educational Leadership for Diverse Learning Communities at Molloy College. This first phase of a mixed-methods study will make use of explanatory and exploratory survey quantitative research to investigate the phenomenon social justice advocacy within academic librarianship. The survey is intended for degreed librarians that hold an MLS or MLIS from an American Library Association accredited institution and are currently employed at an academic library. The survey should take anywhere between 10 and 25 minutes to complete.

The survey is anonymous and does not seek identifying information about the respondent or their institution. Any data collected as a result of participation in the study will be encrypted and password protected. The data will also be destroyed once the dissertation is published. As such, any risk or harm in participating is considered to be low. There is no compensation offered for participating in the survey, however, your responses will be collectively used to explore various aspects of social justice advocacy within academic libraries.

Why am I being asked to take part in this study?

The purpose of this study is to explore why some librarians have chosen to become interested and actively engaged in social reform. Specifically, this research aims to explore what caused the increase in awareness that altered their worldview. If you are a degreed librarian working in an academic library and are aware of the disparities that exist amongst privileged and non-privileged groups in matters of instruction, reference, leadership and policy, you are invited to participate in this study by completing the online survey linked at the bottom of this notification.

What will I be asked to do?

You will be presented with profile and demographic questions that seek to understand the type and size of your institution, your years in the profession, title and role within the library, as well as basic demographics regarding age, gender and ethnicity. A Likert survey will inquire about various aspects of social justice interest and commitment, including any supports or barriers that may exist. Lastly, you will be asked about your participation in advocacy efforts and how welcoming you feel your library is towards students or peers of color, as well as any other marginalized groups.

Where is the study going to take place, and how long will it take?

The survey will take approximately 10 to 25 minutes to complete, depending upon the length of your responses. The format of the survey is electronic and will be conducted over the internet.

What are the risks and discomforts?

Any discomfort or inconvenience potentially relates to your willingness to examine aspects of social inequities that may exist within yourself or your institution. The survey is completely anonymous and does not ask for any identifying information such as your name or the name of your institution. Respondents are free to withdraw their participation from the study at any time. Once the data is collected, it will be encrypted and safely stored in a locked room at my residence on a password protected computer. That said, some participants may choose to volunteer to be interviewed for the second phase of the study. If so, there will be a request for the respondent's name and email address. Should participants express a desire to be interviewed, a second consent form will be provided to them with more detail.

What are the expected benefits of this research?

Individual Benefits: Identifying which factors influence Social Justice Allies (SJAs) to advocate could help advance the needs of marginalized populations e.g., students and peers of color. There is no compensation offered for participating in the survey, however, your responses will be collectively used to explore various aspects of social justice advocacy within academic libraries.

Do I have to take part in this study?

Your participation in this research is your choice. If you decide to participate in the study, you may change your mind and stop participating at any time without penalty or loss of benefits to which you are already entitled.

What are the alternatives to being in this study?

If you decide to proceed, your participation is voluntary, and you are free to stop at any time; you may also skip questions if you don't want to answer them, or you may choose not to complete the survey. As such, you have the right to withdraw and discontinue your participation at any time. The alternative is instead of being in this research, you may choose not to participate.

Who will have access to my information?

No identifiable information will be collected during the course of this research. Only I, as principal investigator will have access to the information. If a survey respondent does choose to provide a name and email address and volunteer to be considered for interview in the second phase, I will separate this information from the survey data itself. This identifying information will be maintained in its own encrypted, password protected folder on a separate device from the survey data. The only way to connect the identifying information to the survey data will be through an ID number maintained in both files. Once I have finalized my list of participants to be interviewed, I will immediately dispose of the file with identifying information. Those who choose not to volunteer for the interview portion are neither asked nor required to enter any information that would identify themselves or their institutions.

How will my information be used?

The subject's information collected as part of the research, even if identifiers are removed, will not be used or distributed for future research studies.

To ensure that this research activity is being conducted properly, Molloy College's Institutional Review Board (IRB), whose members are responsible for the protection of human subjects' rights for all Molloy-approved research protocols, have the right to review study records, but confidentiality will be maintained as allowed by law.

Can my participation in the study end early?

If a participant chooses not to complete the survey in its entirety, their data will not be included in the study's results.

Can I save and return to the survey if I don't finish it?

Yes, so long as you do not complete the survey. If you close I midway and later reopen it in the same browser, you can pick up where you last left off.

Will I receive any compensation for participating in the study?

There is no compensation available for participating in the study.

What if I have questions?

Before you decide whether you'd like to participate in this study, please ask any questions that come to mind now. Later, if you have questions about the study, you can contact Judith Brink Drescher at 516.323.3925 or jdrescher@molloy.edu, or Dr. Ryan Coughlan at 516.323.3130 or rcoughlan@molloy.edu.

What are my rights as a research participant?

You have rights as a research participant. All research with human participants is reviewed by a committee called the Institutional Review Board (IRB) which works to protect your rights and welfare.

If you have questions about your rights, an unresolved question, a concern or complaint about this research you may contact the IRB contact the Molloy IRB office at irb@molloy.edu or call 516.323.3000.

Documentation of Informed Consent*:

You are freely making a decision whether to be in this research study. By indicating "I agree" to this form means that

1. you have read and understood this consent form
2. you have had your questions answered, and
3. after sufficient time to make your choice, you have decided to be in the study.

*Note: This form will be completed electronically. To avoid disclosing any identifying information, consent is granted by the respondents indicating "I agree." Participants also have the ability to [download a copy of this release form](#), or please feel free to print a copy of this research study description and consent information for your records.



Signature of researcher explaining study

Judith Brink Drescher

Printed name of researcher explaining study

Appendix K: Interview Consent Form**Interview Consent Form**

**School of Education and Human Services
1000 Hempstead Avenue
Rockville Centre,
NY 11570516.323.3000**

**Title of Study: Towards a Transdisciplinary Model of Social Justice Advocacy in
Academic Librarianship**

This study is being conducted by: Judith Brink-Drescher, Primary Researcher,
516.323.3925 jdrescher@molloy.edu and Dr. Ryan Coughlan, Faculty Advisor, 516.323.3130,
rcoughlan@molloy.edu.

Key Information about this study:

This consent form is designed to inform you about the study you are being asked to participate in. Here you will find a brief summary about the study; however, you can find more detailed information later on in the form.

Hello, my name is Judy Brink Drescher, and I am conducting a research study for my dissertation to fulfill my Doctor of Education (EdD) in Educational Leadership for Diverse Learning Communities at Molloy College. This second phase of the mixed methods study will make use of exploratory qualitative research resulting from semi-structured interviews to investigate the motivations of social justice advocacy within academic librarianship. Those selected for interviews are degreed librarians that hold an MLS or MLIS from an American Library Association accredited institution and are currently employed at an academic library. Phase 2 candidates are derived from the Phase 1 results. Select individuals will be invited to participate only if they have expressed a desire to be interviewed.

The interview utilizes a semi-structured protocol and should take anywhere between 60 and 90 minutes. All qualitative interviews will take place virtual via an audio-visual technology (e.g., Zoom). A relationship of trust—also known as trustworthiness—is assured by respecting the role and perspectives of myself as the researcher, as well as persons being interviewed and those external to the study. Trustworthiness includes triangulation and accuracy of data, sharing summary results with participants and reflecting upon any biases that I may have as a researcher. Additionally, I intend to adhere to an authenticity criterion of fairness, where all participants are given full disclosure and are treated the same way.

During the recorded interview process, I will not ask any identifying information that would end up as part of a transcript. Audio files are used solely for creating transcripts and will be disposed of once they have been incorporated into the dissertation results. In presenting the qualitative results, pseudonyms will be used for both the participants and institutions where they work. Only I, as principal investigator, will have access to the real names of any participants or where they are employed. Lastly, survey data from Phase 1 will be kept separated from the interview data collected in Phase 2. The data will also be destroyed once the dissertation is published. There is no compensation offered for participating in either phase of the study, however, your responses will be collectively used to explore various aspects of social justice advocacy within academic libraries from the lens of a social justice ally or SJA. A SJA is defined as a social justice advocate who comes from some position of privilege and works to end oppression by advocating with and for the oppressed.

Why am I being asked to take part in this study?

The purpose of this study is to explore why some privileged librarians have chosen to become interested and actively engaged in social reform. Specifically, this research aims to explore what caused the increase in awareness that altered their worldview. If you are presented with this consent then that means you have a) completed Phase 1 of the study and, b) have expressed a desire to be interviewed for Phase 2 by providing me with your name and email address.

What will I be asked to do?

During the interview, I will ask approximately twelve questions. The aim will be to explore your motivations and role as a social justice ally. The protocol begins by asking you to describe your current job and experience in academic libraries, followed by how you would define social justice and why you may consider yourself to an ally coming from one or more privileged perspectives. Next, questions are asked that are intended to explore your personal transformational journey, both from an experiential and intellectual perspective. The final set of questions seek to understand how your experiences and motivations are applied within your life, library, institution and beyond, including any barriers or challenges encountered along the way. After the interview is concluded, you will be afforded the opportunity to see and comment upon the output.

Where is the study going to take place, and how long will it take?

There will be a single interview, estimated to be approximately 60 to 90 minutes in duration, depending upon the length of your responses. The format of the interview is electronic and will be conducted utilizing an audio-visual technology (e.g., Zoom). The time for the scheduled interview will be set at the respondent's convenience.

What are the risks and discomforts?

Any discomfort encountered potentially relates to your willingness to speak about what changes might have occurred in your personal and/or professional life that ultimately altered your privileged worldview, which likely includes any examination of social inequities that may have

existed (or still exist) within yourself or your institution. Respondents are free to withdraw their participation from the study at any time. During the recorded interview process, I will not ask any identifying information that would end up as part of a transcript. Audio files will also be disposed of once they have been incorporated into the dissertation results.

In presenting the qualitative results, pseudonyms will be used for both the participants and institutions where they work. Only I, as principal investigator, will have access to the real names of any participants or where they are employed. The interviews will be scheduled to your convenience to ensure any privacy concerns on your end; likewise, I, as the interviewer, I will conduct the virtual sessions alone and in the privacy of my home.

What are the expected benefits of this research?

Individual Benefits: Identifying which factors influence SJAs to advocate could help advance the needs of marginalized populations (e.g., students and peers of color as well as other marginalized groups). There is no compensation offered for participating in the either phase of the study, however, your responses will be collectively used to explore various aspects of social justice advocacy within academic libraries.

Do I have to take part in this study?

Your participation in this research is your choice. If you decide to participate in the study, you may change your mind and stop participating at any time without penalty or loss of benefits to which you are already entitled.

What are the alternatives to being in this study?

If you decide to proceed with an interview, your participation is voluntary, and you are free to stop at any time; you may also skip questions any questions you don't want to answer, or you may choose not to complete the interview. As such, you have the right to withdraw and discontinue your participation at any time. In short, the alternative is instead of being in this research, is opting not to participate.

Who will have access to my information?

Other than your name and email address, no identifiable information will be collected during the course of this research. Only I, as principal investigator will have access to the information. Since you have chosen to provide a name and email address and have volunteered to be considered for interview in the second phase, I will separate this information from the survey data itself. This identifying information will be maintained in its own encrypted, password protected folder on a separate device from the survey data. The only way to connect the identifying information to the survey data will be through an ID number maintained in both files.

How will my information be used?

The subject's information collected as part of the interview process, even if identifiers are removed, will not be used or distributed for future research studies.

To ensure that this research activity is being conducted properly, Molloy College's Institutional Review Board (IRB), whose members are responsible for the protection of human subjects' rights for all Molloy-approved research protocols, have the right to review study records, but confidentiality will be maintained as allowed by law.

Can my participation in the study end early?

If a participant chooses not to complete the interview in its entirety, their data will not be included in the study's results.

Will I receive any compensation for participating in the study?

There is no compensation available for participating in the study.

What if I have questions?

Before you decide whether you'd like to participate in this study, please ask any questions that come to mind now. Later, if you have questions about the study, you can contact Judith Brink Drescher at 516.323.3925 or jdrescher@molloy.edu, or Dr. Ryan Coughlan at 516.323.3130 or rcoughlan@molloy.edu.

What are my rights as a research participant?

You have rights as a research participant. All research with human participants is reviewed by a committee called the *Institutional Review Board (IRB)* which works to protect your rights and welfare.

If you have questions about your rights, an unresolved question, a concern or complaint about this research you may contact the IRB contact the Molloy IRB office at irb@molloy.edu or call 516.323.3000.

Documentation of Informed Consent:

You are freely making a decision whether to be in this research study. Signing this form means that

- 1. you have read and understood this consent form**
- 2. you have had your questions answered**
- 3. have consented to participate in an audio-video interview which will be transcribed, and,**
- 4. after sufficient time to make your choice, you have decided to be in the study.**

You will be given a copy of the executed consent form to keep for your records.

Your signature

Date

Your printed name

Date

Signature of researcher explaining study

Date

Printed name of researcher explaining study