Libraries: communities @ heart

Yet again, the ANZTLA Conference was affected by the COVID-19 pandemic and we were unable to meet in person in Adelaide for the second year running. Despite this, the South Australian chapter organised an excellent range of speakers who presented over Zoom on a great variety of topics for the 35th ANZTLA Annual Conference. An additional feature of the conference was an *Exhibition of Superlative Books*, compiled by Philip Harvey. The list, describing the loudest; shapliest; most holey; most valuable; most translated; most incomprehensible; oldest; longest; smallest; largest; quietest; and most edible books in the world, can be found at the Carmelite Library blog. The ANZTLA Conference was not the only one to be moved online – Siong Ng gives us a summary of Atla Annual held in June; and we look forward to the next ANZTLA Annual Conference in 2022 in Melbourne – start planning your contribution now!

Kerrie Stevens

_____

ANZTLA EJournal Manager

Contents

Open Serial Content Supporting Theology & Religion - Update

By Maria Stanton
Director of Production, Atla

Summary

Within the scholarly publishing community, we have had an ongoing discussion about the level of rigor within open access (OA) publishing. In the course of my work as the Director of a team responsible for the quality of a leading bibliographic index supporting the discovery of academic articles, I have encountered a range of positions on this issue and the importance of OA publishing. I have met strong advocates for OA who offer the defense that, even in the exclusive days of print-based subscription journals, there have always been some higher quality and lesser quality journals being published in any field of scholarly thought. They believe concerns about quality can be addressed within the community through various governance initiatives. I have also encountered faculty who have shared quietly that they have been advised by members of their tenure and promotion committee that they should not publish in OA journals due to perceived quality concerns. Many of these individuals make it clear they don't have time to engage with the community to address underlying concerns about the quality of one publishing model over another.

My recent research is focused on the question of quality within the study of religion and theology. Has the ease of launching an OA journal introduced, exacerbated, or otherwise increased the publication of lesser quality research in the study of religion and theology?

Methodology

Most of the OA research has focused on STEM (science, technology, engineering, and mathematics) publishers and titles. I have listed a few examples in the references section of this paper. My research is focused on the question of quality and sustainability within the humanities, with an emphasis on the study of religion and theology.

I want to acknowledge that some of my approach was shaped by the Feb 2021 article "Predatory publishing in Scopus: evidence on cross-country differences," by Vit Macháček and Martin Srholec. Macháček and Srholec focused on understanding how predatory publishing is growing in various regions, finding that the most vulnerable regions are developing countries that have or are investing heavily in research without equal attention and investment in the publishing governance framework required to ensure high quality publications for the resulting research. Additionally troubling was the fact that Macháček and Srholec used the Scopus database as the basis for their study, finding titles that met their criteria for predatory. This helped redirect my research geographically.

Also, I drew on the work of Kelly Cobey, Manoj Lalu, Becky Skidmore, et al, "*What is a predatory journal? A scoping review.*" The authors undertook a scoping review of related literature to identify traits of to help identify predatory journals. Their research results in detailed lists of attributed of academic journals. They differentiate these attributes using descriptions that indicate how the characteristic helps identify a predatory journal. I found this useful given that most predatory or suspect titles are rather opaque about the true nature of the journal and the publishing practices.

Although I routinely refer to the whole list, I just want to highlight a few of their findings that I routinely reference.

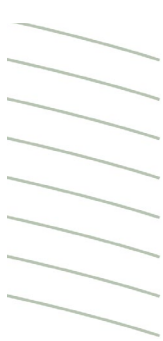Inferior quality standards and lack of transparency

- Article Authors credentials are not cited
- Evidence of statistical method errors
- No article preparation instructions
- Poor Editorial oversight / review

Unethical Practices

- Evidence of plagiarism
- Editorial board is fake, lacks legitimacy, repeats on multiple journals

Deceptive / lack transparency

- Journal does not specific APCs (website or email solicitations)

Persuasive language

- Journal highlights easy methods of payment and / or offer special discounts
- Note high acceptance rates
- Aggressive email tactics

Typically, it isn't the case that all of these will be present or obvious. Increasingly predatory journals are becoming sophisticated enough to try to conform to the "window dressing" or more visual elements of high-quality journals, while keeping issues like the true nature of peer review in the shadows.

I would characterize this summary as a mid-point in my research process. I say this to caution that this is not yet an exhaustive study.

Language: My research so far has been limited to English-language content or sites that use English-language to promote the published research. I can reasonably assume that a high percentage of the content would be English language given the nature of academic publishing. Without at least a sampling of OA titles in other languages, I do not feel that this research paints a definitive picture.

Potential Titles: I have relied heavily on available lists of known OA titles for my research. I have spent limited time researching publishing in individual countries to identify titles beyond these lists. I reviewed titles from the following sources:
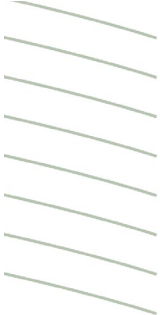
- Beall's list
- Atla Religion Database

Beall's List

University of Colorado librarian Jeffrey Beall founded a blog, *Scholarly Open Access,* in 2012 to monitor and track potentially predatory titles. The blog quickly established a following and a high degree of visibility as the only known "blacklist" for potentially predatory journals. The list vanished in early 2017. Two articles provide context for the sudden disappearance of the list.

Beall's own account, "What I learned from predatory publishers," published in Biochem Med in 2017, characterizes the decision being brought on by pressure from his employer. In the article, Beal also shares thoughts about his experience and some direction for scholarly publishing. Beall's discussion of the corrupting influence of APCs and weaknesses of whitelists is compelling. Paul Basken's article, *Why Beall's List Died – and What it Left Unresolved about Open Access*, published on September 12, 2017 provides additional context for the demise of the blog and OA publishing.

An anonymous scholar has taken up the task of maintaining [Beall's original list](#). This helps illustrate that the problematic journals, at least ones that accept research related to religion and theology, rarely have a narrow editorial focus. Usually, they are broad in scope, accepting research in any discipline within the humanities or social sciences. I skimmed the 1,400+ stand-alone journals listed on the site. I have not yet

explored the publisher list. I easily found 50+ titles that accept articles on religion or theology. Of those, 24 are still active. The rest are dead links.

- [European Journal of Science and Theology](#) (Romania)
- [Asia Pacific Journal of Multidisciplinary Research](#) (Philippines)
- [European Academic Research](#) (Romania)
- [European Journal of Social Sciences](#) (Seychelles)
- [Galaxy: International Multidisciplinary Research Journal](#) (India)
- [Indian Scholar](#) (India)
- [International Journal Advances in Social Science and Humanities](#) (India)
- [International Journal of Arts, Humanities and Management Studies](#) (India)
- [International Journal of Arts Humanities and Social Sciences](#) (India)
- [International Journal of English Language , Literature & Humanities](#) (now Smart Moves Journal) (India)
- [International Journal of Humanities and Cultural Studies](#) (Tunisia)
- [International Journal of Interdisciplinary and Multidisciplinary Studies](#) (Ethiopia)
- [International Journal of Liberal Arts & Social Science](#) (UK)
- [International Journal of Social Science and Humanity](#) (Singapore)
- [International Journal Online of Humanities](#) (India)
- [Journal of Arts and Humanities](#) (United States)
- [Journal of Humanities and Cultural Studies R&D](#) (Romania)
- [Online International Interdisciplinary Research Journal](#) (India)
- [Academic Research International](#) (Pakistan)
- [World Wide Journal of Multidisciplinary Research and Development](#) (India)
- [American Journal of Humanities and Social Sciences Research](#) (American Samoa)
- [International Journal of Eurasia Social Sciences](#) (Turkey)
- [International Review of Humanities and Scientific Research](#) (Pakistan)
- [Journal of Arts, Literature, Humanities and Social Sciences](#) (United Arab Emirates)

The *American Journal of Humanities and Social Sciences* is a typical example of this type of broad scope journal. Few obvious areas of concern:

Title is misleading:

The journal is published in American Samoa. Not obvious anywhere on the website that the reference to America in the title is American Samoa, which is an unincorporated, unorganized territory of the United States. American Samoa has its own constitution and legislature. A more transparent title would be the *American Samoa Journal of Humanities and Social Sciences*.

Other items from the journal's website:

- Prominently claim to be indexed in the Directory of Open Access Journals, the industry's leading whitelist of OA publications. The journal is not listed in DOAJ.

- Pace for acceptance, peer review and publication: Acceptance is within five to six days after submission, and publication is within two to three days of acceptance. This is reinforced by the information on the Call for Papers page of the website. This is simply too fast for proper peer review and editing.

- About Us page: The editorial scope of the journal is too extensive for realistic editorial oversight.

- Editorial Board: Virtually no institutional affiliation noted. Dr. Hazim Jabbar Shah Ali's country is listed as the USA. Extensive searches have not yielded anyone with that name as associated with any institution in the USA. Someone with this name is associated with a college of agriculture in Iraq. This name appears on multiple editorial boards of varied and obviously predatory journals.

- Publication Charges: Very affordable APCs. Too low to cover reasonable publishing charges.

- Copyright agreement: Authors transfer copyright to the journal

- Frequency of publication: The journal was founded in 2017. As of September 2021, they have already published 46 issues. Each complete issue contains 40 or more articles, many issues offer more than 60 articles on any number of topics.
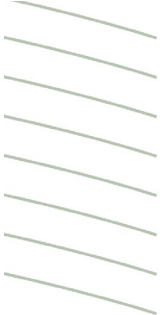
I found that this journal was typical of the type of journal that might contain articles related to the humanities.

Atla

As the Director of Production for Atla, my team is responsible for the editorial scope and quality of the Atla Religion Database, RDB, which is the premier index of articles, reviews, and essays in all fields of religion and theology. We routinely research new titles in the field. We also frequently receive requests from editors and publishers to consider their titles for inclusion in our index.

We've added over 500 new titles to RDB since 2015. Of those, 272 are OA. We've reviewed at least 750 titles over that period. We have rejected quite a few titles during this period; however, we have rejected fewer than 10 titles explicitly due to concerns that the title was predatory.

Between Beall's list and our experience, it seems that there are not many predatory OA titles that are laser focused on publishing research related to religion and theology. While I would like to think that the subject matter would cause some publishers to shy away from targeting these scholars, my guess is that it may have more to do with economic considerations.

I can offer an example of a recently considered title that is problematic. We will not be indexing this title:

Metafizika – Print ISSN: 2616-6879

The journal was established in 2017, with the first volume published in 2018. As of September 2021, the journal has published 15 issues. The most recent is volume 4, number 3. The place of publication is the Republic of Azerbaijan. The journal publishes articles in six languages, including Azerbaijani, Russian, English, Turkish, Persian, and Arabic.

The English-language version of the website does not clearly speak to whether the title is peer-reviewed. But the website uses a lot of visual aids to imply that the title is peer reviewed, for example, the journal posts a lengthy set of editors and international advisors.

Highlights from our due diligence (review completed on 9/1/2021):

Sumbit Manuscript

We try to be generous when we look at OA titles from the majority world / developing global south especially when English is not a primary language for the country. For example, the English language label for the section of the website for submitting a manuscript is currently labelled "Sumbit Manuscript." Assuming everything else was sound and reliable, this is something we would normally forgive.

About Journal

Normally, we would expect to see detailed information about the journal's editorial scope and history. None of this information is offered. The page provides some basic contact information, such as the address, phone numbers, email, and the journal's ISSN. The page includes several links that lead nowhere. Most concerning is that we start seeing bank details prominently displayed.

Information to Contributors

There is no description of a peer reviewed process. The guidelines generally align with information found on other sites. However, some of the guidelines are somewhat duplicative suggesting that they were not closely edited. This leads to questions about the origin of the guidelines and how closely they are followed or enforced. For example:

> 6. At the beginning of the article should include a summary of 200-250 words and keywords in the original language of the article.

> 7. A summary of 200-250 words and 5-7 keywords in the original language should be added to the beginning of the article.

Although the APC information is not clearly stated on the website, the bank details are again prominently displayed.

International Advisors

The list of international advisors is rather lengthy and impressive. One of the listed advisors is Dr. Alison Tokita, Adjunct Associate Profession of Japanese Studies at Monash University in Australia. Dr. Tokita's subject area and language skills seem to be outside the scope of the journal. I contacted Dr. Tokita asking for her insights into the journal. She responded that she could not provide any details as she has no relationship with the journal.

As previously noted, given all of this, we have decided to forego including this title in RDB.
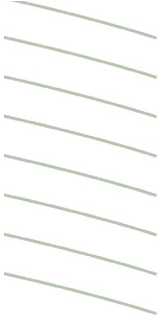
Conclusion

The reach of predatory or problematic OA titles into the academic disciplines and religion and theology appears to be limited at this time. We do need to continue to be vigilant in our review of titles to ensure quality academic content is promoted and discoverable by our scholars.

Despite the apparent limited reach into religion and theology, the OA business model came into a publishing governance structure that had not anticipated or provided guidelines to limit the opportunity for this type of intentional misconduct. By exploiting weaknesses in the system, these journals are taking advantage of scholars and doing harm to the academic community.

I have not undertaken this research to undermine the growth of OA. Clearly, we need to address the issues within scholarly communication to create governance structures so that bad actors are no longer able to publish and promote poorly reviewed and evaluated research.

References

Basken, P. "Why Beall's List Died — and What It Left Unresolved About Open Access." *The Chronicle of Higher Education*. 22 September 2017. https://www.chronicle.com/article/why-bealls-list-died-and-what-it-left-unresolved-about-open-access/.

Beall, J. "What I learned from predatory publishers." *Biochem Med* (Zagreb) 27 (2016): 273-278.

Cobey, Kelly D., Lalu, Manoj M., Skidmore, Becky, et al. "What is a predatory journal? A scoping review [version 2; peer review: 3 approved]. *F1000Research* 7 (2018): 1001. https://doi.org/10.12688/f1000research.15256.2.

Macháček, Vit and Martin Srholec. "Predatory publishing in Scopus: evidence on cross-country differences." *Scientometrics* 126 (2021): 1897–1921. https://doi.org/10.1007/s11192-020-03852-4.

Additional reading on predatory publishing:

Cartwright, V. A. "Authors beware! The rise of the predatory publisher." *Clinical & Experimental Ophthalmology* 44 (2016): 666– 668. https://doi.org/10.1111/ceo.12836.

Marcus, A., Oransky, I. "Why fake data when you can fake a scientist?" *Nautilus* 042 (24 November 2014). https://nautil.us/issue/42/fakes/why-fake-data-when-you-can-fake-a-scientist

Richtig, G., Berger, M., Lange-Asschenfeldt, B., Aberer, W. and Richtig, E. "Problems and challenges of predatory journals." *Journal of the European Academy of Dermatology and Venereology* 32 (2018): 1441-1449. https://doi.org/10.1111/jdv.15039.

Richtig G., Richtig E., Böhm A., et al. "Awareness of predatory journals and open access among medical oncologists: results of an online survey." *ESMO Open* 4, no. 6 (2019). https://doi.org/10.1136/esmoopen-2019-000580.

Sorokowski, P., Kulczycki, E., Sorokowska, A. *et al.* Predatory journals recruit fake editor. *Nature* 543, (2017): 481–483. https://doi.org/10.1038/543481a

Manage Copyright Protected Course Materials Easily with FLEX
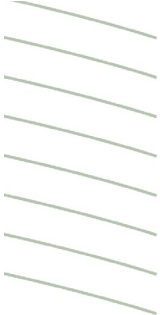
By Liesl Fitzpatrick
Senior Manager Education Licensing, Copyright Agency

To assist educational institutions in managing their copyright compliance, Copyright Agency has developed a complementary online platform called [FLEX](#) – a cloud-based repository that allows you to store and share third party book and journal excerpts easily and quickly.

FLEX benefits educational institutions and students in a variety of ways, including:

1. breadth, quality and delivery of resources
2. copyright compliance assurance
3. student engagement analytics

A number of ANZTLA member institutions have already successfully adopted FLEX into their daily practices, with library teams within these institutions harnessing the benefits of using the platform.

Copyright Agency is dedicated to the growth and development of FLEX. We've been working with our publisher members to continually grow the library of digital original eBooks and journal articles and we have recently deployed changes to the platform to optimise our users' experience. These changes include:

- a new 'Discover' feature which allows for users to search for existing content within the platform by Dewey Decimal Classification
- automated Harvard references to appear on every scan or digital original extract to simplify students' referencing

The FLEX platform works with your existing learning management system and is automatically available to all individually licensed higher education and VET providers who have a current Statutory Education Licence agreement in place with Copyright Agency.

Copyright Agency is appointed by the Australian Government to administer the Statutory Education Licence for text and images. The Statutory Education Licence is a blanket licence under the Copyright Act that allows educational institutions, including higher education and VET providers, to copy and share both hardcopy and digital third-party text and images for educational purposes without obtaining individual approvals from the copyright owners.

Learn more about FLEX here or register for an upcoming webinar.

COPYRIGHTAGENCY

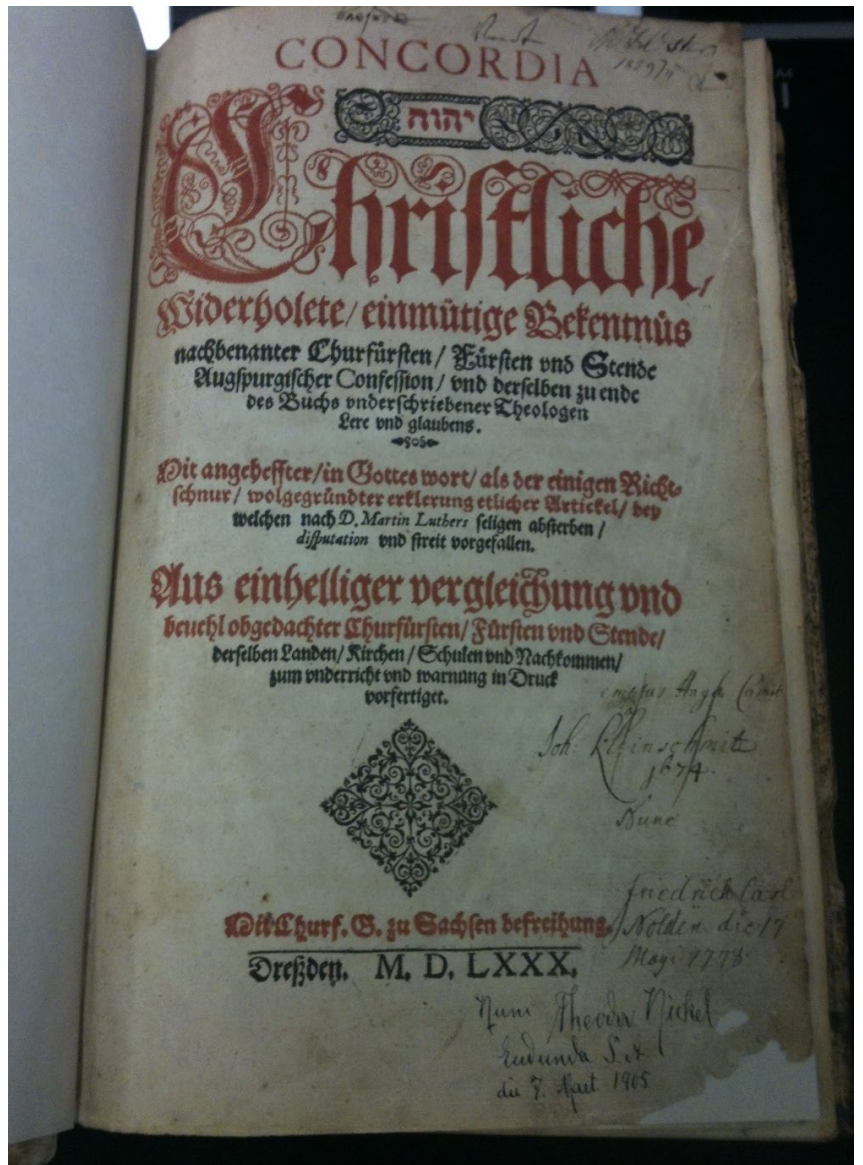# Rare Books in the ALC Library
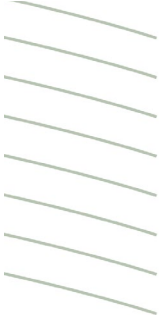
By Trevor Schaefer
Serials & Lending Librarian, ALC Library

Book of Concord

The first edition of the Book of Concord, published in Dresden in 1580. This book is the foundation document of the confessional Lutheran Church. Candidates for ordination in the LCA are required to study it carefully and be prepared to accept its contents as their own confession. The book contains documents that were formulated and argued about over a fifty-year period during the Reformation, as the 'Lutherans' sought to articulate their beliefs and their differences from the Roman Catholic Church.

After the Confessional documents, are 44 unnumbered pages of names of over 8,000 signatories of the Formula of Concord, pastors and schoolteachers [*Schuldiener*], divided according to the various principalities in Germany at the time. These names do not appear in modern editions of the Book of Concord. This book has been continuously in print in various editions in German and Latin first, and later in English and in many other languages, over the past 400 plus years.

This copy was brought to South Australia by the Oster family and signed by P. J. Oster, 1859. Other signatures include Joh. Kleinschmit, 1674, Friedrich Carl Nolden, 1778, and Theod. Nickel, Eudunda, 1905. It was presented to the library by the family of the late Pastor Otto Thiele in 1980. Copy 1 was presented by Rev. D. B. Muetzelfeldt in 1969, from the library of his father, Karl Muetzelfeldt, who had been a lecturer at Immanuel Seminary. The Colophon is a beautiful example of the printer's art, with an image and quotation from Psalm 9. The Colophon is dated 1579 (copy 2). The names of the printers are Matthes Stockel & Gimel Bergen.

Reason and Answer as to Why Young Women can Leave the Cloister
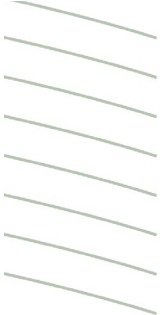
The oldest work of Luther in the Collection: *Reason and Answer as to why young women can leave the cloister*, was published in 1523. This example demonstrates Luther's stance against celibacy and monasticism. In the pamphlet, Luther sent out a straightforward message to nuns in their convents, many of whom he knew were growing critical of the practices of the Roman Catholic Church. He gave them confidence to leave, and many did, going on to marry, retreating into domestic obscurity. One ex-nun, Katherina von Bora, attracted to Luther's reforming ideas, went to Wittenberg, as did others, and met Luther. She and Luther married in 1525 and went on to have six children. She remained his stalwart supporter in his reformist activities, in particular managing the household's business affairs.

Testamenta Marra: Jesuni Christuni npantjani jaura ninaia karitjimalkana wonti Dieri jaurani (New Testament)

This is a Biblical work of great significance. It is the first full New Testament translated into an Australian Aboriginal language. This achievement marks the continuation of Luther's commitment to providing all believers (or potential believers) with access to the Word of God in their own language. In the 1880s and early 1890s, German missionary pastors, Johannes Reuther and Carl Strehlow, began to study in depth the language, culture, stories and society of the Dieri people of Cooper's Creek where the Lutheran Church had established Bethesda mission in 1866, at Lake Kilallpaninna. Reuther spent considerable time translating the New Testament into the Dieri language, and with the assistance of Strehlow, prepared the manuscript for printing. Reuther's foreward in the Dieri language is dated 18 November 1895. It was then published in Tanunda, South Australia, by G. Auricht's Printing Office in 1897, an achievement in typesetting in itself. Reuther also translated hymns and prayers into the Dieri language. This is a first edition copy of an historically significant publication.

Die Aranda- und Loritja-Stamme in Zentral-Australien, On the Aranda and Loritja tribes of Central Australia

by Carl Strehlow (1871-1922), published Frankfurt, 1907-1920, with a 7 volume translation by Rev Hans Oberscheidt, c1985-1991.

Strehlow was a missionary pastor at Hermannsburg Mission in Central Australia from 1894 until 1922, shortly before his death. He had already published the New Testament in the Dieri language at Bethesda Mission on Cooper's Creek with Pastor Reuther. Once at Hermannsburg he began detailed studies of the Aranda peoples, their language, society and customs. His work was published in Frankfurt in 1907; in the 1980s, Rev Hans Oberscheidt painstakingly translated Strehlow's work into English; an earlier translation had been done in the 1930s.

The copy of Strehlow's study of the Aranda and Loritja peoples of Central Australia is from the library of the late missionary pastor, Pastor Friedrich W. Albrecht and his wife Minna. It was presented to Australian Lutheran College in their memory by their children, Helene, Theodor, Paul, Minna and Martin and their families, in 2007, a centenary after its publication (1907).

A photo at the beginning of the book, shows the four Aboriginal men who told Strehlow most of the stories. At the end, enclosed in a pocket, are extensive family trees, showing several generations of people with their traditional Aranda names and their totems, and at the bottom of the family trees, converted Christians bearing biblical names.

Songs of Central Australia

by T.G.H. Strehlow. Published by Angus & Robertson, 1971.

Not all rare books are centuries old. This book is just 50 years old and the magnum opus of the renowned anthropologist. In this heavy tome of 775 pages, Ted Strehlow gives the text in Arrernte or other Aboriginal languages and in English translation, of hundreds of traditional poems, "each associated with a definite ceremonial centre and with a mythical supernatural being or a mythical group of totemic ancestors."
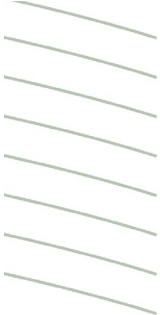
Unfortunately, Strehlow saw himself as the final curator of a dead or dying culture and saw these songs as his own personal possessions. In fact, the Aboriginal culture continued to thrive and these songs continued to function as ceremonial songs which denoted ownership of land and authority in that culture. He failed to recognise this reality and reacted badly to the younger generation who objected to the publication of these sacred songs. Eventually, the book had to be taken off the shelf and placed out of circulation amongst the rare books.

The 'Luther Bible'

The "Luther Bible" comes to us from over the centuries and across the oceans. It is a priceless heirloom of the Reformation, brought to Australia as a treasured family possession by German immigrants in the nineteenth century. It is an early printed work, published in Wittenberg in Germany in 1551. It was done in the workshop of Hans Lufft, the town printer, who printed most of Luther's works.

The Bible was presented to the Immanuel Seminary, a forerunner of the Australian Lutheran College, by J.E. Kotzur in 1954. The book itself is a large and heavy object, measuring 25cm in width, 37cm in length and 13cm in height. It has covers of tooled pigskin and metal corners and clasps. The particular beauty of this edition lies in its illustrations. They are all done as woodcuts and hand coloured. The Luther Bible has a total of 172 in-text illustrations, two illustrated title pages and one full-page frontispiece to Genesis 1.

The border illustration is the same for both title pages: the barren tree of the law and the leafy tree of the gospel. This famous image was first developed by Lucas Cranach in oil paintings and recast as a title page in the 1541 edition of the Luther Bible.

The left-hand side shows Adam and Eve sinning, and in the background, the snake on the wooden cross in the wilderness. In the foreground, Moses holds the tablets of the law, while an unfortunate sinner is being driven into the fires of hell by death and a beast wearing a cardinal's hat. In the fire can be seen a figure wearing a bishop's mitre and a monk.

On the right-hand side, a muscular Christ is driving a spear through both a dragon, representing the devil, and a skeleton, representing death. In the background, Mary is shown receiving the message of her forthcoming conception. In fact, the baby is coming to her on a beam of light from heaven. In the foreground, Christ is depicted on the cross, with a stream of blood flowing onto a half-naked sinner. John the Baptizer is pointing the sinner to the source of his forgiveness.

The frontispiece of the bible is the only full-page illustration, showing the creation of Eve from the side of the sleeping Adam. God is the largest figure in the illustration, shown wearing a rich, maroon robe and with flames emanating from his head. The maroon colour has leaked slightly onto the adjacent paper. In the background, Adam and Eve are shown eating the forbidden fruit, recommended to them by the snake. The tree is very definitely an apple tree. Also in the background, an angel is expelling the pair from the garden. They are still naked, showing no sign of the clothes God had given them. A rich assortment of animals is shown, from a snail to a lion, and even including a unicorn. The antlered deer in the foreground is depicted in careful detail. However, there is an elephant lurking in the background forest, which shows that the illustrator had never seen a live specimen. You can also see a unicorn there. The illustration is signed by Hans Brosamer with his initials and dated 1550.

Practical Preservation

By Erin Mollenhauer

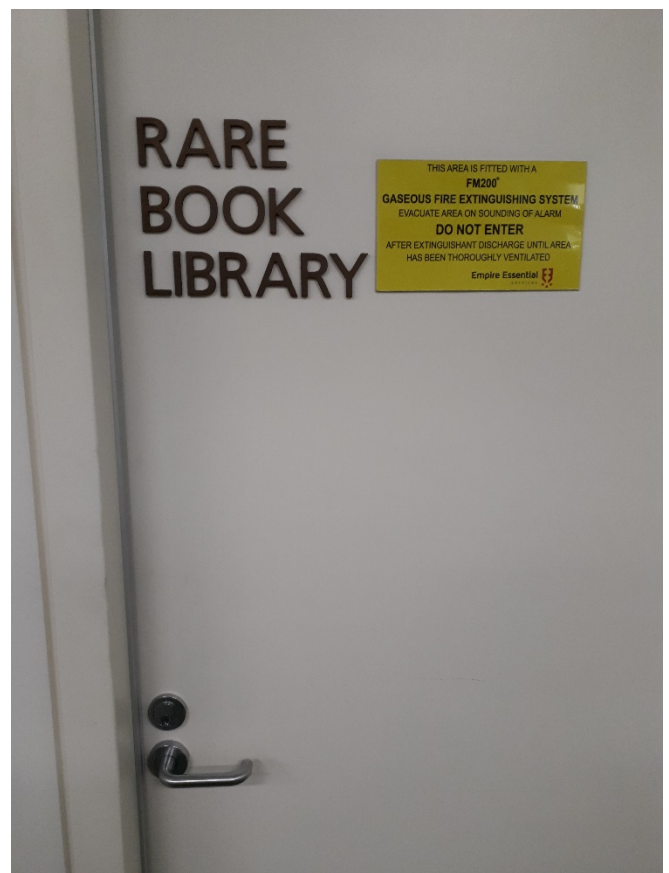*Team Leader Library and Archives, Moore College*

This presentation will cover preventive preservation and enclosures for books, newspapers, photos and paper documents, with an emphasis on special collections. I won't have time to cover disaster recovery or any other kind of format. A lot of this is common sense, so it may sound a bit like I'm stating the obvious.

The Storage Environment

Secure, stable shelving, off the floor. Separate from kitchens, bathrooms, exposed pipes, drains. There should be an integrated pest management program in place – our Library is treated for pests regularly as part of the building maintenance. A chemical fire suppressant system, which releases a gas that sucks the oxygen out of the air, is preferable to a sprinkler system. In the event of a fire, most of the damage is caused by the water! Doors to special collections storage areas should have a 2-hour fire rating.

Atmospheric Conditions

Stability is the key, avoiding fluctuations. High temperature and humidity levels can cause mould to grow. Low humidity levels can cause paper, leather and vellum to become brittle. When temperature and humidity levels fluctuate sharply, moisture is absorbed and released, causing stress to the items.[1] Ideally, a specialist temperature and humidity control system is in place for storage of special collections. General collections are managed well by regular air conditioning, and good insulation. A digital hygrometer-

---

[1] National Archives of Australia. *Standard for the Storage of Non-Digital Archival Records*. Version 2.1, 2018. Retrieved from: https://www.naa.gov.au/sites/default/files/2020-03/NAA-standard-for-the-storage-of-archival-records.PDF

thermometer can be used to monitor the environmental conditions. Temperature should remain between 17 and 23 degrees, and relative humidity around 50%, plus or minus 5%.

Pollution

Particulate pollution includes dust and mould spores. It is eliminated by good air filtration which is monitored and cleaned regularly. Gaseous pollution includes fumes caused by new paint, polish or carpet. If you're redecorating, or moving into a new facility, schedule a gap of a couple of weeks before moving in your collection. Leather is particularly affected, red rot (when the leather sheds red dust) is caused by gaseous pollution.

Light

Avoid direct sunlight, and ideally have interior lighting with UV filtration. LED lighting is good because it doesn't give off heat. Archives and special collections should not have any exterior lighting whatsoever.
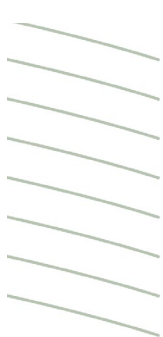
Enclosures

a)   Books – if a book is damaged in any way, or it has a fragile binding, then there are several options available: you can create a dust jacket out of Mylar™, which is polyester film and an archival quality plastic. This protects the boards and the spine from being touched, or from rubbing against other books on the shelf, while allowing the spine to remain visible. You can also use acid-free cardboard to create a phase box, which encloses the book and offers maximum protection.

b) Newspapers – old newspapers are notoriously fragile, as they were printed on cheap and acidic paper. They are extremely light sensitive – when I want to include a news clipping in a display, I always use a facsimile. Many libraries have old newspapers bound, which provides the protection of a solid cover and spine. Loose issues are best kept in an acid-free box, which is large enough for them to lay flat, without crushing the edges.

c) Pamphlets – again, these are often fragile, printed on poor quality paper, and need individual enclosures. I store them in acid-free envelopes, laid flat in acid-free boxes. You could also store them in Mylar™ or polypropylene sleeves.

d) Photos – Colour prints are very light sensitive, and all photos are susceptible to damage from fingerprints. They are best kept in Mylar™ or polypropylene sleeves, stored flat in folders or boxes. Any storage medium for photographs needs to be identified as having passed the Photographic Activity Test (PAT). This is indicated in the catalogue of an archival supplier. This means that the enclosure has been scientifically tested to make sure it is compatible with the materials used in photographs.
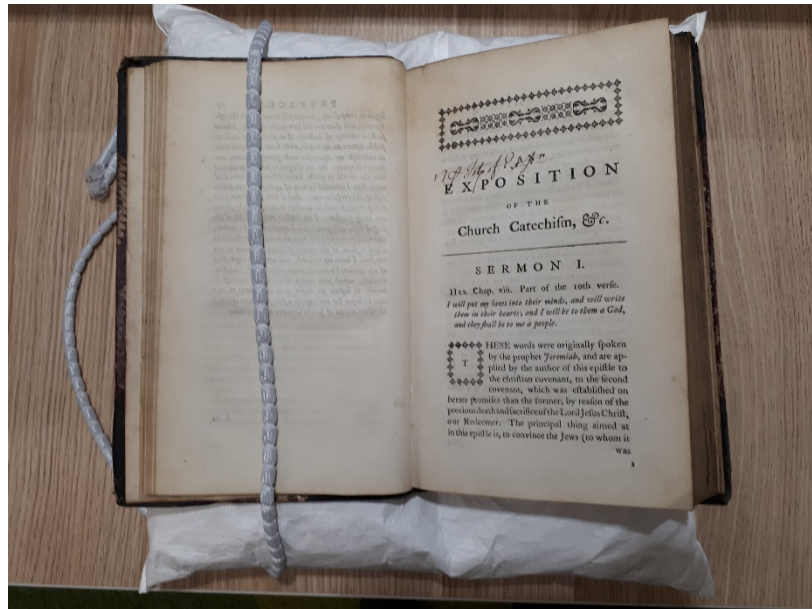
Barcodes and Ownership Markings

When issuing a barcode for a rare book, I never stick it on the book itself, I get a strip of acid-free paper, and stick the barcode on the strip, and then fold the end over so that the barcode (essentially a sticker with

plastic and glue), is not coming into contact with the paper. The call number is written in pencil. I only use pencil when writing on barcode slips or envelopes, never ink.

Handling

If you heard my talk at the 2018 conference, you might remember I quoted my preservation lecturer at university saying, you should only wear white gloves if you are Mickey Mouse or a band leader! When handling books and paper documents, clean dry hands are the best. If a book has red rot or disintegrating leather, I like to wear medical nitrile gloves to protect my hands from the book. When handling photographs, nitrile gloves are essential to prevent fingerprints on the photo's surface. Handling a book is mainly a matter of paying attention to the book – how far will it comfortably open, do you need a pillow to rest it on or a snake weight to hold it open.

Further Resources

The main source of information I have used for this presentation is the National Archives' Standard for the Storage of Non-Digital Archival Records.[2] It has a very helpful table at the end, showing the correct storage environment for a wide variety of formats, and a table for storage in tropical and sub-tropical regions. There is also State Archives of NSW Standard on the Physical Storage of State Records.[3] All of our boxes, enclosures and acid-free papers come from Archival Survival in Victoria.

---

[2] National Archives of Australia. *Standard for the Storage of Non-Digital Archival Records*. Version 2.1, 2018. Retrieved from: https://www.naa.gov.au/sites/default/files/2020-03/NAA-standard-for-the-storage-of-archival-records.PDF
[3] NSW State Archives and Records. *Standard on the Physical Storage of State Records.* Retrieved from: https://www.records.nsw.gov.au/recordkeeping/standard-the-physical-storage-state-records

Julia Pettee Matters: A Librarian Worth Classifying

By Lavinia Gent
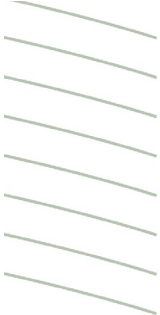*Cataloguing and Systems Librarian, ALC Library*

This talk about Julia Pettee was originally envisioned as a suffragette-like defence of the Union Classification System with some side remarks about the woman who created it.

I was planning to make the non-Pettee users amongst you feel as if you had missed out on our classification utopia. But after numerous drafts and late nights of internal debate (even an analogy about union versus league supporters), I decided that rather than defending a system which is less and less used, I would rather be positive, and tell you about a woman who should be more and more celebrated.

In this brief outline of a remarkable Librarian, I hope to provide you with a glimpse of her thinking, her humour, her life. I found parallels with her life and mine, and was not surprised to realise that my day to day work of classification and cataloguing has been insidiously influenced by her through a now tatty green volume of her schedule and by the thinking behind it.

A brief summary would probably be most helpful to the novice. Lennart Pearson wrote a biography of her in 1970. I quote the blurb,

> "Best known for her design of the Union Theological Seminary Classification System, Julia Pettee was a master librarian. Her ideas about the organisation of knowledge were philosophically grounded in a conviction about the unity of knowledge, growing out of her experience as a cataloguer at Vassar College and Rochester Theological Seminary. Drawing on an article by psychologist Hugo Munsterberg in the Atlantic Monthly, she ingeniously structured the Union Classification System of 1911 to reflect his ideas about how exhibits should be arranged at the International Congress of Arts and Sciences held in St Louis in 1904. During her thirty year career as Head Cataloguer at Union Theological seminary in New York, she presided over the reclassification of 165,000 books. The system she designed came to be used in the libraries of more than fifty theological seminaries during the first half of the

twentieth century. Through many articles and books, her influence was widely felt in professional circles of the American Library Association."

Pearson's biography is descriptive and also relies, as will this talk, on the pearls that Miss Pettee herself articulated.

Some gems of her life I will cover briefly:

Her Mother died when Julia was three months old and she was baptised on her coffin.

She was an Episcopalian.

She suffered from, and apparently occasionally rejoiced in deafness, turning off her hearing aids to escape distraction. "The small talk of the cataloguers and typists working near her faded out like so much static."

She was one of the first generation of professionally trained librarians despite, at times, a lack of funds. One uncle refused to help her financially because he did not wish her to ruin her life by acquiring so much learning.

Though a spinster, she adopted a little girl called Mary Ellen.

She retired to a farm in Connecticut but still researched, lectured, and wrote into her 90s.

Her quotes are humorous, high-minded, and philosophical, championing libraries, especially theological libraries.

In her article "The rise and fall of Union Classification", Rebecca Butler quotes the seminal article by Christopher Walker and Anne Copeland "The eye prophetic: Julia Pettee".
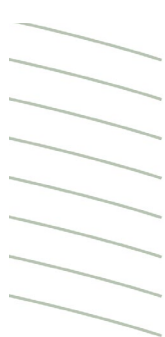
They write: "She was not a notable success in her cataloguing coursework" but "she knew enough about cataloguing that she would never again be happy subordinating her own professional judgment and skills to someone else's system".

Apart from her mind as a classifier, she also was mindful that cataloguing was not simply a matter of "data input" (as one seminary student once crudely described my work). She appreciated good style, humour, and charm, and this quote I liked immensely: "In some libraries, the "efficiency" and "output" spirit has created something approaching a military machine or a manufacturing plant. Now proper organization is essential ... but ... if [these] are allowed to be an end in themselves, [they] can crush out all initiative and create an atmosphere and spirit that is fatal to all creative pleasure in one's work."

Some of you may be familiar with the Librarian action figure, Nancy Pearl with her amazing push-button shushing action, but Julia was not designed to quieten – she was designed to awaken.

Walker and Copeland quote her observation on some unusual arrangements on her arrival at Union.

"There was a remarkable section in the stacks which we discovered. It bore the label: "Minor morals." Men have never known what to do with women. These theologians had an idea. They considered women a moral problem. And, as women, were not of great consequence anyway, they fitted very well under the caption "Minor morals". And actually on the shelves here at Union under "Minor Morals" were these

topics, in this order: first came Profanity; then came Drunkenness; Drunkenness was followed by Lotteries; Lotteries was followed by Women, and after Women came Duelling. The whole series of Minor morals was climaxed by: War."

Pettee determined that what was needed was not another general classification scheme or a classification for theology only but a hybrid scheme to look at the whole world of knowledge from the perspective of the theologian and the student of theology.

She wrote: "In my opinion, a special library is better served by a special classification than by a general classification system. A general classification views the whole field of knowledge, and each portion has equal value with every other portion. But a specialist views the field of knowledge from his own particular angle and selects from this field of knowledge the portions that are useful to him and develops these portions. So I wanted a single, integrated classification scheme adapted to the purposes of theologians."

The scheme required flexibility so that it could accommodate new divisions of thought. As Pettee repeatedly pointed out, knowledge is not static, and consequently, "there is nothing static about a classification scheme. The way we sort our ideas is constantly changing."

The work on her scheme took many years and she borrowed from many sources. Miss Pettee explains "The theological sections are quite original but in the sections outside theology for the most part I simply abstracted from the L. C. classification and incorporated these abstracts in my schedule. If you make an entirely new scheme, which I wouldn't advise, ... borrow all you can."

She also said : "The Dewey scheme wears like a lovely shoe, but it pinches so much the scheme itself fairly hobbles." Though she was member of the Dewey Decimal Committee at one stage, she questioned why he even needed a committee as he himself was "the whole show".

I suspect that there was not much love lost there. As a modern romance writer might explain the misalliance, they had much in common, but they had conflicting schedules.
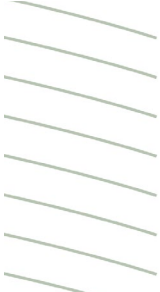
This is not to say that she was wedded to her own scheme. Even in her early days as a student she had remarked "A perfect classification is a dream as futile of that of the philosopher's stone."

Elsewhere she says, "The classifier must be a prophet. In assigning a place for each new topic we consider its origin and make a bold guess as to how the topic is likely to develop ... the classification of knowledge is a living growing thing."

Miss Pettee understood from experience. She was progressive. She had the "eye prophetic" and created a classification system which richly identified the past, embraced her present, and acknowledged and prepared for the future.

Her system, like a well-planned wardrobe, allows for growth, expansion, and adjustment of the rails on which she hung the garments of her twentieth century world, but it also left spaces for hooks on which to hang subjects such as post-modernism and post-colonialism, technology, and same-sex marriage.

As classifiers, we are given room to classify freely and independently. I am sure that those of us in ANZTLA libraries who still use her system, occasionally look sideways at each other and mutter, "That's

not where I would have hung it," but we are blessed to be custodians of a system that is organic, relevant, friendly, and inspired. Our system is Union, but like Australia, we are in different states, geographically, theologically, and philosophically, and we are able to adapt her system to our own local needs, interests, and emphases.

A Vanderbilt Divinity Librarian wrote of Julia Pettee, as I myself think of her. "Although all I know of Julia Pettee are her words on a page, I think of her as my mentor. How would she have handled the changes we face in this new century? The answer comes to [the Librarian] without hesitation: undaunted, with an intrepid spirit and a wry sense of humour."

Thus I will conclude. I hope you have gained some respect and affection for a truly remarkable librarian, Julia Pettee.

A woman of class with nothing petty about her.

References

Butler, Rebecca. "The rise and fall of Union Classification." *Theological Librarianship* 6, no. 1 (January 2013): 21-28.

Call, Elizabeth. "Organizing the Divine: Julia Pettee and the Union Classification System". *Burke Library Blog,* 3 November 2014. Retrieved 20 November, 2019

Pearson, Lennart. *Julia Pettee : Librarian: The life and work of Julia Pettee (1872-1967).* Clinton, South Carolina, 2011. (Originally prepared for the ATLA Newsletter, 1970)

Pettee, Julia. "Panel on the Union Classification." *ATLA Summary of Proceedings* 9 (1955): 33-39.

Pettee, Julia. "The library of a theological seminary." *Special Libraries* (November 1931): 402-406.

Raeppel, Josephine E. "Living librarians – III" *ALA Bulletin* 47, no. 9 (October 1953): 417-419.

Walker, Christopher H. and Ann Copeland. "The eye prophetic: Julia Pettee." *Libraries & the cultural record* 44, no. 2 (2009): 162-182.
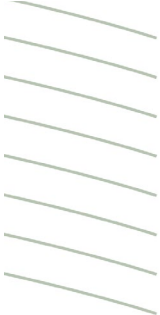
A Reflection from Atla Annual 2021

By Siong Ng
Library Manager, Carey Baptist College

Atla Annual 2021, initially planned to be held in Fort Worth, Texas, was moved to the virtual platform. The conference was held from Thursday, 17 June 2021, to Saturday, 19 June 2021 (Australia and New Zealand time zone). As this was an online event, the registration fee was affordable. There were grants available if a delegate was unable to pay the fee. Before the conference, four workshops were held online. Together with Kelly Campbell and Matt Ostercamp, I facilitated a two-hour workshop on strategic planning entitled *The Good, the Bad, and the Ugly.* The workshop aimed to be as interactive as possible. Therefore, the session was capped at 25 attendees. There was a demand from delegates, and thus, the workshop was presented again in July and in August. The session in August was mainly dedevoted to ANZTLA members, where the session was held during office hours. Several Asian librarians were also invited to attend. Therefore, the session was attended by delegates from 3 continents.

This year's online conference was more organized and creative. For example, we were invited to select a snack box from Snack Magic that we could eat during the sessions. To the delight of my family, the box consisted of a variety of treats that were delivered to my doorstep a few days before the event. Due to the time difference, which is very early morning in New Zealand, I had no desire to snack.

One of the aspects of making the programme easy to navigate was Sched, an online platform that lists the programme and the Zoom links. Registrants were required to set up a Sched account. Sched has the functionality of selecting the appropriate time zone of the session, and that was very useful. Way ahead of time, I knew which sessions I would attend and which sessions I would listen to the recorded sessions. Once a delegate selected the sessions they wished to attend; the Zoom link will appear.

Another major highlight this year was a majority of the sessions were recorded. A month after the online sessions, conference delegates were notified that the forty recorded sessions were accessible on Sched. Attendees may also be able to view presentations slides or any other documents that the presenters uploaded. This was a bonus as I listened to the plenary sessions and several other sessions that I had missed. With an easily accessible platform such as Sched, I was also able to re-listen and watch sessions that I found helpful later.

On the second day, there was a time slot designated for vendors. A passport competition was conducted to encourage delegates to attend the vendor sessions. We had to participate in the session to find out the colour of the vendor and then submit the completed passport online. To my surprise, I won a USD 25 Amazon gift voucher by participating in the competition.

Every day, the session ended with a social hour. The social gatherings after each day were on the virtual platform Remo. On the first day, I was pretty skeptical but later on, was drawn to it. The host provided a quick overview of the platform, and then we had sufficient time for a competitive but fun time. There were prizes for the winners. In the end, we had time to invite those we want to catch up with to a virtual 'table.' I took the opportunity to socialize with some of my friends during that space.

The online conference has passed but is not a distant memory. I often find myself accessing Sched to listen to the sessions that I have missed. Overall, it was an eventful, busy, and informative online conference.

ANZTLA Conference Handover - Melbourne 2022

By Deborah Decru
Director of Learning Resources, St Athanasius College

To develop our conference theme for 2022, the conference committee thought about what has come out of the experience of functioning in a pandemic and, drawing our communities close and learning from each other, we look ahead to a future where the only certain prediction is unpredictability. Living through a pandemic has been hard – it has impacted libraries and library staff in a multitude of ways, both personal and professional – and will no doubt colour our perspective on life and work for many years.

We acknowledge that there was a similar conference theme in 2017, but the events of the past 18 months have resulted in a completely new relevance in applying these concepts, given the ongoing situation.

So, next year, we will host a hybrid conference with the theme: **Adapt, Create, Innovate**

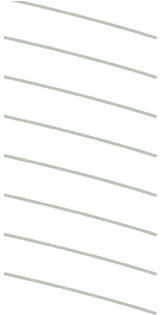> **Adapt:** [Think: modify, redesign, convert, transform].

> **Create:** [Think: make, produce, design, build, invent].

> **Innovate:** [Think: reorganise, change, restructure, transform, metamorphose].

One prominent thing to emerge over the past many months is that changes have been fast-tracked – change has been imposed rather than self-generated. Rather than thinking, "How can we do this better?", we've had to think, "How can we do this at all?" We have had to **adapt** our previous frameworks, we have had to **create** new frameworks, and we have had to **innovate** around our understanding of what a library is.

What can we take out of our collective experience? What have we learned?

The experience has inspired people to be creative – to think outside the box. The basis from which we innovate has changed: adaptivity and creativity are much more the features of innovation now; rather than

just focusing on doing something in a different way, we have had to think about a different outcome, or achieving from a different baseline.

We now operate with a mindset of things not being "normal". Our perception of normal is not the same as it was two years ago. Can we even expect to talk in terms of normal, in the sense of usual or expected, again? In the past, normal implied static. It may be that normal now means dynamic.

So, where can we as librarians go in the future? What are our challenges?

We need courage to move forward and embrace the changes. We need to be conscious of our mental health, and our capacity to cope with changing roles, changing technologies, and employment uncertainties. We need to address these challenges so we can be open to exploring the possibilities and embracing different things. We need to know how we can do this. We need to know how to find what is out there.

In doing all this, we must also understand our environment – the communities in which we operate.

Being ready to adapt, create, and innovate is about embracing change – and sometimes sameness – with confidence and capability.

We hope you will be emboldened to journey with us as we explore the present and the future. We look forward to seeing you all in person at next year's ANZTLA Annual conference in Melbourne.