2024

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Carol A. Leibiger
University of South Dakota, C.Leibiger@usd.edu

Alan W. Aldrich
University of South Dakota, Alan.Aldrich@usd.edu

Recommended Citation

Leibiger, Carol A., and Alan W. Aldrich. "Doing Things with Metaphors: Mobilizing Cultural Humility from the Guest Perspecivie as Antiracist Pedagogy." Creating an Inclusive Library: Approaches for Increasing Engagement and Use with Students of Color, edited by Ngoc-Yen Tran, Michael J. Aguilar II, and Adriana Poo, Association of College and Research Libraries, 2024, pp. 85-111.

CHAPTER 5

Doing Things with Metaphors:

Mobilizing Cultural Humility from the Guest Perspective as Antiracist Pedagogy

Carol A. Leibiger and Alan W. Aldrich[*]

> "Good teaching is an act of hospitality."
>
> — Parker Palmer, *The Courage to Teach*

Introduction

Located in southeastern South Dakota, the University of South Dakota (USD) is a medium-sized public doctoral university with high research activity and the flagship liberal arts campus of the South Dakota Board of Regents system. USD's University Libraries has supported two summer bridge programs for Indigenous students,[1] one on-campus that began in the 1960s and is ongoing and the other in which the University Libraries

[*] Positionality statement: The authors are white academics and social scientists who focus on the pragmatics of communication in libraries, especially library instruction. Because they are located at a predominantly white university in eastern South Dakota, their research has dealt primarily with white mainstream library users. Teaching Indigenous students within the Upward Bound/TRIO program and at the Indian University of North America provided the authors with opportunities to engage with Native American students and aspects of Indigenous cultures, such as hospitality that affect teacher-student relationships and thus learning. As people enculturated in white notions of hospitality and power, the authors had to discover the roles assigned to them by their Indigenous students. They revised their pedagogy in order to act in culturally appropriate ways within those roles to avoid engaging in assimilationist—i.e., racist—pedagogy.

participated from 2010–2021 off-campus. This case study relates, first, how the library's Instructional Team, consisting of the information literacy coordinator and the instructional services librarian, realized that the information literacy (IL) pedagogy used in their on-campus instruction was not reaching their Indigenous bridge program students. Second, it describes how they identified and reflected on key events and their own positionality, performed academic research, and consulted cultural experts to understand their failure to connect with these students. Third, the case study narrates the steps taken to transform IL instruction for Native American students in USD's bridge programs. This work involved engaging in cultural humility, interrogating metaphorical approaches to teaching diverse learners, and mobilizing the results of this work to develop a culturally appropriate, antiracist pedagogy.

The Context of Outreach to Native American Students

The participation of diverse students in American higher education has, on the whole, been increasing. However, the number of Native American students has decreased since 2010 and now represents only 1 percent of the student population. While Indigenous people make up 2 percent of the US population, they encompass 9 percent of South Dakota's population, comprising the state's largest minority.[2] At USD, Indigenous students make up only 1.5 percent of the student population, representing the second smallest minority on campus.[3] In addition, Indigenous students are unlikely to be taught by Native higher-education instructors. USD does not provide information as to the number of its Indigenous faculty. However, nationally, Native higher-education instructors comprise less than one-half of one percent of college and university faculty at all levels.[4]

Native Americans are among the most economically challenged groups in the United States; in 2020, 59.75 percent of Native Americans in South Dakota lived below the poverty line.[5]

Native American students realize the importance of higher education in breaking out of poverty, developing self-sufficiency, "giving back" to their families and tribes, and promoting the political, cultural, and economic sovereignty of their nations.[6] However, college completion by Indigenous students is low, with 24 percent completing their studies in six years, compared with 63 percent of all students.[7] The culture of mainstream higher education and its location away from their families and tribes can alienate and cause Native American students to "step out" before completing their degrees.[8]

Academic Libraries and Diversity Initiatives

Professional library organizations have articulated diversity, equity, and inclusivity (DEI) as important values in such documents as the American Library Association's (ALA) *Library Bill of Rights* and *Code of Professional Ethics* and the Association of College & Research Libraries' (ACRL) *Diversity Standards: Cultural Competency for Academic Libraries*.[9] The latter calls upon academic libraries to "[d]evelop instructional methods, practices, and resources that are widely accessible and reflective of the broad diversity of learning styles, language abilities, developmental skills, and cultural perspectives represented in the learning community."[10] Both ALA and ACRL stipulate that library services should be available to all and that services like instruction should be adapted to the strengths and needs of recipients. IL instruction thus offers a powerful way for academic librarians to support DEI efforts by developing and incorporating antiracist pedagogical practices into their teaching.

The University Libraries' Instructional Context

USD mandates IL instruction within first- and second-year general-education writing courses. The library faculty teach assignment-based, one-shot research sessions in all sections of the Basic, Advanced, Business, and Creative Writing courses, as well as Introduction to Literature. Lesson plans created by the Instructional Team call for a short demonstration of resources and techniques relevant to the respective assignment followed by one-on-one interactions between library instructors and all students, ensuring that students' (instrumental) research needs are met and (relational) connections develop that promote use of the library.

USD's mostly mainstream students, who tend to be white and middle-class, react positively to the IL instruction described above. In a 2015 evaluation and assessment project conducted in forty sections of Basic Writing with 620 respondents, 77 percent of students reported that they had learned or improved in searching using library resources.[11] Additionally, 78 percent of students expressed satisfaction and/or increased efficacy after receiving library instruction.[12] Instruction addressing both instrumental and relational goals seems to support mainstream students' academic success and positive relationships between students and librarians.

USD's Summer Bridge Programs

USD has offered on-campus summer bridge courses for diverse students since 1966 when it initiated an Upward Bound program focused on Indigenous students.[13] This program seeks to help under-resourced first-year students transition successfully to college through academic preparation while integrating them into a supportive cohort or learning community.[14] By 2001, when the information literacy coordinator was hired, the library was a regular participant in the Upward Bound program, teaching IL sessions in general-education courses, such as basic writing and public speaking, and a first-year-experience college orientation and skills course.

From 2010 until 2021, USD collaborated with the Crazy Horse Memorial Foundation to offer a bridge program at the Indian University of North America (IUNA). Located in the Black Hills of western South Dakota, some 400 miles from the USD campus, the Crazy Horse Memorial Foundation commemorates the Lakota leader Crazy Horse through its continued support of the Crazy Horse Memorial as well as educational programming through the Indian Museum of North America and the IUNA.[15] Students live and learn in a dormitory-classroom building on the Crazy Horse Memorial's grounds, and they receive a stipend for working in the Memorial Museum. IUNA students earn a semester of college credit by completing first-year courses in math, psychology, writing, public speaking, and a first-year experience course. The program's structure allows students to earn college credit while gaining work experience within a culturally relevant environment.[16]

Because the IUNA campus is located a considerable distance from USD, the information literacy coordinator, with primary responsibility for IUNA instruction, spent several days providing IL instruction there each summer. While there, she interacted with IUNA students and faculty in and out of class. Because these interactions are both qualitatively and quantitatively different from those with mainstream and bridge-program students on the USD campus, they played a significant role in revising instruction for Indigenous students, as will be described below.

IL Instruction in USD's Bridge Programs

In the on-campus bridge program, IL instruction is primarily situated within the basic writing and public speaking courses. Because this program is designed to enable students to earn advanced college credit for these courses, USD faculty teach them in much the same way that they do mainstream students during the academic year. Empirical evidence of the success of its instructional design in mainstream instruction led the Instructional Team to approach IL instruction in bridge courses as they did when teaching in fall and spring semester courses.

When the library was entrusted with providing IL instruction in IUNA courses, the Instructional Team essentially replicated the instruction provided in the on-campus bridge program. Unlike the on-campus bridge programs, the IUNA courses focused on

topics aligned with Indigenous history and culture, such as a critical assessment of the Edward S. Curtis' Native American photography collection. While the information literacy coordinator integrated these different assignments into her instruction, she retained the same methods that attended to instrumental and relational teaching used in on-campus teaching.

Something Was Amiss

The information literacy coordinator and the instructional services librarian are seasoned educators with years of experience in teaching both IL and their respective disciplinary specializations. At the end of each year's instruction in the two bridge programs, they discussed their respective teaching experiences. Examination of student assignments and feedback from students and faculty indicated that the librarians succeeded in providing instrumental IL instruction for both bridge programs. The librarians initially assumed that they were also developing positive relationships with their bridge students.

After several years of bridge program instruction, however, the Instructional Team sensed dissatisfaction among the students and experienced unease about their own teaching. Their teaching intuition told them that instruction was not going as well as they had expected it would. As a result, the Instructional Team began a process of reflection and research on their interactions with students and their teaching in the bridge programs. This involved identifying a set of key events (discussed below) that became the objects of research and reflection by the librarians, applying the lens of cultural humility. In addition, they engaged in critical self-reflection. While presented linearly in this case study, these activities are simultaneous, mutually dependent, mutually supportive, and ongoing. The outcomes of this work led to significant changes in the provision of IL instruction to Native American students in summer bridge programs.

Research on culturally diverse students' educational successes and failures has convinced educators of the need for cultural humility when teaching these students. Mosher and colleagues note the following characteristics of cultural humility: a dedication to lifelong learning, a focus on reflection to promote cultural self-awareness and check cultural assumptions and biases, interpersonal respect in cross-cultural interactions, and "vulnerable authenticity and a willingness to adopt a nonexpert stance."[17]

Cultural humility can be distinguished from cultural competence by its continuity and incompleteness. Cultural competence suggests that instructors can learn all (or enough) about the culture of diverse students in a finite amount of time to teach them competently. Pigeon notes that competency-based thinking encourages the production of lists that are "easy … to write and to say, 'Done, done, and done.'"[18] Kuokkanen describes the assumption that knowledge about other cultures is discrete and easily compiled as "represent[ing] a colonizing, totalizing attempt to contain the other."[19] Spivak characterizes the latter as "Eurocentric arrogance … a simplistic assumption that as long as one has sufficient information, one can understand the other."[20] In short, cultural competence

is, at least, patronizing and reductive of diverse students' cultures and ways of being.[21] Cultural humility, on the other hand, requires an ongoing, even lifelong process of negotiation and engagement that recognizes each participant as an "ever changing 'cultural being.'"[22]

Analyzing Instruction through Key Events

Key events, or critical incidents, are occurrences in everyday interactions that attract participants' attention and cause them to pause and reflect. Such events may be the result of some misunderstanding of or failure in social norms, informal or formal disputes, or differences between cultures.[23] Common to all key events is that they involve communication between people as an "observable human activity" that is open to interpretation and understanding.[24] What makes such events relevant and important for participants is the need to reflect and ascertain what the event signifies and then to use that knowledge to adjust one's behavior as needed. It is important to note that while key events may result from cultural missteps or misreading of actions or situations, they can also derive from successful interactions.[25] Individuals might not initially comprehend why a key event has led to success, but gaining such understanding is crucial for replicating success in future interactions. The practice of cultural humility regards key events as opportunities for cultural learning and growth.

The key events described below are representative of multiple interactions between Indigenous students and the Instructional Team members. The accumulated events led the Instructional Team to reflect on their teaching and, ultimately, on their positionality and roles as white academics interacting with Indigenous students and cultures. Their examination of these key events included self-reflection, formulating specific questions for subsequent teaching opportunities, asking cultural experts about Indigenous culture and the Instructional Team's interpretation of the key events, and reading extensively about Native American students and their contexts.

Key Events

Key Event 1 – Handshakes

The information literacy coordinator reported that many of the students in the IUNA program would shake her hand gently, sometimes before and more often at the end of instruction. The number of students who offered their hands after an IL session seemed to be greater if the session appeared to have gone well. The instructional services librarian noted this same behavior to a lesser degree in the on-campus Upward Bound classes.

Key Event 2 – "Who are you?"

After arriving at the IUNA one morning, the information literacy coordinator was in the classroom preparing to teach when a student entered, asking, "Who are you? Why are you here?" The librarian responded, identifying herself by name as a USD faculty member who was going to teach there for several days. The student offered their hand and welcomed the librarian. They made a point of greeting the information literacy coordinator before and thanking her at the end of each class during her visit. By approaching the information literacy coordinator, the student seemed to be acting as a host in the IUNA space, a role they continued over two days of instruction. The student was a class leader, who collaborated with other students extensively during IL instruction, scaffolding the librarian's instruction and their fellow students' learning.

Key Event 3 – Meal Invitations

After a day's teaching, an IUNA student invited the information literacy coordinator to join the cohort for its evening meal. Being tired and having already planned on eating a quick meal and retiring early, she declined the invitation, noting that the student reacted with a brief look of disappointment. On a subsequent visit, an IUNA staff member invited the information literacy coordinator to join students and staff for lunch at the Crazy Horse Memorial cafeteria. The invitation was made in a very indirect way ("If you care to join us for lunch, we'll be in the cafeteria…"), and so the information literacy coordinator agreed to come but later decided not to go over to the Memorial for lunch. The next day she learned that the students had been waiting at the restaurant, expecting her to join them.

Action Research on Key Events

The first key event was the handshake offered by Indigenous students to the instructors. Garrett points out the importance of shaking hands for Native Americans as "the proper way of greeting."[26] In the Instructional Team's experience, handshakes are initiated by students and they are performed gently. This is in contrast to the firm handshake preferred by white Americans, which is considered insulting by Native Americans. Providing a greeting is considered essential in the Indigenous understanding of hospitality.[27] By beginning and ending instruction with handshakes, the Indigenous students were participating in rituals of hospitality, taking on the role of hosts. This hosting behavior also appeared to underlie the second key event, the greeting of the information literacy coordinator by an IUNA student, who asked what she was doing there. The student seemed to be asserting ownership of the IUNA space by welcoming and supporting the instructor, in the manner of a host.

The third key event concerns the information literacy coordinator's refusal of IUNA students' offers of food. Garrett stresses the importance of hospitality and generosity

within Native American culture: Native tradition emphasizes that individuals should only "(a) take what [they] need, (b) give thanks for what [they] have or … receive, (c) … use all of what [they] do have, and (d) 'give away' what [they] do not need."[28] To be a host is not only to be generous with guests. In a worldview that emphasizes connection and balance, providing welcome, food, and care to guests ensures balanced, "good," or "proper relation."[29] In refusing or ignoring offers of hospitality, the information literacy coordinator deprived the students of the opportunity to be hosts, as their culture expects. As Garrett notes, "In the traditional way, to not offer hospitality to a visitor or guest is to bring shame on oneself and one's family."[30] By agreeing to eat with the students and then not appearing at the meal, she had also broken her word.[31] In response to the students' offers of hospitality, she was being a poor guest.

In reflecting on these kinds of events and their ensuing research, the Instructional Team grew to recognize important differences between Native American and mainstream students that require adjustments in the instruction provided for them. The key events highlight how the students were continually attentive and responsive to relational aspects of their encounters with the librarians before, during, and after instruction.

This attentiveness to the relational is grounded in Indigenous cultures, as Native American researchers such as Pewewardy have noted.[32] For example, attention to the relational was expressed by the IUNA students' identification with the role of host and their hospitable treatment of the information literacy coordinator during her visits. Working with these students requires recognizing and honoring the importance of relationships in their cultures. Relational work is important in all cultures, but particularly so in this culture. It became apparent that the librarians needed to attend even more to this relational work, in culturally appropriate ways, when dealing with Indigenous students. These realizations sparked further reflection as well as research into effective pedagogical practices with Indigenous students.

Cultural Humility and Initial Realizations

Research by the Instructional Team also focused on scholarly and practitioner literature identifying best practices in pedagogy with Indigenous students, which informed and refined the analysis of and responses to the cultural issues identified above. Reyhner, Little Soldier, Demmert, Gay, and Pewewardy are among the scholars who have pointed out the negative effects of mainstream assimilationist education on Native American students.[33] Pewewardy notes that disconnects between teachers' and students' values and cultures can lead to "cultural discontinuity," which can result in diverse students' diminished self-esteem, alienation, and eventual failure in school.[34]

Culturally responsive pedagogy (CRP) provides a way to address this disconnect between teachers' and diverse students' cultures. Pewewardy and Hammer identify important characteristics of CRP: cultural literacy; teachers' self-reflective analysis of attitudes and beliefs; caring, trusting, and inclusive classrooms; respect for diversity; and transformative curricula that advance social justice and equality of opportunity.[35] Cultural humility is recognizably a disposition that undergirds CRP.[36] However, since the goal of CRP is effective and sensitive teaching of diverse students, cultural humility must be realized through pedagogical practices that acknowledge and respect the cultures of diverse learners. Gay stresses the importance of embedding teaching in students' culture, noting the significance of building communities of learning that utilize culturally appropriate communication styles and discourses.[37] Demmert notes the importance of a curriculum that draws from students' language, history, culture, and context as an essential aspect of CRP.[38] This parallels the ACRL *Diversity Standards*' call for library services that accommodate the strengths and needs of diverse learners.

Sleeter points out that "teaching processes and interactions are always based on someone's culture," usually that of the mainstream.[39] Applying cultural humility first of all to themselves, the Instructional Team reflected on their positionality as white educators who teach primarily white mainstream students and how those factors affected their teaching of Indigenous students both on- and off-campus. Critical self-awareness is very difficult when individuals remain situated within their own cultural contexts and enact behaviors that align with the normative expectations of those spaces. Garfinkel advocated becoming "a stranger to the 'life as usual' character of everyday scenes" in order to clarify and make visible underlying cultural norms.[40] Windchief and Joseph echo Garfinkel as they urge non-Indigenous faculty to "de-center their own realities … as they relate to their own educational experiences and assume the role of an ally."[41] One way the Instructional Team attempted to accomplish this was to view themselves as the ones who were different—strangers who would need to adapt to a new context. They were unprepared for the realizations that would follow.

Both the ACRL Diversity Standards and CRP call for teaching diverse students in ways that align with and honor their cultures. More importantly, failure to do so is tantamount to engaging in racist pedagogy. This case study noted above the very small number of Indigenous faculty in American higher education. Educator Derek Stewart points out the consequences of this lack of Indigenous faculty: Native American students are very likely to be taught by white or non-Native faculty, who have not been trained in Indigenous culture or culturally appropriate teaching practices and who thus are apt to apply mainstream, assimilationist pedagogy when teaching Native students. Stewart points out, "Moreover, there is a gap in the literature about effective cultural integration methods that improve teacher practices and about approaches to integrating culture for improving educational outcomes" for Indigenous students.[42] Using only mainstream approaches to teach Indigenous students ignores their cultures, erasing them beyond the boundaries of

white mainstream education. By making those cultures irrelevant to higher education, educators perpetuate the assimilationist teaching typical of US colonialist treatment of Native Americans.[43] Racism in higher education manifests itself in various ways, including the lack of awareness of racism and denying its presence, which can take the form of white academics' claims that racism is declining in higher education.[44]

The Instructional Team was chastened when they realized that they had assumed that instrumental and relational instruction that targeted mainstream students would be applicable in teaching their Native American students. Like many white academics, they believed that racism is diminishing in higher education. They had prided themselves on doing antiracist work by teaching diverse students in the bridge programs. However, they failed to acknowledge their students' significant cultural and ethnic differences, thus erasing the students' identities through assimilationist instruction.

The Bridge Metaphor

Failure to acknowledge Indigenous students' cultural identities is reflected in the summer programs' prevailing metaphor, the bridge. Lakoff and Johnson argue that thought is metaphorical in nature, "involv[ing] an imaginative understanding of one kind of thing in terms of another."[45] Because metaphors structure perceptions and understandings of abstract concepts and shape reactions to those concepts, they have the power to influence the ways that people perceive, think, and act. Metaphors can guide behavior and enact change. They provide insights into understanding culture, society, and social life,[46] and they can be used to enhance mutual understanding between people and cultures. Thus, it is important to reflect on the understanding and uses of metaphors.[47]

Bridge programs are predicated upon the assumption that structural impediments or situational factors such as socioeconomic class or race exclude some students from higher education. Curricula as well as support programs, personnel, and structures function as the bridge, allowing students to cross over into higher education with its promise of success and social mobility. However, this bridge does not always support bidirectional movement, as is the case with actual bridges. In crossing the bridge, diverse students leave not only their homes behind but also the cultural contexts that validate their identities, knowledge, and practices. They move toward the expectations and demands of mainstream higher education in exchange for the opportunity to enter and experience transformational change. Educational bridges take diverse students across but not back, and they do not move mainstream individuals out of their cultures and into the students' home cultures. This unidirectionality also does not require mainstream instructors to engage with their students' cultures, knowledge, and practices, and thus perpetuates racist pedagogical practices.[48]

Once the Instructional Team realized that they had been engaging in racist pedagogies, the burden was on them to change their pedagogical approaches as individuals and

as teachers working with Indigenous students. They searched for a metaphor that would help them understand the roles associated with the differing contexts in which they were embedded. This new metaphor would need to integrate the instructors' cultural humility and enable them to mobilize the results of their reflection and research. Finally, it should offer a way to revise instruction in culturally appropriate ways that incorporate and honor their students' knowledge and cultures in order to develop an antiracist pedagogy for teaching Indigenous students.

Hospitality and Its Metaphors

Common prevailing metaphors in education include transmission—i.e., the passing of information from teachers to students, as in Freire's banking metaphor,[49] and facilitation or coaching ("guide on the side"). Agricultural metaphors focus on how teachers "nurture" and students "grow."[50] Each of these metaphors features movement or action, yet each movement or action is unidirectional. Because they share some of the same weaknesses inherent in the bridge metaphor, these educational metaphors cannot be employed to support antiracist pedagogy.

Reflection and research on the key events discussed above spurred the Instructional Team to examine hospitality and its attendant metaphors, host and guest. The key events illustrated the importance of hospitality as an Indigenous cultural value, which played out between student hosts and librarian guests in interactions, especially at IUNA, which functioned as a hosted space.

Hospitality seems to be a pan-cultural phenomenon, and the roles of guest and host appear to be universal. Lynch and colleagues note two strains in the literature on hospitality: hospitality as "difference management" and hospitality as "an acceptance of difference."[51] Kant espoused the notion of a conditional, universal hospitality with heightened expectations of and restrictions on colonialist nations vis-à-vis underdeveloped nations as necessary to enable peace and world citizenship.[52] Alternatively, Derrida, following Lévinas' ethics of encounters with strangers, embraces the idea of unconditional hospitality as "a right, a duty, an obligation" of the host to the stranger.[53]

King identifies four ideal characteristics of hospitality.[54] First, it is a relationship of individuals who take on the roles of host and guest. The host welcomes and provides for the guest, who is away from home. Second, this relationship may be commercial or private in nature. In private hospitality, the guest has an obligation to contribute to the relationship and to reciprocate to the host in some way. Third, successful hospitality requires the host to know what would benefit the guest and to deliver it flawlessly and generously. Finally, hospitality involves social rituals (e.g., arrival, greeting, providing comfort and fulfillment of wishes, thanking, invitation to return, departure) that are culturally situated and, as they are enacted, define the status and roles of the participants, as well as the nature of their relationship.

The host-guest metaphor has value within the educational context by helping both parties orient their behavior toward each other. Teachers are encouraged to think of themselves as hosts and to become aware of how they interact with their students.[55] Students enter as guests into educational spaces, where hosts help them learn culturally appropriate ways of thinking and behaving in academic and disciplinary cultures. The educational system includes an extensive set of behaviors that students are expected to learn, just as guests are expected to learn from their hosts.

However, the affordances provided by the host-guest metaphor also encompass its greatest weaknesses. Like other educational metaphors discussed above, the host-guest metaphor can function to reinforce the dominant host's cultural power relationships and dynamics, thus subordinating the cultures of the guests.[56] Hospitality can represent a kind of social control as the host "imposes their sense of order upon the other."[57] Hernandez notes that hosts have the power to determine the kind and degree of accommodation of guests,[58] and Kantian hospitality expects that guests will conform to acceptable behaviors defined by the host.[59] While guests need to be open and willing to change to meet their host's expectations, the host can provide hospitality without ever having to "truly know the guest."[60] Learning that takes place within the host-guest context is often unidirectional, with the locus of power remaining firmly in control of a teacher enacting the host role.

In a study of nurse-patient relationships, McCaffrey notes that the host-guest metaphor "is also a metaphor of location, so that its range of potential meanings includes consideration of the institutional environments" in which it is invoked.[61] Relationships do not occur independently of their surroundings or the values enacted through them.[62] For instance, the call to design educational spaces that honor and respect Indigenous values and traditions reflects hospitality, as hosts can make changes in physical spaces in order to provide a more welcoming experience for their guests.[63] The IUNA's dormitory-classroom building, located on the grounds of a foundation dedicated to the memory of the Oglala Lakota leader Crazy Horse and the education of Native American youth, reflects this hospitality-oriented design ethic. The building is constructed with extensive use of natural materials and expansive windows facing the Crazy Horse Memorial. Native American artwork and artifacts serve as reminders of cultural heritage and reinforce ways of being. On-site faculty's behavior within the building reflects Indigenous ways of interacting, teaching, and learning. These location-related social and cultural factors encourage the IUNA students to claim the space as theirs and behave accordingly.

Bucy notes the importance of structures and programming designed to affirm diverse students' cultural identities and values and encourage feelings of belonging in the face of "white institutional presence."[64] Gusa identifies the alienating effect of predominantly white institutions, including their built environments, which are "products of human decisions where Whiteness is positioned as normative and its educational practices as neutral."[65] While the IUNA builds notions of hospitality into much of its design and instruction, USD's campus design and structure are less welcoming, especially for the

bridge program students, who might not see themselves or their cultures represented in mainstream educational spaces, whose structures and programming reflect the systemic racism underlying discourses of the host culture.[66]

Successful host-guest interactions require that both parties know and understand each other so that the host can provide adequately and appropriately for the guest's needs and the guest can respond appropriately and adequately to the host's actions. As discussed above, the Instructional Team neglected to consider cultural differences between Native American and mainstream cultures that affect teaching and learning. Instead, they used the same instructional methods with their Indigenous students as they did with USD's mainstream students. Additionally, the information literacy coordinator viewed the IUNA students' relational offerings through a white cultural lens, not understanding Native American cultural values of hospitality and thus responding inappropriately. It is likely the Instructional Team's lack of cultural understanding also complicated interactions in the on-campus bridge program.

Inverting the Host-Guest Roles

A more nuanced understanding of the host-guest relationship shows that these roles are not fixed in relationship to each other. Hosts and guests exist in a dynamic relationship and these roles can be exchanged, with a host becoming a guest and vice versa.[67] This can happen when "multiple instances of hospitality [are] occurring in many social situations where people may be both host and guests simultaneously,"[68] or when people move quickly from one role to the other as a situation requires. This dynamic exchange of host-guest roles was evident at the IUNA. For instance, when faculty exited the classroom, which is located near the kitchen, students often offered snacks as they hosted the librarian. The IUNA classroom also served as the locus of this dynamic when a student accosted the information literacy coordinator, who initially appeared to be a stranger, but then greeted and supported her as a guest during her stay at IUNA.

Derrida recognizes the host-guest binary as a dependent and necessary relationship for hospitality.[69] Realizing that students often treated the information literacy coordinator as a guest at IUNA, the Instructional Team began to consider whether inverting the traditional teacher-as-host and student-as-guest roles might resolve problems they identified in teaching within the bridge programs. In order for such an inversion to address racist pedagogical practices, it must accomplish three things. First, it needed to recognize the culture and positionality of their Indigenous students. Second, it must move the Instructional Team away from acting as white instructors teaching from a position of power—i.e., a host perspective. Third, it had to share power more equitably with Indigenous students.

The inversion of roles from host to guest appeared to present several affordances when linked to antiracist instruction informed by cultural humility. The transformative power

of metaphors pushed the Instructional Team to think much more deeply and purposefully about how to enter their student-hosts' cultures as guests. Reflecting on a new role represents a significant shift away from the cognitive confines of "life as usual,"[70] focusing attention on changes necessary to become proper guests of their Indigenous students. A guest continuously needs to accept their role and their host's offerings. Since the guest perspective is one of lower power, a guest must constantly collaborate with their host in the culturally appropriate rituals of hospitality.[71] These realizations pressed the Instructional Team to consider how to continuously act in culturally appropriate ways as both guests and IL instructors.

Teaching from the Guest Perspective

It took several years for the Instructional Team to realize that IL instruction in the bridge courses was not going well, to reflect on and perform research on the instructional issues, and to propose a solution. Teaching from the guest perspective requires "cognitive work" as teachers engage with their attitudes and beliefs.[72] Gusa notes, "Tackling a noninclusive … campus climate … requires rigorous work of informed critical introspection that sees one's performance of Whiteness, as well as sees the performance of Whiteness in the practice of others."[73] In doing this work, the Instructional Team, of course, learned more about their positionality and cultural assumptions as white educators, but they also reflected on the positionality and culture of their students as Native Americans. Accumulating this knowledge and the work it entailed made them realize the burden that diverse students often carry when they enter mainstream culture and must engage in cultural code-switching to accommodate white institutional presence.

Viewing IL pedagogy from the guest perspective led to significant revisions of instruction. King points out that a key aspect of the guest role is discovering and participating in the social rituals of hospitality within the host culture.[74] The Instructional Team made a point of beginning instruction with their Indigenous students by thanking them for their hospitality in welcoming the librarians into their spaces. The librarians acknowledged when students helped them learn aspects of their culture and overtly thanked them for that help and understanding. This served to recognize the students' gifts and to value their cultural perspectives.[75] This approach was well received by the students in both locations, but especially at the IUNA.

Inverting the host-guest relationship impacts the distribution of power. Assuming the primacy of the host and their cultural perspectives, the Instructional Team sought to ensure that students and their frames of reference were empowered. While good constructivist teaching can prompt the sharing of power between teachers and students, inverting

the host-guest relationship also demanded that the Instructional Team introduce more aspects of CRP into the bridge programs.

Windchief and Joseph encourage faculty to engage in "cultural congruity at the student level" as well as altering curricula.[76] Acknowledging Indigenous patterns of learning and the cultural importance of sharing, generosity, and reciprocity, IUNA instruction was revised to incorporate more collaborative, experiential learning such as group work to generate student input. Sessions were organized around student-generated topics, questions, and comments. Respecting Native American culture's collective orientation, the librarians avoided calling out students individually, especially during periods of silence, recognizing that silence is meaningful interaction within Indigenous cultures.

IL instruction was modified to include identifying and honoring cultural knowledge and information practices in several ways. Engaging students in dialogue about what constitutes authority within their cultures helped to situate IL within the host students' cultural contexts. Explicit connections were made to specific IL practices within Indigenous cultures. Examples illustrating concepts of information literacy were drawn from Indigenous history and culture, such as Crazy Horse's adept IL practices described in Joseph M. Marshall III's biography of the Oglala Lakota war leader.[77] Students were encouraged to supply further examples of how information is gathered, shared, and recalled in their cultures. When activities required definitions or criteria for peer evaluation of group work, the students created their own definitions and generated criteria.

Further Realizations

Location plays an important role in mobilizing the guest role, as McCaffrey has demonstrated.[78] The IUNA context facilitated instructors' inhabiting the guest role for several reasons. First, the IUNA is physically removed from the USD campus and is populated by Native American students and faculty. It is thus not a mainstream academic space reflecting the mainstream culture and its power structures but rather a space claimed by Indigenous people in which they wield power and can act as hosts. Second, the information literacy coordinator was actually already assigned the role of guest when she entered the student dormitory/classroom space, and students treated her accordingly, offering handshakes, food, and other rites of hospitality. Over time, she was able to realize this role assignment, accept it, and begin learning how to behave as a good guest. The IUNA's location and building design, discussed above, support the inversion of roles and the sharing of power that enhance the relational aspects of teaching Indigenous students.

The reasons underlying successful role inversion at IUNA account for the challenges that the instructional services librarian faced as he sought to inhabit the role of guest in the on-campus bridge programs. On-campus bridge students are guests in mainstream academic spaces. Because they do not own the spaces they occupy, they cannot inhabit

the role of host, as the IUNA students can. Therefore, the instructional services librarian cannot be assigned the guest role. On-campus bridge instructors will likely remain hosts because the on-campus context and related power imbalance make such role-switching difficult or impossible.

Despite the fact that the guest metaphor did not play out in the on-campus bridge programs as it did at IUNA, this metaphor still has powerful utility for the instructor. Thinking about oneself as a guest gives rise to important and relationally relevant questions reflecting cultural humility, including: How am I behaving? How should I behave? What are the expectations of my hosts? Addressing these questions directly supports both the instrumental and relational in providing instruction that is more culturally responsive to students.

Inverting the host-guest relationship is not easily done while teaching, especially when managing issues of power and position. This became apparent during instruction at the IUNA. In a session focused on the Edward S. Curtis American Indian photography collection, the instrumental goal was to teach the students IL concepts and skills needed to complete critical analyses of both the Curtis collection and Joseph Marshall III's *The Journey of Crazy Horse*. Rather than focus the session on the Curtis Collection, the information literacy coordinator allowed any research students wanted to pursue on either topic. The students, confused as they experienced the instructor seemingly vacating her responsibilities as teacher, reacted by "stepping out" from the instruction. At the end of the session, few students shook her hand, suggesting that the session had failed both instrumentally and, especially, relationally. While that session was acutely uncomfortable for all participants, it provided an opportunity to consider cultural roles and aspects of power at play in the instruction.

Taking on Multiple Roles

While location seems to play a role in successful inversion of the host-guest roles, it became clear during instruction at IUNA that inhabiting the role of guest was not sufficient to provide effective IL instruction. Because a guest holds a lower-power position than the host,[79] the information literacy coordinator was not always certain of her authority to engage students in learning activities, and she eventually lost control of a class session, as related above.

Blasco, Kjærgaard, and Thomsen argue that instructors inhabit multiple roles in teaching, with duties and responsibilities inherent in each role.[80] In discussing this problematic event with Indigenous instructors at the IUNA and the USD campus, the Instructional Team was made aware of an additional role assigned to them by their Native American students, that of elder. According to Berthrong, elders are respected teachers, tribal leaders, moral examples, and repositories of wisdom, tribal and family history, and cultural

practices. Elders are accorded respect because of their age, learning, and life experience. Native American youth expect to be educated by elders.[81]

Because roles are dynamic[82] and people can inhabit multiple roles simultaneously,[83] metaphorical roles cannot be treated as absolute or fixed. Both librarians exercise multiple roles in their respective teaching locales. The role of guest was more successfully engaged at the IUNA, but its flaw was its weak power status, which could make it difficult to teach effectively. Any role, whether assumed by an individual or assigned by others, situates that individual within a specific power relationship. If Native American students assign the Instructional Team the role of elders, in addition to that of guests, the affordances of this role and students' expectations can be utilized to augment the low-power guest role and enable the librarians to teach more effectively.

The assigned role of elder intersects with an instructor's identity as teacher. Teacher authority goes beyond teacher power to encompass disciplinary and pedagogical knowledge, teaching competencies, and classroom management skills.[84] These abilities are important for managing the balance between the instrumental and the relational that supports learning among all students. Teacher authority also entails living up to student expectations and earning student trust by not engaging in inequitable classroom behaviors.

Entering the IUNA classroom as a guest who is simultaneously an elder allowed the information literacy coordinator to function within a familiar frame of reference, that of a teacher, while still sharing power with her students and deferring to their greater cultural knowledge. With roles and power more appropriately assigned and shared, both the information literacy coordinator and the students could focus on teaching and learning. As a result, the information literacy coordinator received handshakes from all but one or two students at the end of every teaching session, which could be understood as a positive relational response to effective teaching.

Future Directions

In 2022, USD ended its sponsorship of the IUNA, which was taken over by another university in the state. Henceforth, the library will only be involved in on-campus bridge programs. The developing success of instruction at IUNA has not been matched in the on-campus programs. The Instructional Team's challenge going forward is how to apply lessons learned at IUNA to bridge programs currently conducted in mainstream academic spaces. This is a necessary development so that all Native American students receive education that honors them and their cultures, delivered via antiracist pedagogy.

Since location played a crucial role in the success of the Instructional Team's mobilization of the guest and elder roles, future teaching in the on-campus bridge programs needs to take up questions of space and ownership. For instance, how do students claim space and make it their own? If the conditions can be identified, can they be replicated

or established for an on-campus bridge program? If students succeed in creating their own cultural spaces, can IL instruction somehow be invited into those spaces? Can IL instruction be more successful if it is held in spaces designated for or dedicated to diverse members of the campus community, such as a multicultural center or a Native American center? Is it acceptable for IL instructors to come into students' spaces to teach, or should they only come if invited, as occurred at the IUNA? Finally, how might IL instructors play a role in aligning the curricula of on-campus bridge programs with diverse students' cultural contexts? The Instructional Team is examining ways to address these issues, including deepening relationships with support staff who work directly with Indigenous students.

Conclusion

Realizing that IL instruction in USD's bridge programs was not succeeding with Native American students, the Instructional Team sought ways to improve both the instruction and interactions with students. Reflecting on key events and the librarians' positionality, performing academic research, and consulting cultural experts led them to realize that they were engaging in racist pedagogy. In searching for a solution, they problematized the prevailing metaphor of diversity education, the bridge, and proposed a new metaphor—hospitality—to guide their teaching. Hospitality, if properly applied in instruction, can serve as an antidote to racist pedagogy. Essential to the revision was their inversion of the host-guest roles in education, teaching from the guest perspective.

Education of diverse groups must transcend a focus on content and methods to reorient instruction around students, their cultures, and culturally appropriate ways of teaching and learning. Failing to do so perpetuates a culture of denial that enables racist teaching in higher education.[85] Cultural humility is necessary for antiracist pedagogy and requires cognitive work by instructors. They must constantly reflect on their own biases and communication when teaching new and/or different groups of students in new contexts/locations. Combining the results of reflection with research on students' cultures is essential to discovering a framework within which instructors can enact CRP. In the case of USD's Indigenous students, that framework was hospitality, and instructors realized the pedagogical affordances of entering instruction as guests of their students. The librarians had to become aware of their duties and responsibilities as guests in adapting themselves to their hosts' cultural framework. It is important to remember that cultural humility is a cognitive disposition; its realizations *must be put into action*. To teach Indigenous students in culturally appropriate ways, instruction needed to be revised to enable the Instructional Team to teach as guests and elders. Different cultural groups might require alternative metaphorical approaches or honoring other appropriate aspects of culture.

Teaching according to the paradigm developed in this case study is not a step-by-step process but rather a cyclical way of approaching the instruction of diverse learners. The

Reflection/Action Wheel (see figure 5.1) lays out the cycle of reflection, cultural humility, mobilization, and readjustment necessary to engage in antiracist pedagogy. It involves both cognitive work and instructional actions that are simultaneous, ongoing, and mutually dependent and supporting. A table identifying strategies for each component of the cycle is provided in an appendix.

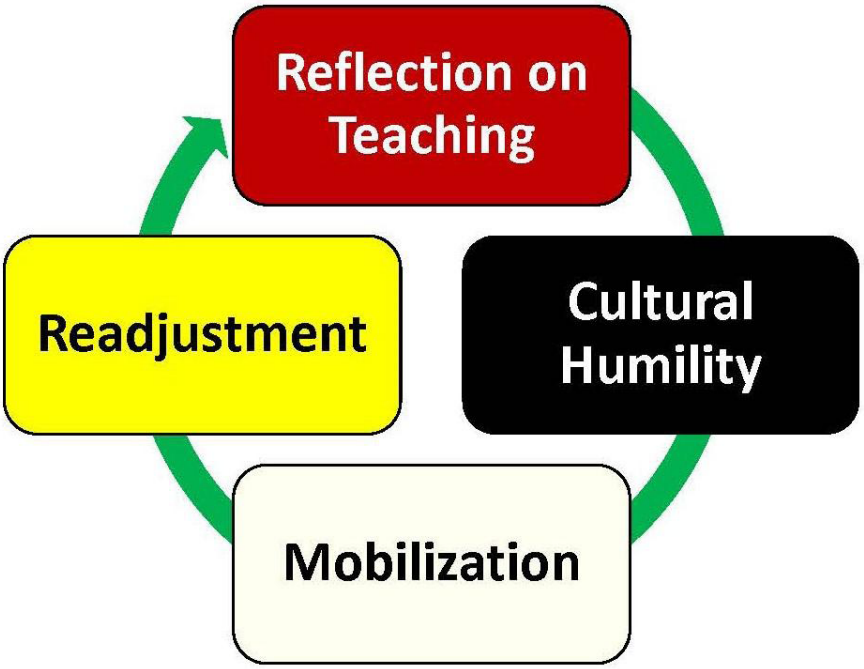

Figure 5.1. The Reflection/Action Wheel. This figure illustrates the cyclical process of teaching diverse learners. Reflection on teaching feeds cultural humility, whose results inform mobilization and revision/readjustment of instruction.

The cyclical process described above is hard work, but it is good and necessary work. All students deserve to receive instruction in which they recognize themselves, their cultures, and their values. This process pushes librarians to engage with their students' cultures, identify culturally appropriate ways of teaching those students, and mobilize those realizations to develop and refine antiracist pedagogical practices. This work with diverse students is essential to improving and mending relationships with their communities. Teaching from a cultural perspective honors students and transforms instructors while also creating an inclusive learning environment for all.

Dedication

We dedicate this chapter to the memory of Jason E. Murray, PhD (Chickasaw, 1973–2018), the first director of the Indian University of North America. He held his Native American students to high academic, personal, and ethical standards and personified the values of his culture. Jason was generous in sharing his cultural knowledge, and he taught by example how to engage relationally with Native students. Jason was a teacher, a master storyteller, and our friend. We honor his memory.

Appendix

Reflect on teaching	
Pay attention to teaching instincts.	Is something wrong? Does it have a cultural basis?
Consider...	Identify and reflect on key events.
Engage cultural humility	
Dispositions	Be willing to recognize and admit the effects of positionality and privilege (e.g., cultural bias) on teaching.
	Be willing to adopt a nonexpert stance.
Reflection	Engage in self-reflection to identify bias, positionality, and privilege.
	Engage in reflection with cultural experts.
	Engage in reflection within a group (if a group exists) on positionality, cultural values, and norms as sources of bias.
	Identify and reflect on roles, status, power, and positionality.
	Identify and reflect on metaphors underlying teaching.
Research	Consult cultural experts and library resources.
	Discover students' communicative norms and preferences.
	Discover students' cultural learning practices.
	Discover students' cultural constructions of knowledge and knowledge/information practices.
	Discover culturally appropriate metaphors.
	Examine students' cultural relationship with physical space.
	Consult professional standards.
Mobilize the results of cultural humility	
Self-checking	Continuously check for bias, positionality, and privilege.
	Adjust behavior to students' cultural and communicative norms as they are identified.
Innovation	Integrate students' cultures into instruction.
	Adjust curriculum to reflect the cultural knowledge and practices of students' cultures.
	Adjust teaching methods to accommodate students' cultures.
	Engage all participants in dialogue about authority and information practices.
	Acknowledge all contributions students make to the learning situation.
	Empower/share power with students in culturally appropriate ways.

Metaphors	Apply metaphors that reflect and integrate instructors' cultural humility.
	Apply metaphors that mobilize the results of instructors' reflection and research.
	Apply metaphors that enable revision of instruction to incorporate and honor students' cultural knowledge and values.
Space	Try to teach in spaces claimed by students.
	Honor students' space in culturally sensitive and appropriate ways.
Evaluation	Look for verbal and nonverbal evidence of instructional success or failure.
Revise and readjust instruction	
Readjustment	Reflect on the innovations.
	Readjust behaviors to students' cultural and communicative norms.
	Readjust instruction based on student verbal and nonverbal feedback.
	Reconsider cultural factors contributing to relational teaching (such as metaphors or roles taken on or assigned).
	Consider how to balance the expectations of multiple roles (including power differentials).

Table 5.1. Dispositions and mobilization.

Notes

1. While the authors refer throughout this article to "Native American" as though it were a monolithic construct, they recognize that Native Americans inhabit a spectrum of spaces and identities, from urban to reservation and from assimilated to traditional. They belong to a variety of groups with unique languages and cultures. This study seeks to engage commonalities that Garrett identifies as "psychological homogeneity … shared cultural standards and meanings, based on common core values" that exist across nations and tribal groups. The word *Indigenous* is used interchangeably with the term *Native American.* See Michael Tlanusta Garrett, "Sound of the Drum: Group Counseling with Native Americans," in *Handbook of Group Counseling and Psychotherapy*, ed. Janice L. DeLucia-Waack, Deborah A. Gerrity, Cynthia R. Kalodner, and Maria Riva (Thousand Oaks, CA: Sage Publications, 2004), 170.
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