TITLE: What Role Can Affect And Emotion Play In Academic And Research Information Literacy Practices?

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Abstract

While significant progress has been made in broadening information literacy's scope, its conception of the user and their relationship to information remains painfully limited. This is particularly evident when the affective or emotional factors of information seeking behaviour are considered. Thus far, information literacy's models and discourses have failed to acknowledge emotion's fundamentally non-cognitive, and disruptive nature and have either ignored, repressed, or misrepresented users' emotions. This has resulted in a deeply limited and inaccurate conception of the user's information needs, and this has a particularly harmful impact on marginalised users and users engaging with affectively fraught information. This essay seeks to address this oversight, initially by outlining the origins of information literacy's repression of emotion and then examining the consequences of this repression in the standardised information literacy models; specifically in Carol C. Kuhlthau's Information Search Process and the ACRL's *Framework for Information Literacy for Higher Education*. Subsequently, this essay will examine several critical models of librarianship and information literacy - specifically Holocaust librarianship and Indigenous conceptions of information literacy - in order to illuminate models of information literacy that adopt a relational perspective that enables an engagement with the affective elements of user's information needs. Finally, this essay will suggest that these relational perspectives facilitate the adoption of an ethics of care that helps address the insufficiencies inherent to our current conceptions of information literacy.

Declaration

I have read and understood the College and Departmental statements and guidelines concerning plagiarism. I declare that:

This submission is entirely my own original work.

Wherever published, unpublished, printed, electronic or other information sources have been used as a contribution or component of this work, these are explicitly, clearly and individually acknowledged by appropriate use of quotation marks, citations, references and statements in the text. It is 14,984 words in length.

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Introduction

In *Pedagogy of the Oppressed*, Paulo Freire (2017: 44) foregrounds the "fundamentally narrative character" of the "teacher-student relationship at any level, inside or outside the school," before going on to state that "education is suffering from narration sickness." This suggestion, that the stories we tell about education have a constitutive impact on the way we teach and that changing those stories is a prerequisite to any kind of educational reform, is repeatedly echoed in discussions of information literacy. For example, Annemaree Lloyd (2005: 87) has stated that "how we think of information literacy is dependent upon the discourses and contexts in which we interact and the way in which information is located within those contexts." This attention to the discourses of information literacy is hardly surprising. Indeed, it can be suggested that information literacy as a concept and mode of instruction is primarily aimed at bringing a self-reflexive or metacognitive awareness to the often invisible narratives which frame education, information, and learning in order to facilitate or otherwise renegotiate those constitutive narratives. In other words, information literacy can be understood as "a process of learning how to learn" (Mackey and Jacobson 2011: 70). As such, it would be strange if information literacy's own narratives and discourses went unremarked upon by those involved in their creation and, while such efforts can occasionally descend into knotty, incomprehensible examinations of the way we think about the way we think, vital insights can be gained by investigating the various 'narration sicknesses' which circumscribe knowledge, information, and learning.

A recurring, if often tacit theme in these discussions is the position occupied within information literacy narratives by the student, learner, or user. This can be seen both in the standardised information literacy models, which have increasingly come to adopt a "user-centred approach", and in the critiques of those models, many of which aim to broaden or

otherwise complicate information literacy's dominant narratives (Tuominen 1997: 351). These critiques primarily draw from the critical information literacy tradition which, deeply influenced by Freire, "seeks a way of engaging students as more than repositories of information" and "involves an entire rethinking of the relationship between librarian and student" (Elmborg 2012: 93- 94). In their efforts to rethink such relationships, these critiques take many forms. In some cases, they interrogate the "epistemological assumptions" concerning the user which "information literacy documents" create, suggesting that these texts often position "learners as deficient or as lacking the capacity to navigate and succeed in complex HE information environments" (Hicks and Lloyd 2020: 1, 5). In other instances, the critique focuses on the missing elements of these frameworks, such as their failure to include "the structural racism" which shapes "the information environment", and how such absences affect marginalised users (Rapchak 2019: 174). Other critiques highlight the deficiencies of the models' limited focus and attempt to expand information literacy discourse beyond academia by exploring information literacy in the context of the workplace (Lloyd 2014), health (Barnes, Henwood, and Smith 2016), or sexual subcultures (Harviainen 2015), among others. Finally, another area of critique has focused on the inaccurate positioning of the learner within these models as a purely cognitive, disembodied, ahistorical, and objective being to the exclusion of the body (Lloyd 2010) and emotion (Cahoy and Schroeder 2012).

While all of these models of critique are deeply interconnected, I will primarily focus on this final theme, arguing that current models of academic information literacy are insufficient because of their exclusion of, or inadequate engagement with, affect and emotion. In other words, the fact that "emotion is still treated cursorily" within information literacy literature, and "is often seen as purely having a negative impact on information seeking performance" has created an information literacy narrative that is not fit for purpose and

these inadequacies must be interrogated if an engaged and holistic conception of the user within information literacy is to be established (Hicks and Lloyd 2021: 6). I will argue that an intervention into this cursory treatment of emotion is necessary not only because of the more general repression of emotion within information literacy discourse but also because of the inadequate nature of the few attempts to explore the relationship thus far. While Lloyd's (2014: 1, 9) argument that "bodies are not passive receptors of information but actively and internally anchor information drawn from experience" has usefully broadened the scope of information literacy as a field of study, past attempts by researchers such as Carol C. Kuhlthau to engage with emotion have repeatedly misread and misrepresented the topic. In contrast to Lloyd's (2014: 9) positioning of the body as a "site of knowledge" and a "site of information for others" in its own right, Kuhlthau and others have often erroneously depicted emotion as a solely disruptive, impedimentary, and, indeed, ultimately uninformative factor within the research process, one which must be disciplined and corrected in order to facilitate properly intellectual research. I will argue that this misrepresentation of affect and emotion creates an incomplete conception of the user which this essay will aim to interrogate and expand.

This repression or misrepresentation of emotion within epistemological and pedagogical contexts is not unique to information literacy; as Alison M. Jaggar (1989: 161) states, "Western epistemology has tended to view emotion with suspicion and even hostility" and "the influence of emotion is usually seen only as distorting or impeding observation or knowledge." Sara Ahmed (2014: 3) echoes this point, highlighting the common "association between passion and passivity" and the consequent assumption that "to be emotional is to have one's judgement affected: it is to be reactive rather than active, dependent rather than autonomous." Furthermore, Simon J. Williams (2000: 562) has argued that such analyses

have meant that “the conventional or orthodox approach, dominant in Western culture, is one in which a wedge is firmly driven between reason and emotion - the latter banished to the margins of Western thought and practice.” Given how foundational and ubiquitous such approaches are within epistemology, pedagogy, and information studies, it is unsurprising that information literacy would also often follow suit in erasing emotion from its frame of reference or else relegate emotion to a subordinate position in its conception of the learner. Indeed, interrogating these base assumptions, many of which are “traceable to an Enlightenment ideology” of rationality and dualistic doctrines of mind and matter, can seem to destabilise the very structure of information literacy (Pawley 2003: 422). Yet so much is lost when these erasures occur, as such lobotomising misrepresentations of the learner elide the bountiful possibilities and insights that can be gained by attending to, rather than attempting to correct, “the intense interconnection between thought and feeling” (Gibson-Graham 2006: 1). This adjustment of perspective is deeply necessary as, “in real-world situations of information behaviour, affect and cognition are interrelated” (Savolainen 2015: 176). As Jessie Loyer (2018: 155) states, “we do not do research only mentally; emotional, spiritual, and physical health must be factors in how we teach students about accessing information”, and this essay’s primary argument will be that the failure to include or consider these factors within our information literacy instruction will always result in an inaccurate and incomplete conception of the user that will, in turn, inhibit the effectiveness of such instruction and practices.

In this vein, I will argue that engaging with affect and emotion within the context of information literacy has the potential to facilitate more expansive and ethically sound information literacy narratives. I will initially examine the standardised frameworks and models of information literacy in an academic context, as well as the preexisting literature on

the subject, and suggest that they insufficiently construct the student or learner as a purely cognitive, objective, and ahistorical figure or else misrepresent the relationship between information literacy and affect. Subsequently, I will explore various contexts - namely, Holocaust librarianship and Indigenous conceptions of information literacy - where the failure to include emotion within the conception of the learner renders information literacy at best impotent and at worst actively harmful. Moreover, an exploration of these contexts will illuminate various models of critical information literacy - namely, the conception of librarianship as a form of spiritual caretaking fundamental to Holocaust librarianship and Indigenous conceptions of relationality and reciprocity - that can function as alternatives to the standardised models. In so doing, I hope to demonstrate that conceiving of users in the standardised manner does a particular disservice to marginalised users and, moreover, that information literacy is ultimately an access issue. In other words, by ignoring or otherwise erasing users' subjectivity, history, and emotion, these models create an incomplete conception of information seeking behaviour, make it harder for users to access the information they need, and that this is particularly the case when that information has personal or potentially traumatic resonances. As such, I will argue that emotion must not be erased from or distorted to fit the standardised narrative of information literacy but must be taken on its own disruptive, non-cognitive terms and that doing so will enable a vital re-narration of information literacy.

It should be noted that academic and research librarianship were selected as this essay's primary focus because these are the contexts in which an emotionless, purely cognitive conception of the user are most likely to occur and, as such, these are the contexts in which a holistic re-narration is most pressingly needed. However, I hope that this essay's discussion of emotion and information literacy will be relevant to the discipline of library and

information studies as a whole. Furthermore, it should be noted that this essay will largely use and conceive of the terms ‘emotion’ and ‘affect’ interchangeably. This approach was adopted for several reasons. Firstly, this is the approach adopted within the vast majority of the foundational and recent literature on the topic of emotion and information literacy. Similarly, this has generally been the approach of the pedagogical research which has been conducted within “the ‘affective turn’”, a shift in perspective which “has made emotions and affects the object of scholarly inquiry in new ways” and which this essay broadly aims to situate itself within (Zembylas 2014: 391). As such, an interchangeable, multifaceted approach to the affective and the emotional will be taken.

Emotion and Information Literacy

As aforementioned, this topic was selected because, although the vital need for a better understanding of the relationship between emotion and information literacy has become increasingly recognised within information literacy literature, the ensuing engagements with emotion have, thus far, been hazardously insufficient. This insufficiency is evident both in the limited range of emotions discussed, the deeply flawed positioning of these emotions as 'good' or 'bad', and the subsequent efforts to correct, alter, or otherwise discipline students' emotions. These insufficiencies are perhaps best summarised by Miriam L. Matteson's 2014 article, 'The Whole Student: Cognition, Emotion, and Information Literacy.' While Matteson (2014: 862, 871) is undoubtedly correct that, "a central component to new thinking in IL [information literacy] is the need to widen the lens to consider the whole student" and that "even the most thoughtfully created IL content, delivered with the most dynamic teaching methods, seamlessly integrated into a core curriculum, may not ultimately result in successful learning if students' cognitive, emotional, and social characteristics have not been considered," she frequently positions students' "negative affects", which are mostly understood in terms of the feelings of uncertainty, anxiety, confusion, and frustration laid out in Kuhlthau's Information Search Process, as an impediment that must be corrected through "emotional intelligence" training. Similarly, Ellysa Stern Cahoy and Robert Schroeder (2012: 85-86) suggest that "affective learning outcomes" should be incorporated into information literacy instruction, while also arguing that "librarians must model positive affect behaviours for their students." Rather than broadening preexisting information literacy models or providing a deeper understanding of 'the whole student', these arguments moralistically misunderstand emotion as intellect's wayward cousin; as something which must simply be corrected or disciplined in order to bring it properly in line with normative academic

standards. As such, these framings reaffirm the limitations they attempt to dismantle; namely, the dichotomous understanding of emotion and intellect and the subsequent subordination of the former by the latter. In so doing, they strip emotion of its fundamentally instinctive, non-cognitive, subjective, irrational, uncontrollable, and messy nature; in other words, they erase the very components which, if considered, might enable a broader and more ethical conception of the learner, information literacy, and information seeking behaviour.

Such failures are deeply disappointing in their affirmation of the very 'narrative sicknesses' they attempt to address. Indeed, one of the most painful limitations of Matteson, Cahoy, and Schroeder's arguments is their attempt to fold emotion unproblematically into the preexisting models of information literacy. Rather than taking users' emotions on their own, passionate terms or incorporating emotion as a distinct yet vitally interrelated lens through which to view and understand information literacy, these arguments neuter emotion as a factor by submerging it within the "techno-administrative language" which Christine Pawley (2003: 426) identifies as "the prevailing style of LIS [library and information studies] discourse" and, in so doing, preserve information literacy's dichotomous, atomistic status quo. This elision, most evident in their focus on 'emotional intelligence' and 'affective learning outcomes', contributes to the construction of a singular, authoritative model of information literacy that fundamentally misrepresents the relationship between emotion and information literacy.

Kimmo Tuominen (1997: 367-8) argues that such discourse adopts "a monologic master voice" which rigidly defines "the identities of librarians and users", meaning "there is no easy way out of the web of discursive power and the subject positions of an expert and a client that the user-centred discourse (in its present form) offers to them." Indeed, the adoption of a monologic master voice in information literacy discourse runs the risk of "a certain

epistemological imperialism", as "to include, to speak as, to bring in every marginal and excluded position within a given discourse is to claim that a singular discourse meets its limits nowhere, that it can and will domesticate all signs of difference" (Butler 2011: xxvi, 25). The "preservation of the outside, the site where discourse meets its limit, where the opacity of what is not included in a given regime of truth acts as a disruptive site of linguistic impropriety and unrepresentability" is, in this sense, of crucial importance and this essay will build upon this insight to argue that the role of emotion and affect in the context of information literacy and information seeking behaviour is that of an outside or opacity (Butler 2011: 25). In other words, information literacy's various 'narrative sicknesses', such as its inadequate or exclusionary conception of emotion, should not be corrected through the assumption of another, equally all-encompassing narrative, one which will inevitably misrepresent vital components of the user and information seeking behaviour. Rather, these 'narrative sicknesses' should be addressed through the "struggle against perfect communication, against the one code that translates all meaning perfectly" and the attendant proliferation of multiple, multifaceted narratives that better capture the endlessly complex relationship between information, the user, and their information needs (Haraway 1985: 2216). As Tuominen (1997: 368) suggests, "even if it is not possible to escape discursive power, it is possible to try to develop alternative discourses: competing ways to make sense of information seeking and use."

Engaging with emotion's relationship to information literacy is particularly useful in this regard because emotion's fundamentally non-cognitive, passionate nature means that it cannot be properly approached through such discourses without disrupting them. The importance of attending to emotion's disruptive potential and the unique forms of knowing this disruption can solicit has been repeated by various writers, particularly those concerned

with qualitative research (Rager 2005), archiving (Douglas et al. 2022), and feminism (Blakely 2007). Among them is anthropologist Gregory Bateson (1987: 315), whose definition of information as "a difference which makes a difference" has been widely adopted by information literacy researchers. Bateson (1987: 470) states that "the attempt to separate intellect from emotion…is monstrous" and argues that "the reasonings of the heart" can provide vital insights into "matters of relationship, by which I mean love, hate, respect, dependency, spectatorship, performance, dominance, and so on." Similarly, in her discussion of her role as a researcher investigating rape, Rebecca Campbell (2002: 10) suggests that "the emotional experience of feeling rape" can serve as "a resource for thinking about rape" and that "emotions can provide intellectual, substantive insight and therefore can be a valuable tool for social research." In other words, the dismissal of emotion from research also dismisses the unique kinds of thinking that paying attention to emotion engenders and thus creates a deeply circumspect and impoverished narrative of research and information literacy.

Information Literacy's Instability

Such impoverished narratives desperately need to be rewritten. Fortunately, information literacy is uniquely well-suited to such re-narration because of its fluidity and, to some extent, its instability as a concept. Indeed, disputes over information literacy's definition are as old as the term itself; as Angela Sample (2020: 2) states, "discussions and debates over the definition of IL are not new, having been raised, although infrequently, virtually since the term first entered the LIS discourse." This definitional instability has led writers such as Lloyd (2017: 93) to assert that "a characteristic of IL research and practice is that it suffers from polysemy, resulting in the inability of researchers and practitioners to adequately describe the core elements that create the practice." This polysemy is evident in Colleen Addison and Eric Meyers (2013: 2-6) delineation of three distinct, equally prevalent yet seemingly contradictory information literacy discourses: the belief that information literacy constitutes "the acquisition of 'information age' skills", the belief that information literacy involves "the development of habits of mind that facilitate information work", and the belief that information literacy is "a set of practices involving tools and media that are deeply embedded in a particular context or activity."

Alongside such discussions of information literacy's definitional instability, critical information literacy has further disrupted the standardised conceptions of the term. Defined by Eamon Tewell (2015: 25-26) as both "an approach to IL that acknowledges and emboldens the learner's agency in the educational process", critical information literacy has had a profoundly vitalising and disruptive impact on information literacy, particularly in its framing of "education as a catalyst for social justice." Yet critical information literacy's critique of standardised information literacy models also represents another example of the term being deployed in seemingly discordant manners.

Such fundamentally different uses of the same term should be the cause of some reflection. In the absence of a universally agreed upon set of core elements, are these writers actually talking about different things? Should information literacy be understood as a viewpoint, a skillset, a discourse, a style of instruction, a mode of thought, a discipline, a concept, or as something else entirely? Is information literacy's meaning so tied to the context in which the term is being deployed that, in actuality, it would be erroneous to conceive of it as a single, concretely stable concept? Similarly, does this contextual specificity suggest that, rather than attempting to use such a broad and comprehensive term, it would be more accurate to create contextually specific terms? However, would the adoption of such specific terms erase the multidisciplinary possibilities enabled by information literacy's plasticity as a concept? Furthermore, given the rapidly changing and often saturated nature of the contemporary information landscape, could it be suggested that information literacy's very strength as a field of study is its elasticity? Instead of attempting to resolve these seemingly conflicting, or at least uneven understandings of the term, should information literacy's contradictions be creatively utilised?

This is the approach Christine Pawley adopts in her 2003 article, 'Information Literacy: A Contradictory Coupling'. Pawley (2003: 423-425) traces information literacy's instability to the term itself, which she identifies as an example of "discourse synthesis", stating that

> combining the terms 'information' and literacy' sets up a tension between conflicting ideals of, on the one hand, a promethean vision of citizen empowerment and democracy, and, on the other, a desire to control 'quality' of information that has the potential to result in - albeit unintended - procrustean consequences.

In other words, the concept of information literacy contains an irresolvable tension between its celebration of literacy, which aims to foster critical thinking and independence, and its simultaneous positioning of certain authoritative, reified forms of information, such as

textbooks and peer-reviewed journals, as the ideal forms of information, thus establishing a conflict between freedom and diversity on the one hand and control and standardisation on the other. While Pawley (2003: 425) states that this contradiction "cannot be dissolved", she goes on to suggest that "we should see the tension between them as creative and helpful", particularly if critical attention is paid to the language and narratives used to discuss information literacy. In this sense, information literacy's inherent contradictions can be understood as a crucial component of its value as a field of study, particularly in terms of the pliability that such contradictions afford. Indeed, if understood as a contradictory, "abstract concept" which is "not literally applicable or easily interpretable", information literacy can remain "something more qualitative and diffuse" and, in this sense, avoid the monologic, authoritative narratives which have thus far limited the concept (Behrens 1994: 309). Moreover, it can be suggested that this plasticity renders information literacy uniquely pliable to the kinds of intervention, reconfiguration, and re-narration that this essay will be attempting.

Such reconfigurations are exemplified elsewhere in the Six Frames of Informed Learning which Christine Bruce (2008: 5) has developed as a set of "learner-centred, experiential, and reflective approaches to the information literacy agenda" and the "situated, relational, embodied, negotiated and recursive" Information Literacy Landscape model developed by Lloyd (2017: 101, 95), which employs three separate modalities - the "epistemic/instrumental", the "corporeal", and the "social" - as tools to navigate information landscapes and environments (see Figure 1). These approaches, among others, exemplify the plastic, multifaceted, and fluid approach to theorising which information literacy's inherent instability enables and which this essay will similarly aim to emulate.

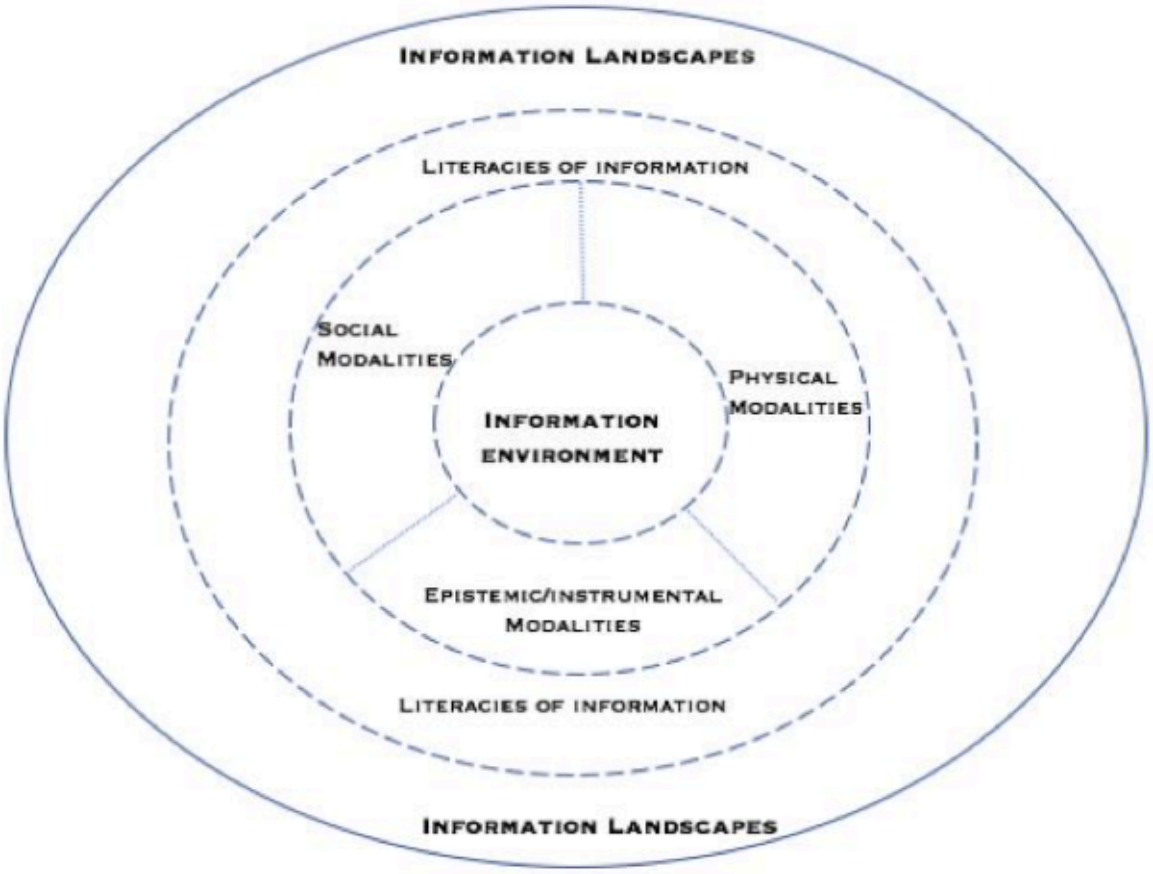

Figure 1: Conceptualisation of an Information Literacy Landscape (Lloyd 2017: 98).

It should also be noted that emotion is a similarly definitionally unstable concept. Indeed, there are "countless definitions of emotion" and, "despite the long history of inquiry into the nature of emotion there is an apparent lack of consensus and uniformity within the scientific community on what emotions are and how we can represent them" (Lopatovska and Arapakis 2011: 576-577). Indeed, one group of psychologists have identified "six major affective phenomena" as "emotion", "feeling", "mood", "attitude", "affective style", and "temperament" (Davidson, Scherer, and Goldsmith 2003: xiii). In the midst of the "terminological tangle" inherent to both of this essay's key topics, it could be suggested that any attempt to examine and, moreover, affirm the importance of the relationship between emotion and information literacy is at risk of disappearing into a diffuse mist of endlessly shifting meanings (Savolainen 2015: 177). Yet I will argue that it is the very difficulty of

establishing a fixed definition or otherwise delimiting both terms that will facilitate the kind of plastic, non-monologic re-narration that information literacy so sorely needs. As stated above, this essay will not attempt to replace information literacy's standardised models and fixed discourses with other forms of fixity; an act which would inevitably replicate the very problems I am attempting to address. Rather, I will aim to sketch out and proliferate alternative discourses and models, primarily by engaging with forms of librarianship and archiving that directly intersect with the politics of social justice, and, in so doing, attempt to re-narrate the definitional "tension" inherent to both emotion and information literacy in order to render them "creative and helpful" (Pawley 2003: 425).

The Standardised Information Literacy Models

The need for information literacy's re-narration is especially evident when the standardised models are considered, as they have played "a fundamental role in shaping information literacy discourse within the HE sector" (Hicks and Lloyd 2020: 2). I will primarily focus on two information literacy models - specifically, the Information Search Process (ISP) developed by Carol C. Kuhlthau and the ACRL's *Framework for Information Literacy for Higher Education* (2016) - which were selected because, unlike many other models and frameworks, both models have attempted, with varying levels of success, to include user affect and emotion in their conception of information literacy. However, I will initially examine the various re-narrations and revisions information literacy models have already undergone, before moving on to focus on a contemporary information literacy model - specifically, the *Cambridge Information Literacy Framework* (2021) - which excludes user affect and emotion entirely in order to explore the consequences of such exclusions. This model will then be considered alongside the ISP and the *Framework* in order to provide both models their proper context.

As mentioned above, information literacy is an inherently unstable and fluctuating concept, and this is evident in the numerous revisions and transformations the standardised information literacy models have undergone over the last thirty years. Indeed, Alison Hicks and Annemaree Lloyd (2020: 2) identify two, distinct waves of "information literacy models for HE settings" in their discussion of academic information literacy discourse, the first of which tended to focus on standards and competencies of information literacy and which "typically emphasised positivist methods of instruction." In response to the various criticism of these models, the "second, constructivist wave of information literacy models for HE settings" have tended to adopt a conceptual, dynamic approach, placing less emphasis on

measurable skillsets and identifiable indicators of information literacy and focusing on establishing information literacy's core concepts (Hicks and Lloyd 2020: 2). The second wave can also be characterised by its move away from the linear mode of instruction often adopted by the first wave in favour of a more flexible, lifelong approach and by its increased emphasis on the importance of context to information literacy instruction.

The differences between the two waves is perhaps best illustrated in the ACRL's replacement of its *Information Literacy Competency Standards for Higher Education* (2000) with the revised *Framework for Information Literacy for Higher Education* (2016). Indeed, the *Framework* explicitly aims to provide "a cluster of interconnected core concepts, with flexible options for implementation, rather than on a set of standards or learning outcomes, or any prescriptive enumeration of skills"; an approach which originates in "the belief that information literacy as an educational reform movement will realise its potential only through a richer, more complex set of core ideas" (ACRL 2016: 7). The introduction of the *Framework*, alongside other second wave models, has been described as a "paradigmatic shift in thinking about information literacy moves instruction and assessment" and represents one of the broadest re-narrations within the discipline of information literacy to date (Gross, Latham, and Julien 2018: 262).

This shift is evident in the *Cambridge Information Literacy Framework* (2021), which was developed by the Cambridge Information Literacy Network (CILN) and is one of the most recently released second wave models. Moreover, this *Framework* was composed "by a dedicated group of library staff, adapting the ACRL framework to the Cambridge context" (CILN 2022a). ACRL's influence is discernible in its use of "four competencies to outline the key elements" of information literacy (see Figure 2), its emphasis on lifelong learning, its insistence that its information literacy instruction "is specific to the context and environment

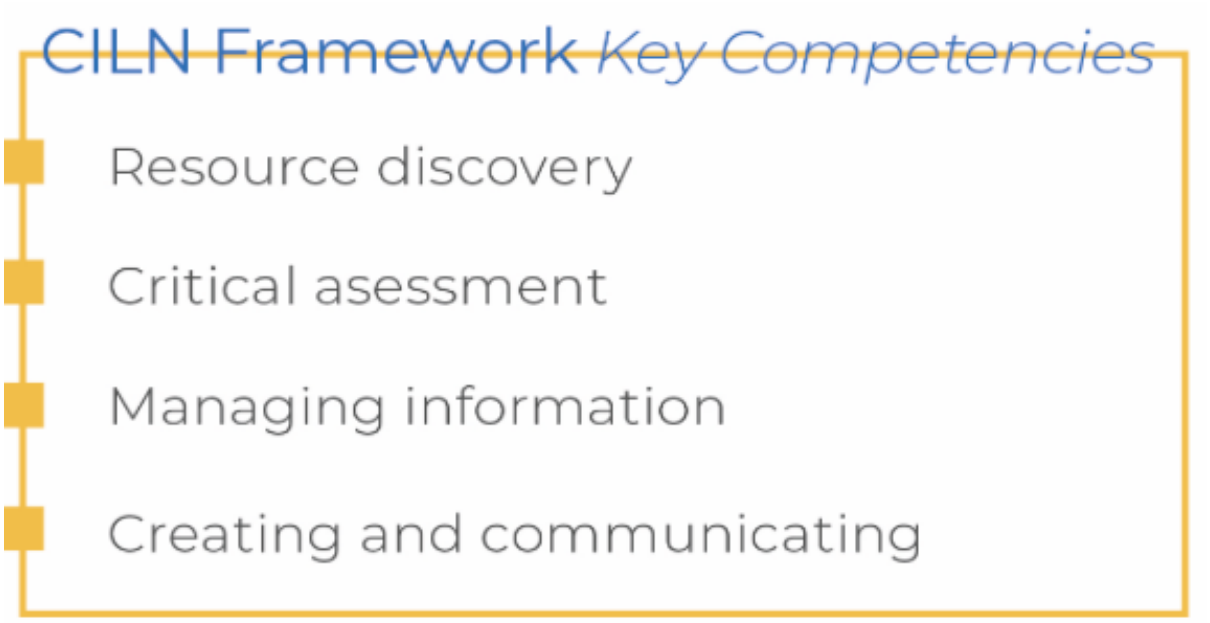

Figure 2: The CILN Framework's Four Key Competencies (CILN 2022b).

in which students are learning," and its assertion that its information literacy competencies "are not intended to be addressed in a linear manner, but to be allied closely to academic subject skills and individual student development" (CILN 2021: 1-2).

This constructivist focus on 'individual student development' - one which "challenges the idea that students are a 'blank slate' to be filled with content knowledge" and, instead "views learning as a process of building and adjusting the structures in the mind through which we hold knowledge" - is an especially welcome development within information literacy, particularly in its echoing of Freire's critical pedagogy and critical information literacy more generally (Mathieson 2014: 65). While the constructivist approach of CILN's *Framework* and other second wave models should be celebrated for their flexibility and for facilitating a more holistic conception of the user, however, they also enact similar insufficiencies to those found in the preexisting information literacy literature; namely they fail to include or otherwise fully engage with users' emotions. The CILN *Framework* constructs a completely affectless image of the ideal "learner", who is here conceptualised as

an individual who can "develop practical skills to manage the range and variety of information sources they employ" and flexibly "pursue alternative avenues as understanding develops" in a calm and dispassionate manner, remaining unruffled by their own emotional states (CILN 2021: 2). This inevitably means that CILN's *Framework* can only provide a partial image of information literacy as "emotions shape the information seeking behaviour" of undergraduate and postgraduate students "to a significant extent" (Orlu 2016: 1).

The ways in which emotions shape users' information seeking behaviour will be explored in more detail later on in this essay. However, as a brief illustration of the limitations of entirely affectless models such as CILN's *Framework*, it is worth considering how researchers' experience of emotions such as ecological grief are misunderstood and misread through such models. Defined as "the grief felt in relation to experienced or anticipated ecological losses", ecological grief has become an increasingly prevalent phenomena among environmental scientists and researchers (Cunsolo and Ellis 2018: 275). This group is additionally burdened with "the pervasive illusion that scientists must be dispassionate observers" and "are presented with few opportunities to address this grief professionally", which has led many researchers to "respond to degradation of the natural world by ignoring, suppressing, or denying the resulting painful emotions while at work" (Gordon, Radford, and Simpson 2019: 193). This failure to engage with environmental scientists' emotional response to their research not only disavows, and thus deepens, their experiences of "burnout, anxiety, grief, and depression"; it also ignores the potentially vitalising and activating force of those emotions (Cunsolo et al. 2020: 261). In other words, the failure of models like the CILN *Framework* to pay attention to the learner's emotional response to information and the emotional factors of their information seeking behaviour

Stages in ISP	Feelings Common to Each Stage	Thoughts Common to Each Stage	Actions Common to Each Stage	Appropriate Task According to Kuhlthau Model
1. Initiation	Uncertainty	General/ Vague	Seeking Background Information	Recognize
2. Selection	Optimism			Identify
3. Exploration	Confusion/ Frustration/ Doubt		Seeking Relevant Information	Investigate
4. Formulation	Clarity	Narrowed/ Clearer		Formulate
5. Collection	Sense of Direction/ Confidence	Increased Interest	Seeking Relevant or Focused Information	Gather
6. Presentation	Relief/ Satisfaction or Disappointment	Clearer or Focused		Complete

Figure 3: The Information Search Process (Kuhlthau 1991: 367).

erases a crucial component of their personhood, one which might engender new lines of inquiry if properly acknowledged and addressed.

In light of such insufficiencies, it is unsurprising that many information literacy researchers have turned to Kuhlthau's ISP (see Figure 3). Indeed, in her discussion of the need for more holistic conceptions of information literacy, Loyer (2018: 148) highlights the ISP as one example of an information literacy model which "embraces [the] affective elements of research, incorporating the management of feelings like uncertainty and anxiety into information seeking." Indeed, it could be suggested that "Kuhlthau's contribution" to information literacy research is her assertion that the "emotion aspect has to be given thriving attention in information search and information literacy research" (Bapte 2017: 288). This is certainly a vital contribution. In moving away from what Kuhlthau (1991: 361-362) describes

as the “bibliographic paradigm” of “information systems”, which centres “on collecting and classifying texts” and promotes “a view of information use from the system’s perspective… rather than responding to user’s problems”, to the “new approach”, which centres on the “user’s problems in the process of sense-making”, the ISP endeavours to provide “a model to address a wider, holistic view of information use.” A crucial component of this wider, more holistic view is the assertion that “affective aspects, such as attitude, stance, and motivation, may influence specificity capability and relevance judgements as much as cognitive aspects, such as personal knowledge, and information content” and that, “by neglecting to address affective aspects, information specialists are overlooking one of the main elements driving information use” (Kuhlthau 1991: 363). In this way, the ISP goes some way in establishing the “holistic view of the information user” that Loyer argues for; one which encompasses “affective experience as well as cognitive aspects” (Kuhlthau 2004: 7).

However, as Loyer (2018: 148) also notes, “much of the research on students’ emotion in information literacy focuses on research anxiety” to the neglect of other states and affects and the ISP is no exception. Tuominen (1997: 356) echoes this critique in his discussion of the ISP, stating that “the affective symptoms” Kuhlthau considers “are mainly dependent on cognitive factors.” In other words, the range of emotions the ISP includes is limited to those which have the most obvious connection to the cognitive factors of information seeking behaviour, such as the “anxiety and confusion” students may experience when receiving “new information incompatible with the user’s constructs” or the boredom they might encounter if they do not “encounter any new information” (Tuominen 1997: 356). This slender scope not only excludes a vast range of emotions that have a profound impact on the cognitive elements of research, such as feelings of distress or grief or embarrassment or joy; it also primarily conceives of the emotions it does include as factors which inhibit the

cognitive aspects of information seeking behaviour and subsequently positions these emotions as ‘symptoms’ which need to be diagnosed, treated, and corrected. This is most evident in the linear stages of research development the ISP lays out, which progress from ‘uncertainty’ at the ‘initiation’ stage to ‘relief/satisfaction or disappointment’ at the ‘presentation’ stage, and which provides a corresponding ‘appropriate task’ that aims to advance the user from one stage to the next.

The ISP’s limited scope, diagnostic approach, and linear conception of emotional progression renders the model a deeply incomplete image of the affective factors influencing users’ information seeking behaviour. For example, Jesse Thistle’s (2015) description of the “vicarious trauma” he experienced while researching the “historical trauma within Batoche Métis populations”, which included various “health flare ups” and deep “emotional pain” and “harm”, could not be understood through the lens of the ISP without being grossly distorted and misunderstood. Thistle’s research did not begin with feelings of uncertainty which neatly progressed to a sense of satisfaction or relief. Rather, it was motivated by a deep commitment to documenting his ancestors’ history and gaining a better understanding of the “intergenerational trauma” which affects his community, all of which was conducted without “a safety net that helps researchers and historians deal” with the emotional impact of his research (Thistle 2015). Research like Thistle’s demands a model of information literacy which makes space for these kinds of affective and somatic factors and experiences, and while the ISP goes some way to acknowledging that users’ search for and interactions with information is not a purely cognitive experience, the limited nature of its holistic efforts renders it keenly insufficient.

These limitations can be understood through Tuominen’s (1997: 356) suggestion that “even though, from the user’s point of view, cognitive and affective factors interweave in a

complex mosaic, they are kept separate" in the ISP. Tuominen (1997: 357) suggests that the ISP's separation of affect, cognition, and action is indicative of the model's conception of the user as a "self-disciplined monologic subject" who possesses "a relatively coherent identity, with clearly separable physical, cognitive, and affective sides." A crucial component of this monologic conception of the user is its adoption of "the subject-object dichotomy according to which an individual is distinct from the objects of his actions and observations" and, moreover, from their own emotions, through its devalued placement beneath the individual's intellect (Tuominen 1997: 357). In other words, "the monologic intellect is seen as capable of controlling unpredictable emotional impulses and desires" (Tuominen 1997: 357). As mentioned above, this monologic model of the individual, which María Puig de la Bellacasa (2017: 62) similarly describes as a "bifurcation of consciousness" involving "the splitting of affective involvements from the researcher's experience", is pervasive in information literacy literature; indeed, the ISP can be partially understood as an attempt to correct such fragmentary bifurcations. Yet the ISP's separation of feeling, thought, and action into distinct, if interrelated, categories and the contingent separation of these factors into discrete, individual stages replicates the fragmentary conception of the user which the model attempts to broaden and unify. Thus, affective and somatic factors may be included in the ISP, but they are included in a manner which strips them of their specificity and disruptive potential.

Much like Kuhlthau's ISP, the ACRL's *Framework for Information Literacy for Higher Education* was partly composed as a response to the insufficiencies of preceding models; primarily, as mentioned above, the ACRL's own *Standards* (2000). Indeed, in moving away from "regimented learning outcomes and skills that students must meet in order to be deemed 'information literate'", the *Framework* has been praised as a holistic example of the influence of critical information literacy "upon the profession at large" (Tewell 2015: 36). As Ian Beilin

(2015) states, "many librarians who are committed to critical librarianship…see the *Framework* as more liberating pedagogically than it is constricting", particularly in terms of "its great flexibility as a tool for enabling dynamic and creative information literacy instruction, and its emphasis on collaborative learning." This flexibility renders the *Framework* a cogent example of a model which has the greatest capacity to meet the concerns this essay raises, particularly as the *Framework* does not consider itself an "exhaustive" model of information literacy (ACRL 2016: 8). In other words, the *Framework*'s arrangement as a non-exhaustive, almost limitless space of ideas or threshold concepts - understood here as "abstract ideas that are core to a particular discipline but that tend to be difficult for students to grasp" - within which educators can facilitate independent student inquiry and investigation means that the *Framework* is capacious and adaptable

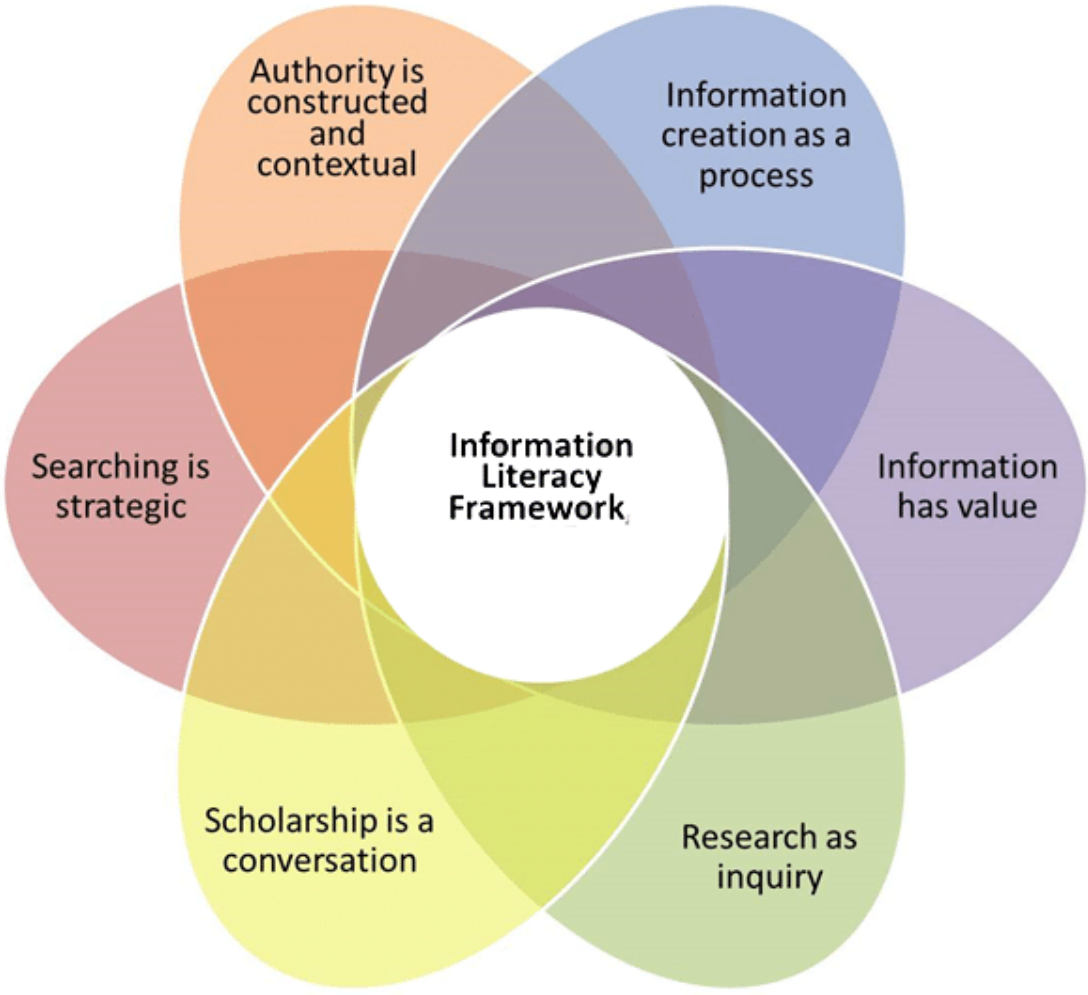

Figure 4: The Six Frames of the ACRL's *Framework* (Burress et al. 2015).

enough to include the affective and emotional frames which this essay is arguing are so crucial to information literacy (Bauder and Rod 2016: 252).

Indeed, the *Framework* does endeavour to include affect in its conception of information literacy. The core ideas of the *Framework* (see Figure 4) were conceived in-line with "the concept of metaliteracy" which the ACRL (2016: 8) states necessitates "behavioural, affective, cognitive, and metacognitive engagement with the information ecosystem." Thus, much like the ISP, the *Framework* endeavours to present a more holistic model of the student, and this is primarily achieved through the addition of a set of "dispositions, which describe ways in which to address the affective, attitudinal, or valuing dimension of learning" (ACRL 2016: 7). These 'dispositions' have been highlighted as a useful acknowledgement of "the role of affect in information literacy", particularly through their use of verbs "like motivate, value, realise, and persist" (Mabee and Fancher 2020: 487). However, much like the ISP, the *Framework*'s attempt to acknowledge the affective dimensions of information literacy through its list of 'dispositions' is deeply insufficient. It is often difficult to detect where exactly affect or emotion is located within the *Framework*'s listed 'dispositions' and, when it can be located, the affects considered are very similar to the limited scope of affects considered in the ISP. For example, the need for students to "motivate themselves", "develop and maintain an open mind", and "question traditional norms" closely echoes the "sense of direction", "doubt", and "confidence" listed in the ISP as three of the six feelings which users are likely to encounter in their research (ACRL 2016: 13). Certain admissions are made as to the potentially difficult or taxing nature of research in the assertion that the literate user will "seek appropriate help when needed" but, beyond this single 'disposition', the range of affects and emotions considered in the *Framework* occupies a similarly limited, primarily cognitive reach as the ISP (ACRL 2016: 19). In other words, the

Framework primarily considers emotion as it relates to the cognitive elements of information seeking behaviour and thus, much like the ISP, excludes a vast range of crucial affects.

Moreover, the 'dispositions' laid out by the *Framework* can be understood to constitute a disciplinary force through their construction of an ideal student who values "persistence, adaptability, and flexibility" above all else (ACRL 2016: 19). Over and over again, the *Framework*'s 'dispositions' suggests a user who is as endlessly flexible as the *Framework* itself, someone who accepts ambiguity but who is constantly interrogative of authority and persistently motivated in their pursuit of accurate information. These are definitely admirable qualities in a student and it could be argued that they are, in fact, necessary components of any successful researcher's disposition. Yet a perniciousness persists in the *Framework*'s establishment of this kind of ideal in relation to students' affects and emotions, however central flexibility and adaptability are to that ideal. Indeed, it formulates "a vision of personal freedom achieved, paradoxically, through constant self-regulation"; a vision which is completely at odds with emotion's reality (Emre 2021). This essay maintains that affect and emotion cannot be disciplined or corrected, that their value as factors within the research process is precisely their disruptive, disobedient, non-cognitive nature, and that any efforts to smooth over or otherwise efface this nature are inevitably detrimental and fruitless. In this sense, the ideal image of the user established by the *Framework* shares much in common with that established by the ISP; a monologic yet fragmentary individual whose intellect has complete control over their unruly emotions (of which only a select scope is acknowledged) and who is thus able to align themselves to the set of 'dispositions' most suitable for research and learning. Such an ideal is "unnecessarily confining and of limited value", particularly in the sense that using such "brittle" and "rigid methodology" effectively restricts "the possible in the face of the wild and unpredictable information landscape" (Morgan 2015: 190-191). It

also inevitably excludes a wide range of researchers, such as Thistle and others like him, or else presents these researchers as failures. Indeed, it can be suggested that the *Framework*'s "narrative of progress is totalising in its insistence on the fundamental sameness of learners and institutions" (Seale 2016: 85). In other words, its construction of a homogenous ideal of learner's affective states through its 'dispositions' decontextualises, and thus misrepresents, the reality of the learner's emotions. This exclusionary distortion of the impact emotion and affect can have on intellectual labour renders the *Framework*, much like the ISP, both an insufficient image of the relationship between emotion and information literacy and an illustrative example of the inadequacies which result when an attempt is made to understand emotion in purely cognitive terms.

Thus, the *Framework*'s attempt to foster adaptability in students is definitely an admirable endeavour. However, "when freedom is assumed to be achieved through the correction of behaviour", the opposite effect is often created (Hicks and Lloyd 2020: 8). In this sense, the positioning of adaptability as an ideal to aspire to has its own repressive and constricting effect; one which introduces metrics of failure and success that have the capacity to undo the very capaciousness which is the *Framework*'s key contribution to information literacy.

Critiquing both the ISP and the *Framework* for their flexibility and their holism may seem at odds with this essay's central argument, which is that information literacy's exclusion of emotion from its conception of information seeking behaviour must be addressed through the adoption of a more flexible and holistic approach. Multiple critical pedagogy and information literacy researchers have echoed this argument and, indeed, holism appears "most often in arguments for doing things differently, [conveying] an aspiration for the growth of epistemological and ontological alternatives that have yet to be centred in our

discipline" (Polkinghorne and Given 2021: 1264). For example, Lloyd (2017: 101) positions her Landscape Model as "a holistic way of understanding IL as practice", Loyer (2018: 153) has argued that "a sense of holistic care and radical love" is required to build "student's research capacity", and bell hooks (1994: 14) has advocated for a "holistic approach to learning" that regards students as "'whole' human beings, striving not just for knowledge in books, but knowledge about how to live in the world." Thus, it can be suggested that both the ISP and the *Framework*'s attempts to create "a holistic view of the information user" are, in actuality, conducive to the forms of information literacy the above writers are advocating for (Kuhlthau 2004: 7). Yet I would argue that these models fail in this regard not because of their content but because of their structure. In other words, their attempts to conceive of the user holistically fail because of their existence as definitive and defining models of information literacy that inevitably create "a kind of mythology of information literacy, in which an ideally descriptive model actually creates the world it was meant to describe" (Morgan 2015: 188). As such, they are exemplary of the dangers inherent to monologic models and "the need to avoid fortifying positivist, reductionist impulses, such as aspiring to craft grand holistic models that objectively explain all possible complexity within any given phenomenon" (Polkinghorne and Given 2021: 1268). Within such universalising, standardised, ahistorical, decontextualised structures, a holistic conception of the user is impossible.

Thus, the ISP or the *Framework* are not "worthless", but neither are they "the sole answer to the problems of information literacy and library instruction within higher education" (Seale 2016: 89). Instead, they must be decentred and recontextualised. Rather than positioning them as authoritative models of information literacy, they must be repositioned as simply one type of model among many and placed in conversation with other,

alternative, even antithetical conceptions of information literacy; conceptions which might eschew the idea of modelling information literacy in any kind of schematic or delineative manner entirely. Indeed, this is often the case in research which considers the relationship between emotion and information literacy, as emotion's fundamentally non-rational messiness generally disrupt the linearity and categorisations such models depend on, particularly because "emotions are relational: they involve (re)actions or relations of 'towardness' or 'awayness'" (Ahmed 2014: 8). In other words, emotion's relationality disorders the neat boundaries that structure the standardised models, and thus its inclusion within our conception of information literacy requires alternative approaches. Such approaches can be found in other critical models of librarianship, many of which are deeply attuned to the emotional aspects of information seeking behaviour and, thus, afford the opportunity to establish a simultaneously contextual and holistic conception of the user.

Holocaust Librarianship

One such model is Holocaust librarianship and archiving, where the importance of engaging with users' emotional responses to information is particularly apparent. Indeed, Loyer (2018: 147-8) suggests that Holocaust librarianship provides "a model for considering the emotional and spiritual caretaking elements of librarianship" and states that other librarians can learn "a more holistic stewardship of information literacy" from its practices. By engaging with the model of caretaking and stewardship that Holocaust librarianship embodies, I aim to illuminate information literacy practices which are more fit for purpose and which address the inadequacies of the standardised information literacy models.

The importance of emotion in Holocaust librarianship and archiving is evident from the earliest days of such institutions. For example, in her description of the formation of the Arolsen Archives, an archive which can be used by Holocaust survivors, their families, and families of victims to research their family history, Silke von der Emde (2020: 156) positions the Archives, also known as the International Tracing Service (ITS), as an "archive of feelings", stating that "affects are encoded in the ITS documents not only in their content but also in the practices that surround their production and reception." Emde (2020: 156, 165) foregrounds both the work of the ITS's early archivists, many of whom had been displaced or otherwise affected by the Holocaust, in the attempts to "keep the affective essence of the millions of documents collected in Arolsen in constant view", and the role the archive itself played in providing "a support system and even a substitute family for many [displaced persons] in Arolsen." In this way, the ITS can be understood "as a community of people who created the conditions for their own recovery and healing by keeping the affective essence of the documents in constant view" (Emde 2020: 171).

Similarly, in his history of the Wiener Holocaust Library in London, the "world's oldest institution founded specifically for the collection and dissemination of information about Nazi Germany and its attack on European Jewry", Ben Barkow (1997: xi) argues that the Library was a vital source of support and community for survivors. The Library began to assemble its collection of "eyewitness reports of Nazi persecution…almost the moment at which the war in Europe ended" (Barkow 1997: 118). These reports served not only as a vital rebuttal to the growing phenomenon of Holocaust denial, but also provided survivors, many of whom endured "a degree of social isolation which some have described as causing them greater suffering than they had experienced in the camps" in the post-war era, with the opportunity to "bear witness and record their experiences" and connect with other survivors (Barkow 1997: 121-122). Indeed, "the importance of the Library as a social centre and as a place to which severely traumatised people could turn for validation cannot be overestimated" (Barkow 1997: 122). Alongside its crucial work in creating a "conceptual framework to make the information about the camps meaningful" for the general public, the Wiener also served as an affective and caring framework in which survivors and their communities could record and interact with the reality of their experience (Barkow 1997: 114). Thus, as both the Wiener Library and the Arolsen Archives demonstrate, Holocaust librarianship has always made space for, and often foregrounded, emotion and affect in its practices, and these space-making practices are particularly instructive when engaging with the relationship between emotion and information literacy.

Such practices are powerfully delineated in Paul Howard Hamburg's article, 'Closing Circles, Opening Pathways: The Reference Librarian and the Holocaust' (1998), which describes his experience at the Simon Wiesenthal Centre Library & Archives and which repeatedly emphasises the necessity of engaging with users in a multifaceted, caring, and

holistic manner. Hamburg (1998: 235-236) states that the work of Holocaust librarianship involves both "closing the circle of uncertainty with regard to loved ones who perished at the hands of the Nazis and their collaborators" and acting as a "facilitator for future generations in learning about the Holocaust and coming to terms with the past" and positions both of these tasks as an "ongoing emotional and intellectual process." This "Janus-like function" of outreach education, stewardship, and community caretaking is a repeated theme within Holocaust librarianship literature, as is the importance of emotion to these functions (Gantt and Meier 1998: 57). Because of the disparate and multifaceted information needs of Holocaust library users and the central role emotion plays in those needs, it can be suggested that attempting to conceptualise a Holocaust library user through the standardised information literacy models would create a nonsensical distortion of their reality, something Hamburg repeatedly affirms. Throughout the article, Hamburg (1998: 236-238) foregrounds the affective dimensions experienced by the Library's "wide, but unique spectrum of patrons", such as the "intense pain" displayed by the families of survivors, and the "sacred work" he performs in guiding patrons in their searches. As he states,

> mention must be made of the role of the reference librarian in dealing with the trauma of the Holocaust. While not trained in therapy, the reference librarian is very often called upon to listen to the experiences of survivors and their relatives. Moreover, the teaching of the Holocaust requires confrontation with the realities of the Holocaust and both teachers and students must be prepared to read emotionally difficult materials, view disturbing footage and photographs (Hamburg 1998: 242).

This dual focus, both on Hamburg's therapeutic engagement with survivors and their relatives and the confrontational yet care-informed reference services necessitated by the handling of the Library's emotionally difficult material, gestures towards information literacy practices which foreground and make space for users' emotional responses.

Moreover, this approach is indicative of the "one-on-one human connection" and dialogic approach particular to "reference work"; a connection which serves as "a powerful tool for navigating nuance and complexity" (Adler 2018: 110). As Hamburg and others indicate, reference work often plays a central role in Holocaust librarianship. For example, much of the Wiener's collection is held in closed stacks and must be fetched by the reference librarians (Wiener Holocaust Library 2021). As such, the librarians must aid users in navigating the online catalogue so that they can properly locate and request their desired items. In addition, these items may be "difficult to handle emotionally" and users may require additional information, context, attention, or care in order to properly engage with them (Motin 2008: 124). Moreover, the Wiener and many other Holocaust libraries house or subscribe to various archives or databases, such as the Arolsen Archives or the USC Shoah Foundation, many of which require extensive training to use or are only accessible to experts who must then complete users' queries on their behalf. As such, the Holocaust reference librarian often needs to become intimately involved with users' search processes. Such an approach sharply contrasts with the ISP, which is "mostly based on diagnostic ideas" and which frequently draws upon "physician-patient and the adult-child analogies" in its conceptualisation of the relationship between users and librarians, both of which establish an unequal, or at least unevenly informed, power relation (Tuominen 1997: 364). Where the ISP positions listening to users as a diagnostic process, the model of listening explicated by Hamburg and other Holocaust librarians involves a less unilateral, more relational approach, and thus necessitates users becoming "three dimensional to librarians (and vice versa)"; a process which helps establish a more "empathetic understanding and collaborative mindset" (Eshleman and Obst 2015: 301).

Indeed, Hamburg's approach echoes the relational approach to reference librarianship delineated by Veronica I. Arellano-Douglas (2018: 224-228), who argues that "learning is an interrelational act that includes not just an exchange of knowledge, but a mingling of perspectives and emotions"; a process which requires an "interpersonal framework" of "relationality" and "mutuality" in order to engage with "the subjectivity - or unique personhood - of the librarian and that of the library patron." This form of dialogic relationship cannot be adequately established within the preexisting, standardised models of information literacy. In the models which conceptualise users as purely cognitive, ahistorical researchers, the lack of attention paid to other factors and motivators, such as affect and biography, will render any interaction between user and librarian painfully incomplete as only a partial notion of the user will be visible. In other words, if a user's information need is engaged with by a Holocaust reference librarian without consideration of the full context of that need as articulated by the user, then that need cannot be properly met. Alternatively, in the models which do acknowledge affect, such as the ISP and the *Framework*, the diagnostic, circumspect, or idealised approach to user's affect will painfully inhibit both the user and the librarian. The Holocaust librarian does not need to correct the user's emotions, they simply need to acknowledge them, make space for them, and provide care if needed.

Thus, in a context like the Holocaust library, where "trauma may be unavoidable", the relational approach to reference librarianship which both Arellano-Douglas and Hamburg describe offers a perspective on information literacy instruction which might help meet such affectively fraught needs (Loyer 2018: 147). It also has the potential to aid the reference librarian in their instruction; as Arellano-Douglas (2018: 238) states, relationality

> is not meant to position librarians as emotional doormats to hostility. It is meant to foster an egalitarian relationship, which, in some cases, involves empowering the patron and in other cases may require the librarian to position

> herself on equal footing with someone who views librarianship as a servile, rather than service profession.

In other words, a relational approach requires both the user and the librarian's emotions to be considered and respected as the "emphasis on constantly negotiating a person's sense of self and other's subjectivity positions the helper to create her own boundaries in collaboration with the client, student, or patron, who does the same in turn" (Arellano-Douglas 2018: 233). Such space-making practices offer "a horizontal spreading, the possibility of expansion into dimensions no one yet thoroughly understands" but which, nevertheless, must be included within the librarian's conception of the user (Nelson 2011: 85). It can be suggested that these practices are possible specifically because of reference librarianship's fundamentally contextual and highly individualised frame; in contrast to the broadness of the standardised information literacy models, reference librarianship engages with users' information seeking behaviour on an individual level, and thus must flexibly engage with these needs as they arrive. This is doubly the case within the framework of Holocaust librarianship which, by its very nature, is fundamentally engaged with a specific yet multifaceted historical context and user group. In other words, because of this specificity, the caretaking model of librarianship explicated by Holocaust librarians has the capacity to facilitate forms of information literacy instruction and aid that are deeply engaged with users' emotions, providing an understanding of "how to find good research, how to assess it, but also how to assess its effect on our lives" (Loyer 2018: 155).

Of course, not every interaction between a reference librarian and a user or between a user and their research is going to be affectively fraught. Even in the context of Holocaust librarianship, some users will remain unaffected by their research and any librarian who presumes that all users, or even most, are going to be upset by the information they encounter

runs the risk of adopting a paternalistic or diagnostic stance that is just as damaging as the purely rational approach taken by the majority of preexisting information literacy models. This is why a relational approach to reference librarianship is so crucial, as it necessitates an active, facilitatory engagement with users' "felt needs" and inhibits any diagnostic attempts to correct them (Freire 2017: 89). Holocaust librarianship is obviously a very specific drastic example of this necessity. Yet the lessons it imparts, particularly librarians' obligation to attend to users' emotions and the relational models of reference librarianship it illuminates, are applicable to academic librarianship as a whole.

Decolonising Information Literacy

The relational approach to information literacy outlined above might be most seamlessly applicable to the more personable, dialogic context of reference librarianship as opposed to the larger, classroom context where many of the standardised information literacy models are most often used. However, the growing calls "to decolonise curricula and teaching in the UK" provides an opportunity to engage with relationality within a more structural, pedagogic framework (Clarke 2019). As Jess Crilly (2019: 6) states, as "decolonisation has become a critical topic of discussion in UK universities", there has also been both "an increasing recognition of indigenous forms of knowledge and research methodologies" and an effort to decentre and recontextualise Western epistemologies. Jacob S. Dreyer (2017: 3) summarises this dual movement of decolonisation and indigenisation as follows,

> decolonisation of knowledge means, on the one hand, to challenge and to unsettle this dominant Western knowledge system with its claim of universality and to expose its legacy of epistemic injustice. On the other hand, it means claiming space and legitimacy for other knowledge systems and working towards epistemic justice.

In other words, decolonising knowledge cannot simply be understood as the process of deconstructing, interrogating, and decentring Western ways of knowing; it must also involve an engagement with the repressed knowledge systems of the communities that have been exploited by those Western epistemologies. Crucially, a fundamental component of these "epistemological decolonisation" efforts has been an engagement with the "fundamentally relational" nature of "indigenous knowledge" (Botha, Griffiths, and Prozesky 2021: 52). Indeed, it has been suggested that relationality is what fundamentally "distinguishes Indigenous ways of knowing from western knowledge" and, thus, that "centring relationality is a decolonising technique that allows Indigenous ontologies to emerge in otherwise colonial institutions" (Littletree, Belarde-Lewis, and Duarte 2020: 416, 423). In other words, the

demand to decolonise our knowledge practices provides an opportunity to engage with Indigenous conceptions of relationality, which can here be understood as the premise that "we all exist in relationship to each other, the natural world, ideas, the cosmos, objects, ancestors, and future generations, and furthermore, that we are accountable to those relationships" (Littletree, Belarde-Lewis, and Duarte 2020: 414). Although these calls for epistemic justice rarely engage with information literacy directly, their interrogation of Western conceptions of knowledge and their contingent focus on Indigenous models of relational pedagogy are particularly informative to this essay's argument.

The fact that "IL is often overlooked" in discussions concerning decolonisation and librarianship is puzzling, yet it can be partially understood as an indication of the continuing "coloniality of IL" (Marsh 2022: 6). Indeed, it can be suggested that, historically, literacy has operated "as a function of epistemological colonisation" and information literacy is not immune from this function (Ewing 2022: 28). As aforementioned, information literacy's foundational principles and base assumptions originate from "the Enlightenment of the seventeenth and eighteenth centuries", which still functions as "the intellectual basis of the modern world" and which plays a vital role in the repression of emotion from Western knowledge systems generally and information literacy discourse specifically (Andrews 2021: 1). Yet it has also been shown that "the Enlightenment was a product of the first stage of Western imperialism, with slavery and colonialism clearing the ground for its intellectual project" (Andrews 2021: 24). Indeed, it can be suggested that the Enlightenment's white supremacist ideology and its repression of emotion are coextensive as "Enlightenment thinkers claimed that to be rational, to think, to be human, was to be European. In other words, 'I'm White, therefore I am'" (Andrews 2021: 11). In this sense, Enlightenment thinkers' privileging of rationality over emotion coincided with their exclusion of colonised

people from rationality and, subsequently, from personhood proper. As Jaggar (1989: 164) states, the myth of rationality and "the dispassionate investigator" functions "to bolster the epistemic authority of the currently dominant groups, composed largely of white men, and to discredit the observations and claims of the currently subordinate groups"; specifically women and people of colour. In this sense, an interrogation of the epistemic assumptions underlying the exclusion of emotion from information literacy also necessitates an interrogation of information literacy's coloniality, particularly as "navigating academia and its information environments has a significant racialised, emotional dimension" (Marsh 2022: 8).

This interrogation of information literacy's base epistemic assumptions may have a radically destabilising effect, and this may explain the lack of discussion on decolonisation and information literacy thus far. For example, the relational framework of Indigenous epistemologies facilitates a holistic conception of the user which is almost completely antithetical to the highly individualistic, ahistorical, purely cognitive conception of the user presumed by standardised models of information literacy, and attempting to reconcile the two or incorporate the former inevitably jumbles those models to the point of rendering them unrecognisable. However, such interrogations are deeply necessary. Without "decolonising research" and interrogating the "colonial epistemology" that undergirds information literacy, Indigenous students will continue to be excluded from our conceptions of information literacy and harmed by our styles of information literacy instruction (Ewing 2022: 34). This exclusion can be partially understood as a consequence of the fact that "the classroom is a site of ongoing colonisation" where Indigenous students have almost certainly dealt with, and are likely to expect, racism and discrimination; a dimension of academic environments which is likely to prompt strong feelings of upset, alienation, and distress in Indigenous students and

which instructors must acknowledge and aim to rectify (Loyer 2018: 146). Furthermore, academia's historical and ongoing coloniality means that education and "research can be violent, particularly for Indigenous students" (Loyer 2018: 147). This pedagogic violence can be understood both in the sense that Indigenous people "are the most researched people in the world" and that research formed "the underlying code of imperialism and colonialism", meaning "the ways in which scientific research is implicated in the worst excesses of colonialism remains a powerful remembered history for many of the world's colonised peoples" (Tuhiwai 2021: 3, 8, 1). Indeed, as Linda Smith Tuhiwai (2021: 1) states, "the word itself, 'research', is probably one of the dirtiest words in the Indigenous world's vocabulary." Moreover, this framing of education and research as instruments of violence can be understood as a consequence of educational institutions such as Canada's residential schools, which were specifically designed to force assimilation and destroy Indigenous culture through the removal of Indigenous children from their families and culture, and which represent perhaps "the most prominent form of past institutional injustice" (Gallop 2016: 208). This history of pedagogic violence and its affective, intergenerational legacy of distress, trauma, loss, grief, pain, disenfranchisement, belittlement, and anguish must be acknowledged and engaged with when attempting to decolonise the library.

However, simply acknowledging the destructive and violent impact of Western pedagogy on Indigenous communities is not sufficient. The interrogation of these epistemologies must also be accompanied by the adoption of alternative, decolonised ways of knowing which have a greater capacity to engage with these injustices' complex, traumatic legacy. The need for such alternatives is particularly evident when the emotional impact of researching Indigenous history is considered. As the above discussion of Thistle's research demonstrates and as Loyer (2018: 147) states, "to research as an Indigenous scholar is to

confront horrific stories, many of them directly tied to my own experiences or the experiences of people I love." In other words, it is not simply that traditional conceptions of research and education are disenfranchising, alienating, and distressing for Indigenous scholars and students; the content of their research is also often affectively fraught and difficult. As such, users' emotions cannot be excluded from information literacy's conceptions of them. Indeed, the exclusion of emotion is antithetical to the holism common to many Indigenous worldviews, which can be understood here as "an Indigenous philosophical concept referring to the interrelatedness between the intellectual, spiritual, emotional, and physical realms to form a whole, healthy person" (Littletree, Belarde-Lewis, and Duarte 2020: 418). In other words, "from an Indigenous view, particularly from a *nêhiyaw* perspective, it is harder to delineate the borders between mental, physical, emotional, and spiritual components of self" (Loyer 2018: 147). In this sense, decolonising information literacy must involve both a decentering of Western epistemology's bifurcations and an active engagement with Indigenous epistemologies' holistic worldviews. Indeed, this engagement with holism, relationality, and other tenants of Indigenous epistemologies is crucial, as it can be argued that Indigenous students' exclusion from and disenfranchisement within information literacy is partially the result of information literacy's erasure of Indigenous ways of knowing. Such disenfranchisement is evident in Deborah A. Lee's (2001: 288) research into Canadian Indigenous students' library use, which found that "a lack of services recognising the Indigenous values of 'being in relationship' and reciprocity" was a repeated concern. In other words, the fact that libraries continue to assume "that Western ideas about the most fundamental things are the only ideas possible to hold, certainly the only rational ideas, and the only ideas which can make sense of the world, of reality, of social life and of human beings" has a profound impact on Indigenous students and one way this impact

can be addressed is through an engagement with Indigenous epistemologies (Tuhiwai 2021: 58).

It should be acknowledged that "the term 'Indigenous' is problematic in that it appears to collectivise many distinct populations whose experiences under imperialism have been vastly different" and, as such, it would be spurious to suggest that there is any singular or authoritative Indigenous way of knowing (Tuhiwai 2021: 6). However, this term has been adopted because of its centrality in the preexisting literature. For example, Loyer (2018: 153) argues that decolonising information literacy must involve "re-centring Indigenous ways of knowing" and Tuhiwai (2021: 16, 8) has characterised "Indigenous methodologies" as a form of "researching back", aligning this project with the "tradition of 'writing back' or 'talking back', that characterises much of the post-colonial or anti-colonial literature." As such, I have followed the lead of the aforementioned Indigenous researchers and positioned Indigenous epistemologies as a group of multifaceted, diverse models that, in contrast to Western, colonial epistemologies, predominantly adopt a relational, holistic, pluriversal perspective on information and information seeking behaviour that provides crucial insights into the role emotion plays in information literacy.

Moreover, engaging with Indigenous ways of knowing should not simply be understood as a way to ameliorate the difficult feelings and harm that colonisation has caused. Indeed, within the context of information literacy, centralising Indigenous concepts of relationality and holism illuminates an abundance of realignments and readjustments that have the capacity to profoundly reshape our practices. By conceiving of knowledge-making as a "fundamentally relational" process, one which prioritises "the roles of the relationships among actors, artefacts, and spaces in the construction of knowledge", a "networked

relational knowledge-making model" becomes possible (Botha, Griffiths, and Prozesky 2021: 53). As Tuhiwai (2021: 16) states, Indigenous research methodologies

> approach cultural protocols, values and behaviours as an integral part of methodology. They are 'factors' to be built into research explicitly, to be thought about reflexively, to be declared openly as part of the research design, to be discussed as part of the final results of a study and to be disseminated back to the people in culturally appropriate ways and in a language that can be understood.

Such an approach renders universal or standardised methodologies or epistemologies nonsensical as, "by insisting on knowledge as rooted in a specific location and in the embodied history of dwelling in that place, indigenous knowledges cannot conceive of universals" (Botha, Griffiths, and Prozesky 2021: 53). Rather, knowledge becomes fundamentally immanent and contextual, and thus multiple, pluriversal, and endlessly specific. In this way, a relational understanding of reality "creates relationships between ideas or entities" and highlights the emotional elements of research by acting as an "affective force that compels us to not just understand the world as relational, but feel the world as kin" (Tynan 2021: 600). Moreover, this relational framework also extends to the conception of the researcher, as the "logical dialectic" of Western epistemologies is abandoned in favour of a "'trialectic space' of body-mind-soul" understanding (Botha, Griffiths, and Prozesky 2021: 53). In this sense, adopting an Indigenous model of information literacy that conceives of the library, the user, information seeking behaviour, and the research process relationally allows the emotional elements of research to be acknowledged and engaged with in compelling and multifaceted ways.

An Ethics of Care

Engaging with this holistic conception of the user, as well as a relational research methodology, necessitates a shift in the librarians and instructors' responsibilities; a shift which can perhaps be best summarised as the adoption of an ethics of care. Indeed, Loyer (2018: 153) argues that including "the physical, emotional, and spiritual components of challenging research" within our conception of the user's information seeking behaviour necessitates the adoption of a "sense of holistic care and radical love that requires a recognition of emotion as wellness." In other words, engaging with "our relationship to the land and to each other" allows us to "position ourselves in a framework of care because it recognises that those who teach information literacy are responsible not only for the mental work of research but also for providing an ethic of care" (Loyer 2018: 153). Indeed, it can be suggested that, to some degree, relationality and care are coextensive ethics as "care is relational per se" (Puig de la Bellacasa 2017: 69).

It should be acknowledged that adopting an ethics of care is not without its issues, particularly with regards to care's highly gendered nature, and "any notion that care is a warm pleasant affection or a moralistic feel-good attitude is complicated by feminist research and theories about care" (Puig de la Bellacasa 2017: 2). Indeed, "care has long been devalued due, in large part, to its association with women" (The Care Collective 2020: 6). This complicates uncritically adopting an ethic of care, particularly as librarianship remains "an overwhelmingly female profession" that is still "subject to the same patriarchal structures that underpin contemporary workplaces" (Arellano-Douglas and Gadsby 2017: 266). However, any concerns regarding the devaluing association of care and the feminine should not serve to dismiss an ethics of care wholesale. Rather, they necessitate a careful approach, as "care is

too important to give up to the reductions of hegemonic ethics" (Puig de la Bellacasa 2017: 10).

Care's importance is multifaceted, particularly with regards to understanding and aiding users' emotional responses to information. Perhaps most crucially for this essay's argument is the fact that "affectivity - not necessarily positive - is part of situations of care" and, moreover, engaging with care illuminates the "affective and ethico-political dimensions in practices of knowledge and scientific work" (Puig de la Bellacasa 2017: 5, 3). Indeed, affectivity is bound into all of care's various frames and definitions. Firstly, the phrase 'to care' can be taken to describe a burdened, anxious, or concerned state of mind, all of which have a strong affective element and act as a recognition of something's importance (OED Online 2022). Furthermore, 'to care' can mean to be affectively connected to something; to be invested in the wellbeing of the object of care. In both senses, then, 'to care about' or 'to care for' means to be affectively involved and enmeshed in something, and this is particularly pertinent within the context of research. In other words, adopting an ethics of care foregrounds research's affective elements, as to care about your research, its methodology, its subjects, its consequences, and so on, means to be deeply involved and invested in it. Thus, adopting this frame allows those assisting researchers, such as librarians, to better meet those researchers' affective needs as it draws them into sharper focus. Moreover, to 'take care' of something means being responsible for its needs and, particularly in the context of human relationships, this includes emotional ones. Furthermore, to be 'careful' can mean to attend to a person or situation holistically, in all of its complexity. Thus, in the context of information literacy, 'to care' indicates a position of responsibility and obligation for the instructor or librarian. In other words, adopting an ethics of care foregrounds our interdependence and our relationships to the users we aid, rendering us responsible for their wellbeing. This approach

requires new forms of instruction, sparks new lines of inquiry, and facilitates new ways of understanding information and users' interactions with it, allowing us to ask "what information does to care, as well as what care can do for information" (Barnes and Henwood 2015: 161). In this way, "care can open new ways of thinking", particularly when it is conceived of

> as an affective force, contained in the phrase "I care"—associated with love, the recognition that something is important, as well as responsibility and somehow "concern" for another's well-being. The material and affective are entangled in an ethical perception of care as something we do and feel (Puig de la Bellacasa 2017: 28, 162).

In this way, all of care's multifaceted meanings carry an affective force, and attending to or otherwise highlighting this force can have profound consequences for information literacy and its relationship to emotion.

For example, adopting an ethics of care within the context of information literacy broadens the conception of the librarian as caretaker of information to also being caretakers of information users. In other words, the pastoral elements of academic librarianship come to the fore, and a crucial component of this must be "creating capacity in student researchers for self-care" (Loyer 2018: 155). Indeed, "much can be learned from other professions in which distressing circumstances are commonplace, such as health care, disaster relief, law enforcement, and the military", all of which have "well-defined organisational structures and active strategies exist for employees to anticipate and manage their emotional distress" (Gordon, Radford, and Simpson 2019: 193). Learning from these contexts, foregrounding the importance of self-care, and offering examples of potential self-care strategies are crucial steps in providing users with "information on the potentially emotional nature" of the research process (Rager 2005: 25-26). This approach is perhaps best exemplified in Campbell's (2002: 123) model of "emotionally engaged research", which is "guided by an

ethic of caring - caring for the research participants, caring for what becomes of a research project, and caring for one's self and one's research team." Much like the models conceived of by other qualitative researchers, Campbell's model clearly echoes the aforementioned Indigenous research methodologies in its holistic conception of the researcher, its relational understanding of the research process, and its adoption of an ethic of care, all of which enable a profound engagement with the role emotion plays in researchers' interactions with information.

Instructing users in these strategies is one, crucial aspect of adopting an ethics of care. A further consideration, however, must also be the style of instruction. One possible model is the trauma-informed pedagogic principles outlined by Janice Carello and Lisa D. Butler (2015: 264), which provides a method of instruction "informed by and consistent with the implications of the content we teach" (see Figure 5). These principles, which include "ensuring safety, establishing trustworthiness, maximising choice, maximising collaboration,

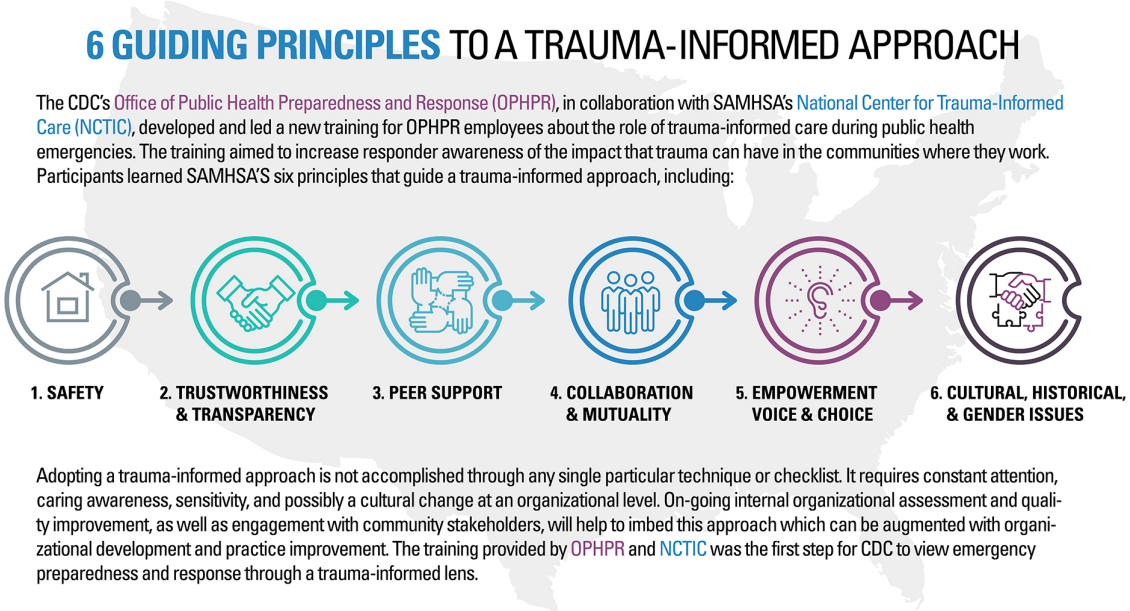

Figure 5: Six Guiding Principles To A Trauma-Informed Approach (Centre for Preparedness and Response 2020)

and prioritising empowerment", enable an active engagement with students' emotional responses to information. As such, these principles allow instructors

> to acknowledge, normalise, and discuss the difficult feelings that can arise when learning about trauma and its victims—including feelings of helplessness, being overwhelmed, despair, hopelessness, anger, disapproval, shame, guilt, vengefulness, disgust, and the desire to rescue—and how experiencing such feelings can help us understand the victim's experience (Carello and Butler 2015: 270).

While this approach was developed within the context of social work, its foregrounding of mutuality, collaboration, and non-hierarchical pedagogy is acutely pertinent to the context of information literacy instruction, particularly with regards to users' emotions. Indeed, this relevance is evident in the fact that a trauma-informed approach bears an uncanny similarity to critical pedagogy and critical information literacy. For example, Freire (2017: 53) repeatedly highlights the importance of dialogue, communication, and the need for a less diametric classroom, stating that both teacher and student must "become jointly responsible for a process in which all grow." Similarly, James Elmborg's (2012: 94) states that critical information literacy "involves putting ourselves on the level of students as co-questioners", while Maria T. Accardi (2013: 31) delineates "feminist teaching techniques" which are "anti-hierarchal, student-centred, promote community and collaboration, validate experiential knowledge, discourage passivity, and emphasise well-being and self-actualisation." In other words, much like critical information literacy, a trauma-informed approach "is consistent with the current move in education toward learner-centred approaches that promote a shift in power from teacher as expert to teacher as facilitator" (Carello and Butler 2015: 264).

Strikingly, this trauma-informed approach also closely echoes the "five key principles" of the "survivor-centred approach" to the management of archives "documenting human rights abuse" laid out by Michelle Caswell (2014: 308), which include "participation, shared

stewardship, multiplicity, archival activism, and reflexivity." While developed in largely divergent contexts, both approaches pay close attention to the structure or framework of information's maintenance and conveyance, suggesting that information must be "linked to the contexts of [its] creation" (Caswell 2014: 309). As such, in both trauma-informed pedagogy and survivor-centred archiving practices, there is a repeated emphasis on communal decision making, collaboration, reflexivity or self-criticality, shared or devolved authority, an attendance to context and complexity, a foregrounding of information's political and ethical dimensions, and an avoidance of totalising knowledge structures. Moreover, both approaches repeatedly highlight the difficult feelings that can arise when interacting with affectively fraught information. In this sense, both approaches, alongside the aforementioned models, provide a frame of reference in which to conceptualise a model of information literacy instruction that is engaged with users' emotions; a model of instruction that can broadly be summarised as an ethics of care.

The prevalence of 'care' as a concern and topic of discussion within the aforementioned disciplines is significant. Indeed, it is shocking how, despite their origins in vastly disparate disciplines, all of the aforementioned models - whether they originate in feminism, Holocaust studies, decolonial or Indigenous ways of knowing, critical pedagogy, trauma-informed social work, survivor-centred archiving, qualitative research methodologies, and critical information literacy - deeply echo and reflect each other. To a certain extent, this can be understood as a consequence of interdisciplinary influence, particularly with regards to critical information literacy, which explicitly draws upon a wide range of other influences. Yet the similarities in approach are still astounding. To varying degrees, all of the above models reject standardisation, pay close attention to information's contexts and structures, advocate for a mutual, anti-hierarchical, relational method of instruction, adopt a holistic conception of both

the user and the instructor, acknowledge information's inherently political and ethical dimensions, foreground the affective elements of research and learning, and engage with an ethics of care. This is somewhat of a generalisation and there are certainly interesting differences between these approaches. Yet the fact that these disparate disciplines all came to similar conclusions is interesting, particularly when considered within the context of librarianship and information literacy.

Principally, "librarianship emphasises practicality, efficiency, and service" and, to a certain extent, this is also true of information literacy (Nicholson and Seale 2018: 3). Indeed, this emphasis on practicality partially explains the absence of emotion in information literacy discourse, as there are few things more associated with impracticality and inefficiency than emotions. Furthermore, this can also explain the failures of the standardised information literacy models and much of the preexisting literature on emotion and information literacy in the sense that they're hamstrung by their commitment to practicality. Attempts to establish quantifiable emotional intelligence learning outcomes, the division of emotion into six, linear stages, the construction of a prescriptive set of affective dispositions that the ideal researcher must possess; all of these distorted engagements with emotion can be understood as attempts to erase emotion's impracticality. But this is an impossibility. Emotion, by its very nature, cannot be a practical element of information literacy. Yet this impracticality does not mean that emotion should be ignored, repressed or distorted, or that there are not ways to include it within our information literacy practices. Indeed, as the aforementioned models demonstrate, many other disciplines have illuminated practices and approaches that information literacy can and should adopt. These practices might not be efficient or practical in the most literal sense, particularly as they eschew universal applicability. However, they are still practices; practices which will enable librarians to provide a better quality of service. This is

particularly true in the case of care, which can be understood as "a necessary practice" that is "embedded in actual practices" (Puig de la Bellacasa 2017: 160, 143). In other words, an ethics of care is necessarily attuned to users' immediate needs, in all their felt complexity, and thus adopting an ethics of care necessitates a degree of practicality.

It could be argued that positioning an ethics of care as compatible with librarianship's focus on practicality is misguided, particularly as practicality has so often served as a hard limit on what is thought possible. In other words, "the hegemony of practicality within librarianship acts to reproduce patriarchy, neoliberal ideology, neutrality, and white supremacy" (Nicholson and Seale 2018: 5). Yet practicality's dominance within the field renders it a necessary consideration. Moreover, I believe that engaging with an ethics of care necessitates an active doing. Care cannot remain an epistemology or philosophy. As the myriad of aforementioned models demonstrate, it must also be enmeshed in actual reality. Care's practicality might seem antithetical to hegemonic conceptions of practicality, but an ethics of care still indicates a group of actionable practices; in other words, an ethics of care is practical in the sense that is it practicable.

In the context of information literacy, an ethics of care and caring practices can be roughly delineated as: a foregrounding of information's context and structure; a non-hierarchical method of instruction; a rejection of totalising or standardised models; a relational and reciprocal approach to pedagogy and research; the utilisation of space-making, rather than corrective, practices; the adoption of a facilitatory or otherwise non-didactic methodology; a holistic conception of the user; an extensive engagement with information's affective elements; and the preservation of space for self-criticism, reflexivity, and adjustment. This last element is crucial as "fostering care should not become the equivalent of an accusatory moral stance—if only they would care!—nor can caring knowledge politics

become a moralism disguised in epistemological accuracy: show that you care and your knowledge will be 'truer'" (Puig de la Bellacasa 2017: 60). Indeed, such erroneous engagements with care can easily be anticipated within a highly gendered discipline such as librarianship. Yet critically attending to care "as a transformative ethos rather than a normative ethics" means creating an ethic "to think with: rather than indicating a method to 'unveil' what matters of fact are, it suggests that we engage with them so that they generate more caring relationalities" (Puig de la Bellacasa 2017: 67, 64). In other words, care's practicability and its relationality necessitates an ethics of care that is deeply enmeshed with its practices; practices which, in the context of information literacy, enable a holistic engagement with users' affective responses to information.

Conclusion

As the standardised information literacy models demonstrate, emotion stands as a bothersome and thorny force in information literacy. Yet it is this very thorniness that renders emotion a force worth paying attention to, as engaging with the challenges it presents to information literacy's foundations has the capacity to spark new and dynamic lines of thought and practice.

Such efforts are vital, as the need for new models of information literacy and new ways of thinking about information has never been more apparent. As Barbara Fister (2021) suggests, the state of our "broken informational environment", disrupted as it is by conspiracy theories and disinformation, demands "serious inquiry into why decades of trying to make information literacy a universal educational outcome hasn't prevented a significant portion of the population from embracing disinformation while rejecting credible journalistic institutions." Indeed, "it should give advocates of information literacy pause that…the slogan 'Do the research' - now ubiquitous in anti-establishment and conspiracy-theory-friendly corners of the web - has become the empowering antidote to elitist expertise" (Fister 2021). A thorough engagement with the role emotion plays in online disinformation and the importance of including affect within digital literacy instruction is beyond the scope of this essay. Furthermore, it should be noted that Fister's analysis is somewhat simplistic, particularly in its erasure of the systematic devaluation librarianship has faced as a discipline in recent years. However, I think it is evident that, in order to tackle these very real and pressing problems, problems which information literacy seems ideally placed to disentangle, we need to think about information in new, transformative ways and emotion must be a vital part of that process.

Indeed, information literacy's repression of emotion has profound political and ethical consequences, particularly when the needs of marginalised students are considered. As this essay has demonstrated, neglecting the affective elements of users' information needs inevitably privileges a very specific, Enlightenment model of information literacy that will result in users of colour, Indigenous users, women, and, more broadly, any user who has a history of trauma or whose information needs require an engagement with affectively fraught or potentially upsetting material receiving a profoundly inadequate service. As bell hooks states (1994: 19), "while it is utterly unreasonable for students to expect classrooms to be therapy sessions, it is appropriate for them to hope that the knowledge received in these settings will enrich and enhance them." As such, adopting an ethics of care, one which necessitates a holistic, relational, contextual conception of the user and an enmeshed set of instruction practices, is one way to address this inadequacy. In this sense, information literacy can be understood as an access issue and broadening our conceptions of information literacy to include contextual factors such as affect can help increase user's access to information. However, emotion's inherently irrational disruptiveness means that there will never be one definitive, authoritative method of incorporating it into our epistemologies, methodologies, and information literacy models. Indeed, this disruption and its consequent demand to constantly shift and adapt the manner and frame of our thought is perhaps emotion's greatest gift, particularly in the sense that it enables us to endlessly unsettle and reframe the 'narrative sicknesses' that circumscribe information literacy.

In *Care Work: Dreaming Disability Justice*, Leah Lakshmi Piepzna-Samarasinha (2018: 21) asks, "what does it mean to shift our ideas of access and care (whether it's disability, childcare, economic access, or many more) from an individual chore, an unfortunate cost of having an unfortunate body, to a collective responsibility that's maybe even deeply joyful?"

To rework this question for this essay's conclusion: what would it mean to shift our conception of emotion from an inconvenient disturbance in information literacy, an irrational intruder that must be repressed or disciplined, to an endlessly compelling and multi-faceted factor in information seeking behaviour that librarians have a collective responsibility to care for and learn from? This essay represents one attempt to answer that question, but I hope that the argument presented here will ultimately spark the proliferation of alternative discourses and models that I believe emotion's joyfully confounding nature demands; discourses and models which have the capacity to re-frame and re-write information literacy's current narrative sicknesses.

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