

Let's Talk About CRT, Let's Talk About Literacy: Modifying the Framework for Anti-Racist Library Instruction

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Presenters: Adrianna Martinez, Jamia Williams, Kelleen Maluski, Lalitha Nataraj, Sheila García Mazari, and Talitha Matlin

Table of Contents

[Relevant Theories / Concepts](#)

[Coloniality in Knowledge Production \(Mignolo & Walsh, 2018\)](#)

[Community Cultural Wealth \(Yosso, 2005\)](#)

[Critical Race Theory \(Bell, Delgado, Crenshaw, et al\)](#)

[Culturally Sustaining Pedagogies](#)

[Decolonial Skillshares](#)

[Epistemic Injustices in Scholarship Production](#)

[Feminist Ethics of Care](#)

[Postcolonial Digital Humanities Pedagogy](#)

[Relational-Cultural Theory](#)

[Sentipensante Pedagogy \(Rendón\)](#)

[Trauma-Informed Care](#)

[Validation Theory \(Rendón\)](#)

[CRT Mapped to Framework](#)

[Reflection Questions](#)

[Mentimeter Responses from Conference Attendees](#)

[Session Slides](#)

[Bibliography](#)

Relevant Theories / Concepts

Coloniality in Knowledge Production (Mignolo & Walsh, 2018)

This concept of coloniality is developed in the context of the field of sociology, out of the work of Walter Mignolo and Catherine E. Walsh. In their work they define coloniality as a part of modernity and a descriptor for a larger colonial matrix of power which has its “historical

foundation in the sixteenth century to the present” (4). Their view is one which views modernity and coloniality to be entwined meaning, “the end of modernity would imply the end of coloniality, and, therefore, decoloniality would no longer be an issue (4). This is a specific critical framework that differs from concepts of decolonization instead centering decoloniality as a critical mode of thought.

This foundational concept of coloniality has evolved to explore varied spaces of coloniality such as education as found with Su Ming Khoo’s work. She comes to the conclusion that, “what is desirable in education is wrapped up and bound in coloniality” diving deeper into the need for repair to mend the wounds of coloniality in order to build iterative, equitable education practices and address the intentional barriers for certain groups of people to be involved in knowledge production.

Community Cultural Wealth (Yosso, 2005)

Community cultural wealth is “a critical race theory (CRT) challenge to traditional interpretations of cultural capital” (69). As opposed to taking a deficit lens, “CRT shifts the research lens away from a deficit view of Communities of Color as places full of cultural poverty or disadvantages, and instead focuses on and learns from these communities’ cultural assets and wealth” (82). CRT allows us to “[identify] various indicators of capital that have rarely been acknowledged as cultural and social assets in Communities of Color...[which] draw on the knowledges Students of Color bring with them from their homes and communities into the classroom” (82). Yosso identifies six forms of cultural capital that inform community cultural wealth: aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistant capital. Community cultural wealth “involves a commitment to conduct research, teach and develop schools that serve a larger purpose of struggling toward social and racial justice.”

Critical Race Theory (Bell, Delgado, Crenshaw, et al)

At the 2022 CRT in Libraries Conference, the presentation Primer in Critical Race Theories in Libraries with Dr. Shaundra Walker presented an excellent analysis of what critical race theory is and defines critical race theory as originally built for the field of critical legal studies. It is a theory that fits into a family of critical frameworks addressing race and racism and has 5 core tenets: Racism is Normal, Interest Convergence, Whiteness as Property, Counter-storytelling/Counter-narratives, and Critique of Liberalism.

“The Critical Race Theory (CRT) movement is a collection of activists and scholars engaged in studying and transforming the relationship among race, racism, and power. The movement considers many of the same issues that conventional civil rights and ethnic studies discourse takes up but places them in a broader perspective that includes economics, history, setting, group and self-interest, and emotions and the unconscious. Unlike traditional civil rights discourse, which stressed incrementalism and step-by-step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning,

Enlightenment rationalism, and neutral principles of constitutional law.” (Delgado & Stefancic, 2017, 3)

Culturally Sustaining Pedagogies

"Culturally sustaining pedagogies builds upon asset-based pedagogical research, and contributes and adds to the concept of culturally relevant pedagogies. From an [interview with the authors](#): "[Culturally sustaining pedagogy (CSP)] seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of schooling for positive social transformation and revitalization. CSP positions dynamic cultural dexterity as a necessary good, and sees the outcome of learning as additive, rather than subtractive, as remaining whole rather than framed as broken, as critically enriching strengths rather than replacing deficits. Culturally sustaining pedagogy exists wherever education sustains the lifeways of communities who have been and continue to be damaged and erased through schooling. As such, CSP explicitly calls for schooling to be a site for sustaining—rather than eradicating—the cultural ways of being of communities of color."

Decolonial Skillshares

Decolonial skillshares are based on the principle that "Decolonization is learned through embodied practices that restore cultural memories to our bodies and communities" (Driskill, 2015, p. 57) Coined by Qwo-Li Driskill, a queer (unenrolled) Cherokee poet and scholar, decolonial skillshares refer to indigenous rhetorics, pedagogies, and radical practices that honor embodied rhetorical indigenous traditions (visual, material, performative, linguistic, etc.) to create space for all to learn and teach these practices as a decolonization tactic. Examples included craft circles as a form of knowledge transfer and embodied practices that seek to honor cultural memories and codify them within the making space.

Epistemic Injustices in Scholarship Production

"*Epistemic injustice* is the idea that we can be unfairly discriminated against in our capacity as a knower based on prejudices about the speaker, such as gender, social background, ethnicity, race, sexuality, tone of voice, accent, and so on" (Byskov, 2020). Miranda Fricker (2007) argues "that there is a distinctively epistemic genus of injustice, in which someone is wronged specifically in their capacity as a knower, wronged therefore in a capacity essential to human value." The two types of epistemic injustice identified by Fricker are *testimonial injustice* and *hermeneutical injustice*. *Testimonial injustice* refers to when "a speaker receives an unfair deficit of credibility from a hearer owing to prejudice on the hearer's part" (Fricker, 2007), while *hermeneutical injustice* refers to when "someone has a significant area of their social experience obscured from understanding owing to prejudicial flaws in shared resources for social interpretation" (Fricker, 2007).

Feminist Ethics of Care

From Maria Accardi's *Feminist Pedagogy for Library Instruction*:

Finally, an important aspect of teacher/student relations concerns an ethic of care.... hooks (1994)...references the ethic of care: "To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin" (p. 13)....In my own classroom experience, it is evident to me that students respond well to caring. Just like any other vulnerable human being, they want to be the subject of care. They want to be cared about and cared for. And what makes care feminist is that it sees students as whole human beings, not vessels to be filled with information and knowledge. It sees learners as people with thoughts and feelings that they bring into the classroom, and which, in turn, affect how they learn.

Postcolonial Digital Humanities Pedagogy

From Roopika Risam's 2019 *New Digital Worlds: Postcolonial Digital Humanities in Theory, Praxis, and Pedagogy*:

...[Postcolonial] digital humanities is not only a theoretical or analytical approach to the digital cultural record. Rather, it requires praxis at the intersection of digital technologies and humanistic inquiry: designing new workflows and building new archives, tools, databases, and other digital objects that actively resist reinscriptions of colonialism and neocolonialism. Consequently, postcolonial digital humanities explores how we might remake the worlds instantiated in the digital cultural record through politically, ethically, and social justice-minded approaches to digital knowledge production.

Relational-Cultural Theory

Modified from Nataraj, Quiñonez, and Olivas (2018): Relational-Cultural Theory (RCT) is a feminist theoretical framework first developed by Dr. Jean Baker Miller in the 1970s. It underscores empathy, validation, cultivation of relationship and mutual trust, and pushes back against the valorization of separation and autonomy in favor of relational empowerment. It emphasizes creating "power with" versus "power over" relationships and posits that shame and humiliation can lead to disconnection and isolation of individuals in a relationship.

Sentipensante Pedagogy (Rendón)

Sentipensante Pedagogy values both sensory/intuitive and intellectual ways of knowing. From LauraRendon.net:

Sentipensante pedagogy is a culturally-validating, deep learning experience that addresses the harmonic balance between intellectual, social, emotional and inner-life skill development. The pedagogy also connects the learning experience to issues of equity and justice. To foster deep learning, illuminative learning tools/prácticas de conocimiento are employed to open the senses. Examples include: Periods of silence, music, poetry, arts-based projects, testimonios, socially-driven art and photography, ritual, and cultural immersions, among others.

Trauma-Informed Care

Originating in the healthcare field, a “trauma-informed setting” (as defined by [SAMHSA](#)) has people who “*realize* how widespread trauma is, *recognize* signs and symptoms, *respond* by integrating knowledge into practice, and *resist* doing further harm.” Karina Hagelin posits that in libraries, “A trauma-informed approach to our work realizes every choice we make, every interaction we have, every policy we create...they all have the potential to be retraumatizing or healing for our patrons and each other.”

Validation Theory (Rendón)

“In 1994, Rendón wrote the article, [Validating Culturally Diverse Students: Toward a New Model of Learning and Student Development](#), in which she established the groundbreaking validation theory. This theory, consisting of six elements, is defined as

“an enabling, confirming and supportive process initiated by in- and out-of-class agents that fosters academic and interpersonal development.”

Validation theory has been used extensively to theoretically frame college and university programs such as the Puente Project (California) and Catch the Next (Texas). The theory has also been employed in student affairs programming, student success programs, research capturing the experience of low-income, first-generation students and dissertation studies.” (Rendón, 2021)

CRT Mapped to Framework

- [Document that maps Critical Race Theory \(CRT\) concepts to specific Frameworks.](#)
 - **Note:** This document is intended as a way to begin to conceptualize mapping The Framework to Critical Race Theory (CRT). This is not a thorough breakdown of the concepts or ways to engage with conversations around them.

IDEAL

Slides: bit.ly/transformideal24

Padlet: bit.ly/ideal24padlet

Reflection Questions

- Based on what you’ve heard today, how would you incorporate culturally sustaining concepts or exercises during one-shot instruction sessions?
- What anti-racist approaches will you consider incorporating into your library instruction?

- For instructors that mostly have one shot instruction sessions, how can you empower students to use their cultural knowledge and experiences as “a vehicle for learning”? (Seaman, et al., 2021)
- How can you incorporate self-reflection before and after your library instruction sessions to unpack and grapple with your own biases and assumptions?

Previous Presentation Materials

Mentimeter Responses from Conference Attendees

 Let's Talk About CRT - Mentimeter responses

Session Slides

 Let's Talk About CRT

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