WORKSHOP

Practising Digital Pedagogy Librarianship: Building Critical and Queer Feminist Communities

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The University of Michigan resides on the traditional Territories of the **Three Fires Peoples - the Ojibwe, Odawa, and Potawatomi**

The University of Arizona resides on the traditional territories of the **Tohono O'odham and Pascua Yaqui Peoples.** We are currently also on territory that was formerly part of the state of Mexico.

— We must keep in mind the community struggles for self-determination and colonial academic practices as we live and learn on these territories.

"Be aware of the space you are occupying, either **with your body or your voice and adjust accordingly for equity.**"

— Ingrid Conley-Abrams, School Librarian, NYC (@MagpieLibrarian)

What is **critical** digital pedagogy librarianship?

"Digital pedagogy focuses specifically on the use of technology to break down learning barriers and enhance students' learning experiences" [1]

Hybrid Pedagogy, expands this definition and frames digital pedagogy as "precisely not about using digital technologies for teaching and, rather, about approaching those tools from a critical pedagogical perspective" [2].

We want to push this conversation further into personalizing our engagements with digital pedagogy, developing actionable steps around librarianship praxes, and building communities of critical and queer feminist support.

Texts and Positionalities

Care: *A Burst of Light* by **Audre Lorde**

Praxis: *Pedagogy of the Oppressed* by **Paulo Freire**

Technologies: *Digital Redlining* by **Chris Gilliard and Amy Collier**

Design: *Decolonizing Knowledge, Decolonizing the Internet* by **Anasuya Sengupta**

Assessment: *Critical Generosity* by **Jill Dolan**

Reading

Among care, praxis, technologies, design, and assessment, select a minimum of two positionalities you feel most drawn to or seek connections between.

Annotate and underline values and actionable steps in each of these narratives.

Group share.

Care

Crucial. Physically. Psychically. Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare. [...] One of the hardest things to accept is learning to live within uncertainty and neither deny it nor hide behind it. Most of all, to listen to the messages of uncertainty without allowing them to immobilize me, nor keep me from the certainties of those truths in which I believe. I turn away from any need to justify the future—to live in what has not yet been. Believing, working for what has not yet been while living fully in the present now. This is my life. Each hour is a possibility not to be banked. These days are not a preparation for living, some necessary but essentially extraneous divergence from the main course of my living. They are my life.

— Audre Lorde, A Burst of Light (1988), pp. 131-132

Praxis

Liberation is a praxis: the action and reflection of men and women upon their world in order to transform it. Those truly committed to the cause of liberation can accept neither the mechanistic concept of consciousness as an empty vessel to be filled, nor the use of banking methods of domination (propaganda, slogans—deposits) in the name of liberation. Those truly committed to liberation must reject the banking concept (of teaching and learning) in its entirety, adopting instead a concept of women and men as conscious beings, and consciousness as consciousness intent upon the world. They must abandon the educational goal of deposit-making and replace it with the posing of the problems of human beings in their relations with the world. "Problem-posing" education, responding to the essence of consciousness—intentionality—rejects communiqués and embodies communication. It epitomizes the special characteristic of consciousness: being conscious of, not only as intent on objects but as turned in upon itself in a Jasperian "split"—consciousness as consciousness of consciousness.

— Paulo Freire, "Pedagogy of the Oppressed," Chapter 2 (1970/2005), p. 79.

Technologies

For too long, universities and colleges have accepted the 'terms of service' for how educational technology vendors handle student data … This has created an environment that puts students at risk with every click, every login. It disproportionately affects the most vulnerable students: undocumented students, students of color, LGBTQ+ students, and students who live in or on the edges of poverty. These students are prime targets for digital redlining: the misuse of data to exclude or exploit groups of people based on specific characteristics in their data. Thus, in higher education, we need to pay attention to the demands we place on students to produce data (e.g., application forms, SIS requests, learning management systems) and to how we care for that data (e.g., storage, transmission). Also, and perhaps most important in response to the influx of 'learning-focused' technologies, we need to recognize and deconstruct our perspectives on the relationship of data to our understanding of student learning.

— Amy Collier on Chris Gilliard's concept of "digital redlining" in "Digital Sanctuary: Protection and Refuge on the Web?," EDUCAUSE Review, August 28, 2017.

Design

In many ways, the crisis of violence and injustice that we face today feel like they are rooted in a hidden crisis of unknowing, of not knowing each other as fully and as well as we could and should. For us, decolonizing is a way of talking openly about whose stories are told, whose faces get seen, whose bodies and ideas are protected and amplified. And through this process to create powerful, radical, new ways of knowing and being with each other ... We work to expand the sources we reference online to include more than text sources, like oral history archives. We're working with partners to expand the range and ease of tools through which knowledge can be shared in different languages. And we work to make sure that more diverse faces and identities are seen in Silicon Valley offices and in policy making circles where decisions about Internet design, architecture, infrastructure, and governance are made.

— Anasuya Sengupta, "Decolonizing Knowledge, Decolonizing the Internet: An Agenda for Collective Action," Whose Knowledge, DLF forum Keynote (2018).

Assessment

I first became captivated by the notion of "critical generosity" when reading my friend and colleague David Román's (1998) Acts of Intervention: Performance, Gay Culture, and AIDS. David not only engaged performances about HIV/AIDS and the politics of gay male and queer culture but also modeled how such engagement might benefit the artists and productions about whom he wrote as well as the spectators and audiences who saw their work. I remember keenly reading David's account of seeing Tony Kushner's Angels in America with his friends in Los Angeles, several of whom were HIV positive. He described with love and concern how they took care of themselves while watching a marathon showing of the two-part, epic play. The way David detailed their viewing context made manifest and material how our bodies sit in front of performance, with friends, lovers, and strangers, and the attention they require to be sustained … Critical generosity, then, extended not only to the production but also to David's reception context, in all its specific materiality.

— Jill Dolan, "Critical Generosity," PUBLIC, Volume 1 Issue 1 (2013).

Writing and Sharing

Use your interpretations to reflect on the following questions. Choose one of the questions to produce individual short reflective writings on your engagements with critical pedagogy.

● **How does critical digital pedagogy show up in your work and professional roles?**

● **What does digital pedagogy look like at your institution?**

● **How do you make your pedagogy a *critical* digital pedagogy?**

● **What are the barriers to practicing critical pedagogy in your institution?**

Conclusion

It is fashionable these days, when 'difference' is a hot topic in progressive circles, to talk about 'hybridity' and 'border crossing,' but we often have no concrete examples of individuals who actually occupy different locations within structures, sharing ideas with one another, mapping terrains of commonality, connection, and shared concern with teaching practices … To engage in dialogue is one the simplest ways we can begin as teachers, scholars, and critical thinkers to cross boundaries, the barriers that may or may not be erected by race, gender class, professional standing, and a host of other differences.

— bell hooks, *Teaching to Transgress* (1994), pp. 129-130.

References:

[1] Reed Garber-Pearson and Robin Chin Roemer, "Keeping Up with… Digital Pedagogy" http://www.ala.org/acrl/publications/keeping_up_with/digital_pedagogy

[2] Hybrid Pedagogy. "Primer: Digital Pedagogy." https://hybridpedagogy.org/digitalpedagogy/

Note: References to individual text selections are included at the bottom of their respective slides.

Continuing our Dialogue:

Please join us to build discourse, support, and community across institutions:

- Shared Google Document: Introductions
- Community Slack Channel cdplib.slack.com
- Twitter Hashtag: #CritDigPed
- Our Twitter handles: @anitaconchita and @kshpatel