• These slides were part of a 20-minute session during the ACRL Instruction Section Preconference @ ALA Annual Conference, “Going with (and Growing with) the Framework: Teaching Information Literacy with a Social Justice Lens” on June 23, 2017 in Chicago.
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• For assignments and activities mentioned, refer to session handout and www.projectcora.org/users/dzingsweet.
• For citations, refer to session handout.
WHAT IS ONE RESERVATION YOU HAVE ABOUT MENTIONING OR DISCUSSING “RELIGION” IN A LIBRARY INSTRUCTION CONTEXT?

Several minutes of solo reflection, followed by 1-3 participants sharing with group.
• American “civil religion” refers to nationalist rituals, monuments, rhetorical tropes, “saints,” and worldview, which is marked by belief that U.S. has a divine purpose and is uniquely blessed by God.

• Importance of local context, judging how these points/exercises may or may not apply, given your knowledge of your institutional culture and dynamics. Catholic social analysis is persuasive for tying ACRL Framework/library instruction and social justice education in presenter’s Catholic university context.

• Presenter context = predominantly undergraduate Jesuit and Srs of Saint Joseph of Orange- sponsored university, whose core curriculum requires all students to take courses in religion/theology and ethics. Social justice is an integral part of university and library mission.
KP = knowledge practice (ACRL Framework)
D = disposition (ACRL Framework)

- Decline of the “secularization theory” (popular among 19th century Western European and American thinkers, e.g. Karl Marx and Max Weber), which posited that the decline of religion was an inevitable outcome of the rise of rationalism, the scientific method/scientific discoveries, and technological advances.
- Political theorist J. Habermas calls the 21st century a “post-secular age” because of the failure of 20th century efforts to banish religion from the public sphere.
- Post-9/11, some called for “religious literacy” (esp. Stephen Prothero, whose *Religious Literacy: What Every American Needs to Know--And Doesn't Paperback*, 2007, a *New York Times* bestseller). Others (i.e. Lewis 2015) argue that “religious literacy,” in the sense of knowing basic facts about a religion is not enough to understand the logics of believers, lived experiences of religion, disagreements or differences between groups in the same religion, or the complex ways “religion” interacts with other identities and motivating factors in our world.
• 4 functions of religion from more recent work of J. Habermas, as interpreted by Bahram 2013. After 9/11, Habermas drastically changed his views on the social/cultural and political possibilities of religion and began to recognize religion’s progressive impulses and its potential for spurring or enabling social/cultural critique, in addition to its conservative impulses.

• Riswold 2015: naming and deconstructing Christian privilege in US higher education can be a liberatory pedagogical act. Examples of Christian privilege in the classroom are:
  • I can safely expect that a religion class will talk about God. If I talk about God, I can safely assume that others know generally what I am talking about.
  • I can assume that others in the class know who Jesus is and know of my sacred text, the (Christian) Bible.
  • I will not be the first openly Christian person that my classmates have met. When I talk about my beliefs in class, it is likely that there will be others who share them.
  • Most of my classmates will have had experiences with rituals like baptism and communion and have been in or seen a place of worship similar to my own.

• Social analysis – from the work of Freire and other critical theorists/educators c. 1970. A specific, concrete examination of power dynamics and systemic
• Explicitly builds on Freire’s praxis spiral and Segundo’s hermeneutic circle (1970s)
• Catholic pastoral spiral articulated in Holland and Henriot 1980 and further developed by Cimperman 2015 and others.
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Bibliography


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