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The contribution of Library and Information Science education to decolonising

Briony Birdi

This chapter considers the contribution of Library and Information Science (LIS) education to the ‘decolonising’ of our university curricula, and how students on LIS degree programmes can be supported to explore the concept of decolonising as students both in a Higher Education environment, and in the workplace as LIS professionals.

In the past decade, there has been a growing agenda – shaped by both protest movements and intellectual debate – to ‘decolonise the university’, to draw attention to the colonial history of the campus, and how Higher Education remains in the shadow of that colonialism. This process has included much reflection on what it might mean to ‘decolonise’ both the university (Bhambra, Gabriel and Nişancıoğlu, 2018) and its library collections (Dali and Caidi, 2021). However, our understanding of where LIS education fits into this discussion is arguably less advanced. This seems a little surprising as LIS education is the academic discipline which bridges the gap between higher education and the LIS professions. This chapter is informed both by the author’s experience as a LIS academic, and by her involvement in a 2020 study, ‘Decolonising the Curriculum in the Faculty of Social Sciences’ by Williams et al., as part of her role as Co-Director of Equality, Diversity and Inclusion for the Faculty of Social Sciences at the University of Sheffield.

Library and Information Science as delivered in Higher Education tends to be situated within a broader Social Sciences school or faculty, and the reach of colonialism across the Social Sciences is widely acknowledged in the literature. As Williams et al. (2020) state, ‘The division of labour amongst the disciplines of the social sciences, for example, follows the distinction between the ‘modern’ world of colonisers (Sociology, Political Science, Economics) and the ‘traditional’ formerly colonised world (Development Studies, Anthropology).’ Although they observe that ‘much has been done to blur these geographical boundaries, which made sense in the age of empires’, Williams et al. argue that we are nonetheless still working with ‘these dichotomies (First World/Third World, Global North/Global South, Developed/Developing, etc.) in how we understand the disciplinary division of labour within the Social Sciences today.’ (Williams et al., 2020, 7).

The education of LIS students is therefore inevitably affected by colonialism on several fronts, whether in the Higher Education environment in which it is studied, in the academic libraries which provide the resources supporting the learning process, or in the libraries and information services in which the students work now and in the future. This chapter therefore focuses on the intersection between the academic discipline and the profession, using three simple steps we can take in order to engage LIS students with the concept of decolonising, and how it relates to education and libraries. It will explore how students on LIS degree programmes can work through their ideas about the nature of universities and libraries as inclusive or exclusive spaces, being given time to think first about their own place in the classroom and the LIS profession, and then to think about what a decolonised curriculum and working environment could look like.

It does need to be acknowledged, however, that LIS academics may face an uphill struggle first convincing colleagues that the space needs to be found for this type of material in the curriculum. For those who are already convinced of the centrality of social justice to a public-serving profession this can be mystifying, as Dali and Caidi observe:

‘If every librarian or information professional inevitably finds themselves working in a diverse environment, why are courses on diversity not part of the LIS core curriculum? Every LIS program realizes the vitality and ubiquity of technology and offers core technology courses, despite the fact that not every LIS graduate will end up in a highly technology-saturated environment. At the same time, practically every LIS graduate will work in a diverse setting with diverse community members, regardless of the type of library or information technology (IT) setting. Yet, courses on diversity are not built into the core.’ (Dali and Caidi, 2021, 14-15).

Indeed, after two decades of LIS teaching and research the author of this chapter agrees with Dali and Caidi that our discipline may have lost its focus somewhat on the human in favour of systems. The desire to ‘decolonise’ is gaining momentum in Higher Education, but we have some way to go before any aspect of ‘diversity’ occupies a core position in all LIS curricula. This brief chapter aims to help to redress this, providing simple steps which can either be worked through in sequence as presented, or used as a source of stimulus for discussion with LIS students. The first considers the wider Higher Education environment, the second its academic programmes, and the third its libraries and the LIS profession.

Step 1: Starting the conversation: the colonial legacy and whiteness of our university campuses

The university context

The first step enables us to find the space we need to talk through the context in which our universities and libraries are based, and to think about how others might experience the same space quite differently. The conversation can begin by considering our universities, and what we know about them. At this stage the focus has not shifted to the LIS discipline, but remains on the broader university context, and student experience. Three points can be used as a starting point:

1. That the colonial past continues to affect today’s university campus
2. That BAME (Black, Asian and Minority Ethnic) students regularly experience microaggression (and aggression) on our campuses
3. That there is an ‘attainment gap’ between BAME and white students in higher education.

The term around which this publication is centred is ‘decolonising’, but in order to begin to *decolonise* a teaching space, or a module, or an entire curriculum, it is first important to understand what has been *colonised* in the first place. An excellent introduction to a classroom discussion from a UK, BAME perspective is provided by Melz Owusu, formerly the Education Officer at the University of Leeds and now a decolonial theorist and activist. In a widely viewed 2017 TEDx talk Owusu gives the following reminder of the British Empire’s continued influence on the UK education system and its students:

‘Colonialism wasn’t just the physical brutality and theft of land and resource, it was also the intellectual colonialisms of the minds of the colonial subjects...the sun has not set on the British Empire, and one of the places where that is most pronounced is within our education system.’

‘[A colonised curriculum has emerged from] the coupling of lower expectations for students of colour with an unrepresentative curriculum, which had its base in the pain of colonialism.’ (Owusu, 2017)

The ‘Whiteness’ of campuses

Central to this colonial legacy is the continued whiteness of our university campuses, and despite increasing BAME student populations¹, degree programmes tend to deliver white-led and white-inspired curricula. A starting point for discussion is to ask what does this mean, and how does this whiteness manifest itself? Looking to recent research for examples, the whiteness of the university campus itself is described by BAME student focus group participants in a 2017 study of BAME student attainment at the University of Sheffield in the following terms:

‘It’s quite difficult because there is not a lot of black students on my course or in Sheffield at all, so it’s very hard to kind of fit in.’ (Focus group female, undergraduate)

¹ In UK universities, the proportion of students identifying as Black, Asian and minority ethnic (BAME) has increased steadily since 2003/4, rising from 14.9% to 23.9% in 2017/18 (Advance HE, 2019).

‘When you are the only one it’s like, did they let me in because they needed to have one?’
(Focus group female, PhD student) (Awan et al., 2017, 14).

This whiteness is not only visible in a university’s student body, but in its staff and the teaching materials they deliver. The following is taken from a description of the BAME student’s university experience from a second study from the University of Sheffield in 2020: ‘They are very unlikely to be taught by a member of staff who is not white, which means that they lack role models... They are unlikely to encounter major theorists or scholars who are not white, or to see literature on their reading lists that [is] written by someone who is not white. Within their disciplines... race and racism are either not taught at all, or side-lined into a specialised module rather than made central to a range of social issues and contexts.’ (Williams et al., 2020, 6). Critically, we now know that these omissions – however apparently unintentional - can combine and contribute to institutional racism, defined in the Stephen Lawrence Inquiry report as ‘The collective failure of an organisation to provide an appropriate and professional service to people of colour, culture or ethnic origin.’ (Macpherson, 1999, para 6.34). This failure, Macpherson argues, can be ‘seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people.’ (Macpherson, 1999, para 6.34).

White privilege and the degree awarding gap

In our discussion of whiteness, it is easy to think only of the negative impact of the existing system on the BAME student, but equally important to the learning process is an exploration of the ‘advantage’, or privilege, which can be experienced at the other end of the scale for the white student and staff member. The next step in this conversation is, therefore, to provide space to think about and discuss white privilege, and white power. The ground-breaking writing of US academic Peggy McIntosh is helpful in explaining this frequent omission in the learning process: ‘As a white person, I realised I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage. I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group.’ (McIntosh, 1989, 10). For a more recent illustration of this dominance, in 2014 University College London released a short video ‘Why is my curriculum white?’, which gave valuable student perspectives of the whiteness of their university experiences, from all faculties across the university. Particularly striking in the students’ accounts is the dominant contribution of, and recognition for, the white, largely male perspective:

‘What I see a lot in academic environments is the hero-worshipping of a small but significant minority of privileged people throughout history who have had access easily to the academic environment, as opposed to those who have been making history by living!’ (UCL, 2014)

McIntosh’s widely used definition of white privilege is as ‘an invisible package of unearned assets’, which she set out as a list of 26 items, or ‘conditions’ which ‘attach somewhat more to skin-colour privilege than to class, religion, ethnic status, or geographic location’. This list can be used – in full or in part – as the basis for a reflection of our own privilege, or otherwise. It is important that this process does not require reporting a ‘score’, but to reflect privately and learn from the experience. Examples are given below as an illustration:

‘When I am told about our national heritage or about “civilization”, I am shown that people of my color made it what it is.’

‘I can be sure that my children will be given curricular materials that testify to the existence of their race.’

‘I am never asked to speak for all the people of my racial group.’ (McIntosh, 1989, 11).

Secondly, any BAME student will inevitably have experienced some degree of racism during their educational experience, ranging from unambiguously racist words or actions to a more subtle, but still hurtful and harmful form of behaviour. As per the previous discussion of white privilege, given the sensitivity of the topic the LIS students considering this point in the classroom are not required to

share their own experience or observations of racist behaviour, but examples as stimuli can be found and shared relatively easily from within the literature (Awan et al., 2017; Morales, 2014). As a further example, a 2019 campaign ‘A bit racist is still racist’ from The University of Sheffield’s BME Committee, aimed to highlight the harm caused by microaggressive comments and behaviour. Committee members talked to BAME students during a one-week period in 2019, collating their comments for dissemination both online and in spaces throughout the campus, as illustrated in Figure X.1 below:

Figure X.1 ‘A bit racist is still racist’ – images of printed materials from 2019 Microaggression campaign, The University of Sheffield’s BME Committee



Thirdly, it has become increasingly evident that another notable difference between the student experience of BAME and white students relates to their final degree classification. Commonly termed the ‘attainment gap’ or the ‘award gap’ (the author’s preferred term which arguably shifts the ‘blame’ for a lower degree classification from the student to the awarding institution), this refers to the difference between the proportion of white British students receiving the highest degree classifications (First or 2:1) and the proportion of UK-domiciled BAME students who are awarded the same degrees. LIS students may already be familiar with the term, but in understanding the wider institution in which an academic library is based it can be illuminating to review the data together. Taking the most recent available example, in 2019 Advance HE reported a ‘BAME degree attainment gap of 13.2 percentage points’ (Advance HE, 2019, 110). If this homogenised group ‘BAME students’ is broken down further, it is clear that Black students are most negatively affected by the attainment gap, with Black African students facing a gap that is more than five times the lowest differential recorded which is for Chinese students, as shown below, in decreasing order (and using the Advance HE category labels):

- Other Black – 24.6 percentage points
- Black African – 23.9 percentage points
- Black Caribbean – 21.7 percentage points
- Asian Indian – 5.2 percentage points
- Chinese – 4.3 percentage points
- Mixed race – 3.7 percentage points. (Advance HE, 2019, 110)

Where available, it can also be a useful exercise to compare a student’s own institutional data to the national data, and to encourage them to continue this practice in future work, so that they have a greater understanding of the student experience, and how this may differ dramatically between groups.

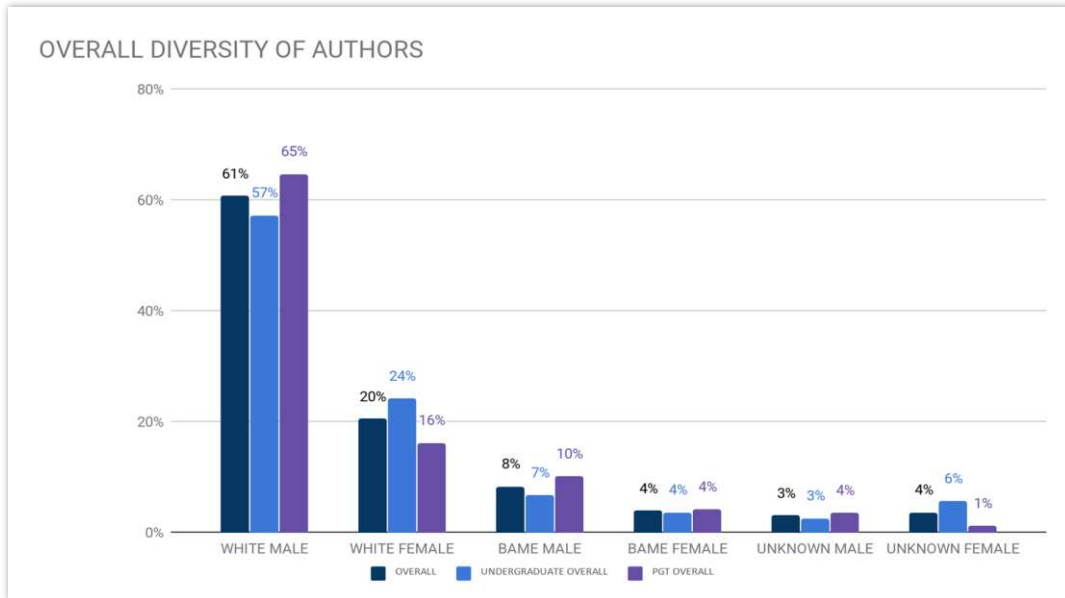
Step 2: Understanding the continued impact of colonialism and whiteness on our curricula

Our discussion of decolonising can now move from the broader Higher Education context to the content of the degree programmes themselves. The Introduction to this chapter referred to the continued ‘reach of colonialism’ within the Social Sciences in which Library and Information Science is generally located, a point reflected in US LIS academics Dali and Caidi’s reference to the ‘hegemonic legacy of a colonial (or imperialist) information science mandate with origins in Anglo/Euro-centric roots’ (Dali and Caidi, 2021, 110). Their brief account of ‘Biased trends in historical and contemporary LIS education’ (Dali and Caidi, 2021, 110-11) provides an excellent text for students to critique, and consider in the light of their own experiences and observations both as LIS students and new professionals. Furthermore, their wider development as LIS professionals will benefit from additional disciplinary and geographical perspectives. For example, in a study from the University of Cape Town, Sebidi and Morreira argue that ‘the social sciences in South Africa are strongly influenced by European studies and epistemologies...such that curricula emphasise particular ontological positions, and expect students to reproduce these positions in their work.’ (Sebidi and Morreira, 2018, 37).

Using a second example, in 2019-20 a group of four BAME student researchers at the University of Sheffield worked with a team of academic staff to conduct an investigation of decolonising work in its Social Sciences faculty. Focusing on four of the 13 academic departments in the faculty (Education, Management School, Politics, Sociological Studies) the project had two phases. Phase One was a quantitative audit of selected core module reading lists in the four departments, looking at the extent to which people of colour are presented to students as the producers of knowledge. The research team felt that predominantly white-led reading lists were ‘central to the institutionalised message that people of colour are not knowledge producers’ (Williams et al., 2020, 10). The second phase was informed by the first, and involved collecting qualitative data from staff and students regarding their perceptions of decolonising beyond reading lists. Topics covered included student experiences of the curriculum, classroom practices, flexibility of assessment and institution-level decolonisation, and staff understanding of the decolonising agenda, and how it related to or informed their academic work. A brief summary of key findings from each phase is given below.

1. Reading list audit: white male authors dominated reading lists across the four disciplinary areas. As Figure X.2 illustrates, each audit highlighted the poor representation of authors from a BAME background, particularly female authors. Very similar recent findings have been reported by researchers from other UK universities (Schucan Bird and Pitman, 2019; Stockdale and Sweeney, 2019).

Figure X.2 Reading list audit: overall diversity of authors across module reading lists (adapted from Williams et al., 2020)



2. Student and staff perceptions: three main themes were identified in the qualitative data from both students and staff. These provide a brief but helpful checklist of issues to consider when supporting a decolonising process, and illustrative comments from each are shown in Table X.1 below:

1. Staff and student knowledge and understanding of decolonising
2. The dominance of eurocentrism and whiteness in the curriculum
3. Perceived barriers to decolonising.

Table X.1 Emergent themes from the qualitative staff and student data (Williams et al., 2020)

Emergent themes	Student and staff perspectives, with illustrative comment
1. Knowledge and understanding of decolonising	Students felt that they would all benefit from developing their cultural awareness and mutual respect for those from other backgrounds. <i>'If students learn outside perspectives in-class then they will be able to move through their day to days with a greater respect for those around them.'</i>
	For staff, there was a clear sense of feeling daunted by the prospect of decolonising their curricula, and of not knowing where to start. <i>'...we've got to unravel a huge amount of the institution to properly decolonise...'</i>
2. Eurocentrism and whiteness in the curriculum	Students noted that even where non-white or non-European examples were provided, they would be related back to the white/European perspectives, as the normative culture. <i>'the normalization or the assumption is that we must compare everything with white. Like, the White European culture is the norm.'</i>
	Staff commented that taking time to do EDI-related work such as decolonising - in teaching or as a subject of research - was not highly valued in academic terms, either within academic publishing or even in terms of promotion to the next academic level. <i>'the pressure is to homogenise and to go the other way from decolonisation...very leading academics thinking of this kind of planetary scale.'</i> <i>'And then you have all the other work that many in the department do but it's just not viewed as...global and big-hitting...race, identity, gender, culture are seen as add-ons, still...'</i>
3. Perceived barriers to decolonising	Students repeatedly asked to be given space and time to think and talk about anti-racism, anti-colonialism, decolonising, and felt that this wasn't generally provided in class. <i>'I can't think of an instance when we have been explicitly encouraged to approach something from an anti-colonial or anti-racist perspective.'</i>

	<p>Staff were concerned that the decolonising discussions within academia were starting to question their purpose as academics, even rendered invalid the work they had done to this point. This concern arguably relates to the notion of 'white fragility', which describes the defensiveness white people can reveal when their ideas about race and racism are challenged in some way.</p> <p><i>'it's not just the idea that what you teach is wrong or...even harmful, or even violent, but that your entire career, your entire education and basically everything you stand for as an academic, is potentially invalid and illegitimate.'</i></p>
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Even a brief discussion of this type of report – however small-scale - will help LIS students to understand the need for academic libraries to support module leaders to use more varied knowledge banks, and to provide their students with a more diverse range of perspectives. It also illustrates that taking action to decolonise a degree must go beyond a review of reading lists, beyond a simple encouragement by library staff to include more texts by BAME authors, in order to understand both the learning and teaching experience in the modules they are required to support.

Step 3: The colonial imprint on academic libraries, and the white LIS profession

The third and final part of the decolonising conversation takes us from the university context in which the LIS student is based, and moves into the LIS profession they are joining, its workforce and the services it provides.

Given the colonial legacy of our university campuses, it is first important to remember that this will have inevitably affected the contemporary services and collections of the academic libraries which support them. A brief but balanced perspective is given by Farnel et al. (2021), who observe, 'Postsecondary institutions and the libraries within them are deeply rooted in the imperial enterprise', asking the vital question whether any efforts made by academic libraries to decolonise or indigenise could ever be truly effective when they are 'unfolding within a system that continues to be part of the colonial project' (Farnel et al., 2021, 168-9)? In order to consider this question Farnel et al. draw from the museums and archives sectors, firstly using Romero's argument that 'Being a part of a history does not necessarily lock you into any one particular future' (Romero, 2019, para 2), and secondly Christen and Anderson's statement of 'commitment' and 'obligation' for their archival work at the University of Alberta to 'undo, redo, and build again structures that embody meaningful and mutual obligations to see, hear, and enact different ways of knowing, being, and relating' (Christen and Anderson, 2019, 107). After reading the brief section from Farnel et al. (2021, 168-9), students can then reflect on their own position on this question.

Statements from both research and practice can next be used to prompt initial discussion about the LIS workforce, for example the following quotes illustrate some of the perceptions frequently voiced about gender, ethnicity, class, stereotypes and leadership within the Library and Information professions:

'Librarianship has long been a profession dominated by women, specifically white women.' (Cooke, 2017, 3)

'Libraries are organised and structured mainly by middle class professionals who have absorbed the norms of their profession and class.' (Campbell 2005, 271)

'[Asked whether the homogenous LIS workforce had implications for the delivery of socially inclusive services] I'm inclined to say yes it should, but I'm not so sure in practice, as long as the white middle-aged women are open minded and good at their job.' [A public library manager, quoted in Birdi, Wilson and Mansoor, 2012, 122]

Having considered these initial perceptions, we can see if they are reflected in the data. A recommended source is the 2015 workforce mapping study commissioned by CILIP and the Archives and Records Association (ARA), and conducted by a team from the Centre for Social Informatics at Edinburgh Napier University. Based on a data set of 10,628 survey responses library and information staff in the UK, this large-scale and statistically significant 2015 study (Hall et al., 2015) estimated the

size of the UK LIS workforce at that point as 86,376. It is a valuable exercise to review the key findings of this study in confirming the gender-based perceptions described above (78.1% of the LIS workforce are female, compared to 50.1% of the UK workforce as a whole). They also indicate that in terms of leadership roles, male employees are more likely to occupy senior management roles than their female peers, with 10.2% of male employees in senior leadership, compared to 5.9% of female employees.

Arguably more significantly, the study provides evidence of the predominant whiteness of the LIS profession in 2015, as 96.7% of survey respondents identified as ‘white’, which was 9.2% more than those in UK *Labour Force Survey* data from the same year.

Within the academic and research libraries sector specifically, a second piece of research by Ishaq and Hussain (2019) reported that its BAME staff felt that this lack of diversity ‘was not being acknowledged, nor taken seriously, by the senior management of academic and research libraries.’ (Ishaq and Hussain, 2019, 6). The whole of this report makes valuable reading, but the key findings in the Executive Summary (5-8) provide an excellent basis for class discussion, using for example the following prompts: *Were any of the findings surprising to you? Which were you expecting to see? Make recommendations to academic library managers to address three of the issues identified.*

After considering the experiences of BAME academic library staff, the discussion can now move to that of the students who use them. They inevitably represent multiple diversities, yet Cooke (2017) argues that these are not always reflected or considered in the design or delivery of library services, despite the legal obligation (under the 2010 Equality Act in the UK) to provide a service without discrimination:

‘[Pluralistic and intersectional] community members are often still considered the “other” and not served in the manner in which they deserve, with staff and resources that look like them and represent their experiences and information needs.’ (Cooke, 2017, 5).

Students can consider the different ways in which Cooke’s description could apply to an academic library service staff and resources, based on their own observations and experience. Do they think that her accusation is fair, that some library users are not ‘served in the manner in which they deserve’?

In terms of the library resources themselves, students can explore what form a ‘diverse’ collection could take: one which reflects the needs and interests of its user communities instead of providing a ‘prepared slate of services and resources deemed suitable for them’ (Cooke, 2017, 1), and one which draws from an appropriately wide range of sources. To support the discussion, they could read Thethi’s stark reminder (in Chilcott, 2019) of the potential limitation of only providing the ‘prepared slate’ of resources, given that a collection ‘could be defined as diverse because it spans different countries but have each item in the collection written in the same language by an English, cis-gendered, straight, middle class, white man’. (Chilcott, 2019).

After working through these issues, students will have a deeper understanding of the potential impact of a continued lack of diversity on the effective delivery of the service all library users ‘deserve’: a fair and equitable environment, a collection of resources representing a wide range of geographical and cultural perspectives, and a diverse workforce with the empathy and cultural awareness to deliver them.

Conclusion: Taking steps towards a decolonised curriculum and profession

The previous sections have presented a structured conversation about decolonising, considering in turn the colonial imprint of our universities (Step 1), their degree programmes (Step 2) and their libraries (Step 3). In combination, they form a simple framework for the inclusion of decolonising as both a theoretical and practice-led element of an LIS education programme, as summarised in Table X.2:

Table X.2 Decolonising Framework for LIS Education

	Theme	Key points for LIS student discussion	Suggested resources to use as a starting point (for full details see List of References)
Step 1	The colonial legacy and whiteness of our university campuses	<p>Understanding 'colonialism' and its continued impact on the university campus:</p> <ul style="list-style-type: none"> the whiteness of Higher Education. <p>Considering the BAME student experience:</p> <ul style="list-style-type: none"> microaggression and racism the attainment ('award') gap between BAME and white students. 	<ul style="list-style-type: none"> An introduction to decolonising, origins and definitions – Bhambra, Gabriel and Nişancioğlu, 2018 (e.g. Chapters 1-2). A clear definition of institutional racism – the Macpherson report. An overview of national (UK) student data – Advance HE (2019). A reflection on the UK BAME student experience - Mez Owusu's 2017 TEDx talk 'Decolonising the Curriculum' (11 mins), available at https://youtu.be/zeKHOTDwZxU Microaggressions in Higher Education – Morales, E. (2014) White privilege and white power – Peggy McIntosh's classic seminal text, in McIntosh, P. (1989).
Step 2	The continued impact of colonialism and whiteness on our curricula	<p>The reach of colonialism and Eurocentric epistemologies to the Social Sciences, including Library and Information Science.</p> <p>Reviewing today's Social Sciences curricula:</p> <ul style="list-style-type: none"> The reading list audit Student and staff perceptions of decolonising: knowledge and understanding, eurocentrism, perceived barriers. 	<ul style="list-style-type: none"> 'Why is my curriculum white?' – UCL 2014 video (20 mins), available at http://www.dtmh.ucl.ac.uk/videos/curriculum-white/ 'Biased trends in historical and contemporary LIS education' (Dali and Caidi, 2021, 110-11) An example of European/colonial influence on non-European degree programmes – Sebidi & Morreira (2018). An example of a small-scale university study of decolonising practice and attitudes - Williams et al. (2020) report.
Step 3	The colonial imprint on academic libraries; the white LIS profession	<p>Understanding the impact of colonialism on and dominant whiteness on academic libraries – their services, their workforce, their user community.</p> <p>Considering 'diversity' in relation to library staffing, services and resources.</p>	<ul style="list-style-type: none"> The academic library context - 'Decolonizing and indigenizing in a colonial setting' (Dali and Caidi, 2021, 168-9) Understanding the LIS workforce – Chapter 1 ('Introduction to diversity, inclusion, and information services', 1-10) – Cooke (2017). Statistical data on the UK LIS workforce – CILIP/ARA Workforce Mapping report (Hall et al., 2015) BAME academic library staff experience report - Ishaq and Hussain (2019) The complex nature of 'diversity' in the provision of services and resources – Jasspreet Thethi's blog post (Chilcott, 2019).

The inclusion of such a framework in LIS education will not in itself 'decolonise' either our universities or the programmes they teach. Far from it: decolonisation is a complex and multi-faceted concept which will require many years of work to achieve. However, the intention is that this work will support the Library and Information Science student and researcher in their academic engagement with the topic, and in their continued development as effective and empathic professionals in their field.

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