atla

Summary of Proceedings

Seventy-third Annual Conference of Atla

Miranda Bennett
EDITOR

JUNE 12-15, 2019 • VANCOUVER, BRITISH COLUMBIA • CANADA
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Editor's Introduction

AS I PRESENT TO YOU the *Summary of Proceedings* of the 2019 Atla Annual Conference, my thoughts return to vibrant Vancouver, British Columbia, at the height of summer, where colleagues and friends from Atla's worldwide community gathered to impart and receive knowledge, to share stories and laughter, and to recognize and celebrate the organization's transition from the American Theological Library Association to the newly rebranded Atla.

If you attended the conference in person, I hope these Proceedings provide an opportunity to reflect again on presentations that sparked your interest and to enjoy content you may have missed when you had to choose among several appealing sessions—or when the temptations of Vancouver proved too much to resist! For those of you who missed the 2019 conference, this volume will give you a sense of the program and a snapshot of the thoughtful, creative work of theological librarians. I was struck again and again as I read the pieces collected here by their engaging, conversational tone, and I thank the authors for presenting their projects and ideas in distinctive voices that are a treat to read.

With the debut of the new Atla brand identity, I have been thinking about how the *Summary of Proceedings* reflects the idea of being "Collectors & Connectors in Religion & Theology." It does so most clearly because the authors whose work is compiled here embody these words. We read here about collectors who seek to enhance and expand their libraries' collections areas such as Native American/First

Nations and religion, about scholars whose expertise in subjects like religion and violence enables them to recommend resources to add to collections, and about theologically informed ways of considering "collecting" open access materials. Likewise, we learn about librarians connecting people with resources through cataloging and outreach; connecting people with opportunities by describing their work in digital humanities, writing instruction, and a variety of administrative roles; and connecting people with people by hosting events and creating spaces in their libraries that encourage conversation and collaboration.

Of course, the *Summary of Proceedings* itself also contributes to our work as "Collectors & Connectors." It collects and preserves the content of the Annual Conference, making it freely available around the world, and it becomes part of your personal collection of professional literature, as well as, perhaps, your library's collection. I hope that this volume also connects you to interesting projects, provocative ideas, and new insights into theological librarianship two decades into the twenty-first century. Maybe it will even inspire you to connect with a colleague by sharing an article or contacting an author with a comment or question.

I will close this introduction with a farewell. After three years of serving as the first member Editor-in-Chief of the Proceedings, I am grateful to be handing the role over to Kris Veldheer. Many years ago, Kris welcomed me to my first Atla annual conference, and it has been a delight to have her as a colleague and friend. I thank the Atla staff who patiently guided and supported me as we developed the Editor-in-Chief position into a member role. It has been an honor to have been entrusted with this responsibility, and I know Kris will assume it with grace and skill. Please enjoy the 2019 edition and know you have much to look forward to in 2020 and beyond.

Miranda Bennett
Editor-in-Chief

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PRE-CONFERENCE WORKSHOP

Building Collaboration with Faculty and Instructional Designers

Beth Larkee Kumar, Graduate Theological Union
Dr. Kyle Schiefelbein-Guerrero, United Lutheran Seminary

ABSTRACT Librarians are often working together within the library, but collaborating with faculty and instructional designers can benefit your students, faculty, and staff. Many large libraries have whole teams working collaboratively, but in a theological library you might be working at a much smaller scale, with a limited budget. This pre-conference focused on approaches that a small team (one librarian and one instructional designer/faculty member) has developed to collaborate across their departments to build a suite of services and collections to serve their patrons. The workshop allowed time to develop a plan of action to bring away three concrete items on which to collaborate with the faculty or instructional designers at your school.

BACKGROUND OF THE GRADUATE THEOLOGICAL UNION

Founded in 1962 as a consortium of Protestant seminaries, Graduate Theological Union soon became an ecumenical hub of Protestants, Catholics, and Unitarian Universalist traditions, now comprising eight schools. The Common Library was established in 1969, merging the schools' individual library holdings into a single collection, a combined catalog, and eventually a single building. The GTU expanded its offerings to include the PhD and MA degrees, while the individual seminaries maintained degrees geared toward ministerial leadership (MDiv, etc.). The consortium's location near the University of California, Berkeley has provided for important exchanges with the "secular" disciplines. The Center for Jewish Studies, the GTU's first non-Christian center, opened in 1968, and was later followed by centers for Islamic and Dharma studies. Recently, the Center for Arts & Religion and the Center for Theology and the Natural Sciences joined the GTU. In 2016 the MA and PhD programs were realigned to emphasize the interreligious and interdisciplinary nature of the GTU.

Even with such collaboration and excitement, the economic downturn and changes in mainline Protestantism in the late-2000s led to shifts in priorities. Many administrative services (financial aid, business office, human resources, information technology) became decentralized, and the total number of faculty members was slightly reduced. In the midst of all this, the library maintains its central role as the main hub of the consortium, even though numbers of the professional and paraprofessional staff had been lowered over the past decade. Because of the increased importance of online learning at the schools, the Digital Learning Department was created with Dr. Kyle Schiefelbein-Guerrero as its inaugural director.

The reduction in library staff required rethinking how public and user experience would be handled, as there were only 1.5 reference librarians, a reduction from three FTE. With less staff, the reference librarians had to be smarter about how they used the time on and off the desk. They cross-trained other librarians to fill in during instruction sessions or absences and taught theologians employed in other areas the basics of referral reference to cover the desk rather than close it. Beth Kumar, as department head, needed to do the majority of the outreach, creation of content, and advertising while at the reference desk.

REASONS FOR COLLABORATION

With the Digital Learning Department and the GTU Library as the two remaining shared services for the entire consortium, it made sense to collaborate. At its most basic, it saves time, as there is a shorter time-to-completion on our projects when we do not have to repeat each process, such as reaching out to the schools to schedule orientation sessions. Yet teamwork does not naturally happen; it requires intentionality and time for the team to coalesce. As a team of two, we can accomplish more together than each one separately. The biggest reason for collaboration is to draw on the breadth of experience and expertise in the different areas represented. Specifically, this expertise can be labeled by the three roles of Librarian, Faculty Member, and Instructional Designer/Technologist. In some cases, these roles are not necessarily three separate people, as a team member may fulfill two roles on campus.

> Librarian: the "insider" who is professionally trained in information-seeking and literacy; knows the services offered; is most associated with the library; may or may not have a strong background in technology and/or educational theory.

> Faculty Member: the "consumer" who tends to think about the library insofar as it connects with research and classroom assignments; subject matter expert who knows the material the best and teaches it in the classroom, but may not be fully aware of the library's offerings; may or may not have a background in educational theory.

> Instructional Designer/Technologist: the "facilitator" who brings together various tools and techniques to assist the subject matter expert in course design; can recommend approaches to information literacy and library usage as they connect specifically to courses.

Each person has had different histories with the classroom and the library, the combination of which is more than a single person. This breadth can help answer questions about what went well and what could be improved in the library and classroom experience.

A goal of collaboration is to become dialogue partners for new ideas. One option for dialoguing may be a verbal brainstorming session. The location of these dialogues is as important as who the partners are. When not requiring disclosure of private material, most of our dialogues took place between questions at the reference desk during slow shifts. This location was key, as it is a central service point in the building, in proximity to various places that intersect our individual and joint work.

Observing the places allowed us to brainstorm how to resolve some issues we see daily, each from a particular perspective. It also allowed the non-expert to see the realm of the expert, providing suggestions that an "insider" may miss. When it came time to outline plans formally, we moved to a room with a touchscreen and whiteboard.

A final reason for collaboration is to broaden the user base through referrals. Although some overlap exists, each person in the collaboration works primarily with a different group of constituents: the librarian with those engaged in research (faculty and students), the faculty member with students, and the instructional designer with faculty. Bringing all three together provides information from as many students, faculty, and staff members as possible, especially as some users are unsure who should know what when assuming older divisions of jobs.

Each role may know something that is of value to the other two, like a particular book that is popular among several courses that may be a good candidate for having multiple simultaneous ebook connections. This cross-information allows a faster initial response, which is not quite "cross-training," as each person in the collaboration team could not function alone.

APPROACHES TO COLLABORATION

At the GTU, Beth and Kyle have implemented these nine examples of collaboration, but there are many more that may work at your institution.

1. Face-to-face Orientations

Previously, we were doing three separate parts of the orientation process at different times and in different buildings during orientation week. The registrar was doing ID cards, the library was doing orientation, and Moodle support (Digital Learning Department) did a Moodle orientation. Moving the ID cards to the Digital Learning

Department allowed us to change the process to create a block of time for "one-stop shopping" with the students divided by program and degree. When the students arrive at the library building, they have their photographs taken and IDs printed by Kyle or his student assistant, which takes approximately one minute per student. The ID card printer computer is on a cart, so it can be moved into storage when it is not orientation week.

After receiving their card, the students move into the Collaborative Learning Space (described below) to hear the hour-long library orientation to library resources, services, and other essential information. Some residential students may have a brief tour as well. Finally, Kyle gives a fifteen-minute overview of Moodle. The three-part session takes roughly ninety minutes and has motivated more students to attend the library orientation if they want an ID card, which has increased attendance to almost all incoming students.

We offer make-up sessions during the first week of classes for those who cannot attend orientation week.

2. Workshops (co-taught) and classes

Over the past few years, we have expanded the workshop offerings and targeted them toward specific audiences. For example, workshops for faculty and future faculty are geared towards teaching and course design. Other workshops are intended for a general graduate audience, such as the popular Zotero workshop.

We evaluate each workshop and make changes every semester, based on feedback from participants or the lack of participants. Sometimes the material is relevant, but the title of the workshop, the time offered, or the mode (in person or online) needs to be changed. In addition to our co-teaching, we occasionally teach with other departments, such as the Professional Development Program (a support program for the PhD students) and CARe (Center for Arts and Religion).

Examples of some of our co-taught workshops include: Fake News, Effective Presentations, Building Assignments with Information Literacy, Zotero, and Technology for Teaching Religious Studies and Theology.

3. Zoom and YouTube

We use both Zoom and YouTube for live events, the former for interactive events (in-class instruction sessions, meetings, and individual research help with students at a distance), and the latter for broadcasting larger events and workshops that are open to all and designed to be watched at any time (the Zotero workshop). Kyle has set up our Zoom room (meeting code) numbers to match our telephone numbers, so the students use the same number to call reference as to meet with a librarian on Zoom.

4. Moodle embedded roles

The increase in online and distance students also provided an opportunity for the reference librarian to be "present" in the courses in an asynchronous way. Kyle created a specific role in Moodle for the librarian, which is a hybrid of the student and teacher roles. To maintain FERPA compliance, the librarian role can create certain digital artifacts in the system but cannot access any student data (except posts in the approved forums). The instructor requests that the librarian be added to the class so that the librarian can add materials and participate in discussions.

The librarian has a "sandbox" page on Moodle to create various modules that can be imported into classes. A popular module is the library overview video-quiz sequence, which contains four videos and four quizzes. The sequence utilizes conditional activities so that students must complete the videos and quizzes in order to finish the module. The instructor can see when students finish the module, and the librarian can assess any additional training needs through the quiz results.

5. Room Reservations/Room Remodeling

Since the library serves as the intellectual and cultural hub of GTU, it only made sense to place our collaborative tech-enabled classroom in there. The GTU had secured a grant from the Arthur Vining Davis Foundation, originally to replace the outdated library computer lab with another computer lab. When Kyle came on board, the project was expanded to transforming the room into a flexible learning space, with movable furniture, a large touchscreen, and video conferencing equipment. Kyle attended a half-day pre-workshop at Educause about learning spaces to solidify the plans. Kyle and Beth took field trips to other libraries (particularly the remodeled spaces at the University of California, Berkeley) to see how furniture and technology were being used, including mobile whiteboards which we implemented throughout the library.

As a way to promote the use of the upgraded classroom, which we call the Collaborative Learning Space (CLS), we requested from the dean and registrar that the required doctoral departmental seminars and the MA research methods course be scheduled there. In return, the library would schedule a reference librarian at the desk (which is directly outside the classroom door) during and for an hour after the class, so that research help can be directly connected with classroom activities. This has also provided opportunities for the reference librarians to visit the classes themselves because of the visibility.

The popularity of the CLS had two consequences. First, we had to establish a policy on which classes and events could use the room. The space must still be open for library instruction sessions and workshops, so it cannot always be scheduled for regularly-scheduled classes. The policy dictates what has priority to use the room, which has worked with few glitches over the past two years. Second, faculty members wanted the other classrooms and study spaces upgraded with similar features. The GTU president was able to secure a larger grant that enabled us to transform a classroom, two study spaces, and a conference room, and provide additional technology for three additional rooms. The two study rooms and the Digital Learning Lab can be reserved online by students and faculty through the LibCal software. The CLS and library conference room calendars are managed manually because of the priority policy.

6. Technical support (physical rooms and software)

As mentioned in the introduction, "cross-information" is an important reason for collaboration. This is especially true when it comes to supporting the learning spaces, both the software and the physical furniture. With the CLS as the model, the rest of the learning spaces were designed similarly, meaning that it is necessary to be trained on one space to know how to use and support the others. The touchscreens with onboard computers and the regular screens with NUCs all have the same software and passwords, and every system includes easy instructions for video conferencing. This consistency enables more people to support the systems, even at the basic level.

This support includes configuring the room's layout to optimize learning. The tables are unlocked and unplugged so that they can be placed in different arrangements, and then they are locked and connected again. Patrons are asked about room layout when reserving the larger rooms. When orientations and library instruction occur in the CLS, extra tables and chairs are removed to lessen any distractions.

7. Chat/reference services

We have had librarian chat services on the library webpages for a while now but more recently integrated the chat into Moodle. The Ask-a-Librarian chat appears on the Moodle homepage, all course pages, and the help pages. Our statistics show that last year, nearly a quarter of all chat questions came via Moodle, along with an overall increase in chat questions each year. Sixty-three percent of chat questions still come directly via the library website, with the remaining 13% coming from Summon (the discovery layer) and LibGuides.

While clearly labeled with the words "Library Resources" and information about chatting with a librarian, we get a few students who are surprised that Beth or another librarian replies, as some expect a Moodle support person. For this reason, we have taught librarians to answer basic Moodle questions—such as "why can't I see the syllabus?"—questions that can be answered without any access to student data. However, the majority of the questions are reference or research questions, related to the assignments the students are trying to complete.

Conversely, Kyle has been cross-trained in basic reference skills. Although not a librarian, he can answer reference desk questions and knows when to refer students to a librarian when they need a more time-intensive research session. This is a tremendous asset because some questions begin as a standard technology question and then develop into a bigger information need.

8. Advertising

As with many of our activities before collaboration, we were completely siloed when it came to advertising our events. Moodle workshops, course design workshops, professional development workshops, and library workshops were advertised without a comprehensive marketing plan. Some workshops were listed on various websites, others sent to student email lists, others advertised with print signage, and some workshops only advertised by emailing faculty directly with a request to forward to their students. Our branch library had separate workshops and separate advertising, and we did not advertise on the GTU's social media presence at all.

We worked to combine all workshops into a single brochure for the semester, including workshops taught online and at the branch library. These were arranged by topic and date and given to all new students at orientation, and a LibGuide was created for most topics. We coordinated with campus marketing to advertise the ones with broad, general appeal on the campus social media platforms. We continued to advertise with print posters until recently when we replaced our bulletin board with a digital display. But most importantly, we added all the workshops to the campus-wide event calendar on the GTU website, so people who are not necessarily looking at the library homepage will see each workshop. Our workshops are free and open to the public, so while we primarily have an audience of GTU students, we do draw people in from the UC Berkeley campus and members of the community.

A major benefit of having these open conversations with our colleagues about what workshops they are offering provides two incentives. First, we (individually) duplicate our teaching less, and offering a face-to-face and an online workshop on the same topic is less prep work. We record the online workshop and keep it posted for the future, so more people have access to the material and the associated LibGuide, without a lot of extra effort on our part. Second, the conversations around workshops have removed some of the silos between departments, and we find ourselves team-teaching workshops more. One example of this is the collaboration between the library and our Professional Development Program; we designed a workshop on Careers in Libraries, and specifically discuss using their degrees to become a theological librarian. The workshop has been well attended by students who are unsure if a traditional teaching job is something they want but are considering all areas in academia.

9. Collection Development

As needed, we suggest purchases for faculty and our professional development that normally would fall outside of the scope of our collection development policy, which is primarily in Religion, Theology, and Philosophy. These could include design books, library architecture and space planning, Adobe software manuals, library instruction, and information literacy books, and they are purchased as ebooks when available. Additionally, as we get to know the courses and faculty, we will suggest books out of scope. These recommendations are based on courses where we have helped students/faculty, as in the case of biographies or fiction (areas where we do not collect much) or where we know there is higher-than-average demand, such as a book that is on the required list for three classes.

CONCLUSION

As we continue our work, the goal has been to expand our network of collaboration to other members of the GTU. This is not only important because we believe so strongly in collaboration, but it is also done out of necessity. When we presented our pre-conference workshop in Vancouver, we were in our positions as described throughout this article. After returning from the conference, we have both changed in our positions at the GTU. Beth has shifted in her responsibilities to become the lead librarian on user experience, the website, and online learning and shifted away from the management of the print collection and traditional reference desk duties. Kyle has left the GTU for a full-time faculty position elsewhere. The new Director of Digital Learning, who trained with Kyle for an entire month before taking over, will be included in the collaboration network.

Another goal of our collaboration is to help others with what we have learned and done. The workshop slides with images of our spaces are included at: https://libguides.gtu.edu/collaborate. In addition, we provide some questions for you to start or revise your own institution's collaborations.

QUESTIONS TO GET STARTED ON YOUR PLAN:

- Who at your library will be involved?
- Who are your contact people outside of the library?
- Do you regularly meet up with these people, or would you arrange a separate time?
- What resources and tools are needed, and what training is required? Examples: Zoom, Moodle, LibCal/LibGuides, Camtasia /Captivate, Adobe Premiere.

- Are you in a multicampus/multilibrary situation? If so, will you involve the other campus?
- How will you work across departments?
- Do you need permission to begin these conversations?
- How will you report the progress?
- Who needs to know? Your faculty, deans, president, or trustees?
- Should you report accomplishments for accreditation?
- Are there budget implications? Some considerations: headset with microphone, webcam, software, training/webinars, printing, outreach event with faculty, additional people for reference desk coverage? Who will install any hardware that is purchased?
- How often will you meet with your collaborators? Will you have formal meetings, or informal check-ins and email regularly?
- How will you coordinate workshops, orientations, or classes in advance to avoid conflicting times?
- What do you want your outcomes to be?

Start small when you begin developing your plan: List three collaborations you would like to implement at your campus and list three specific tasks to do first.

BIOS

Beth Larkee Kumar was Head of Reference Services at the Graduate Theological Union Library in Berkeley, CA, managing the reference desk, the reference collection, instruction, and the library's website. She recently changed duties to become the Learning and User Experience Librarian, shifting her priorities to online learning, the user experience, and managing the library's website, guides, and marketing. Beth has been at the GTU for the past five years, but has previously been in academic libraries in Colorado, Illinois, and Virginia, ranging in size from giant flagship institutions to tiny private colleges. She holds both an MLIS and a Masters of Education (EdM) in Educational Organization and Leadership in Higher Education from the University of Illinois.

Kyle Schiefelbein-Guerrero was Director of Digital Learning and Lecturer in Theology and Educational Technology at Graduate Theological Union. He was responsible for the consortium's learning management system, course design workshops, faculty development, and teaching a doctoral seminar on digital pedagogy. He earned his PhD in Liturgical Studies and Systematic Theology from GTU and has additional training from Educause and the Online Learning Consortium. He is currently Assistant Professor of Worship and Liturgy at United Lutheran Seminary in Pennsylvania. Starting in January 2020, he will be serving as co-editor of the journal *Teaching Theology & Religion*.

BUSINESS REPORT

Atla Association Update

Brenda Bailey-Hainer, Executive Director

ABSTRACT The Atla Association Update provides highlights of Atla's accomplishments for the year, an overview of finances for fiscal year 2019, and a brief preview of the projected budget for fiscal year 2020.

The past year has been an exciting one for Atla members and staff. Improved research tools, new open access publications, implemention of new membership categories, a new international learning opportunity, and the release of a stunning new website is just a sampling of Atla's many accomplishments. Highlights from the year are included in this update and additional information can be found in the committee and task force reports included in the 2019 *Atla Yearbook.*

Several new milestones were achieved regarding the enhancement of Atla research tools. Over 1,000 titles are currently indexed in Atla Religion Database. The integration of Atla Catholic Periodicals and Literature Index into Atla Religion Database was successfully completed, and Atlas PLUS now includes 56 full text titles that support Catholic research and study. The emphasis in licensing new titles over the last several years has been to further diversify full text content, which now includes publications in more than 20 languages from 35 countries. In addition to expanding the breadth of content, the depth was increased, with a specific effort made to increase the coverage of many titles back to volume 1, issue 1. This includes 71% of Atlas PLUS titles and 69% of Atlas titles.

The most significant milestone reached is that more than 500 full-text titles are now included in Atla's research tools. In 2001, Atlas began with a core group of 50 journals. In 2013, Atla celebrated the 250th title milestone at the annual conference in Charlotte, NC. Just 6 years later, that number has now doubled!

The previous year was a busy one in terms of association activities. Atla's progress toward achieving its mission and organizational ends is made possible through the collaborative efforts of the many members who volunteer their time and the staff who coordinate their efforts.

The number of committees, councils and other volunteer groups keeps expanding. A list of all the current groups is included below. Many thanks to all of you!

- Atla Annual Conference Committee
- Committee on Diversity, Equity, and Inclusion
- Endowment Committee
- Atla Digital Library Advisory Council
- International Theological Librarianship Education Task Force
- Professional Development Committee
- Scholarly Communication Committee
- Atla Open Press Coordinating Council
- Editorial Boards
    - Monographs
    - Proceedings
    - *Theological Librarianship*
    - *Theology Cataloging Bulletin*
- PCC (NACO/SACO/CONSER) Funnels

Several special professional development opportunities were offered last year. Atla sponsored the ACRL Scholarly Communications Roadshow specifically for Atla members and offered travel grants to make attendance at this event affordable. This one-day seminar led by expert faculty provided attendees with the knowledge and skills needed to help transform the scholarly communication system. The Atla board and other members attended this event held in February 2019 in Chicago.

The International Theological Librarianship Education Task Force, which includes volunteers from around the globe, created the first

International Theological Leadership Institute. The Institute was held in Vancouver concurrent with the annual conference and included 3 participants from Fiji, the Philippines, and Ukraine. It utilized Atla members as faculty for two days of training, incorporated participant attendance at the conference and selected preconferences, and ended with visits to local theological and specialized libraries.

The Atla Open Press Monographs Editorial Board never rests! They oversaw the publication of two new open access (OA) books: Teaching Religion in a Changing Public University by Dr. Sandie Gravett, and A Broadening Conversation: Classic Readings in Theological Librarianship, edited by Melody Layton McMahon and David R. Stewart, with a new introduction written by Dr. Carisse Mickey Berryhill.

The Atla Digital Library has gained momentum and continued to expand. Eighteen institutions have agreed to have their metadata harvested for inclusion. Atla is also serving as a technology partner for a Council for Library and Information Resources (CLIR) grant, Digitizing the Records of Philadelphia's Historic Congregations: Providing Documentation for the Political, Social and Cultural Developments in Philadelphia, led by Christ Church Preservation Trust.

Following a survey of users, Research in Ministry (RIM) received a major refresh from staff and was converted to a new platform that supports a more user-friendly display and search capabilities, and allows authors or librarians to upload information directly.

In 2018, the Atla membership voted in changes to the membership categories. Membership categories increased from five to six, and staff spent time helping Lifetime members transition to the new categories of Retired and Emeritus.

Trends in membership is an area that the board and staff are constantly monitoring. The numerous closures and mergers of seminaries over the last decade have had an impact on Atla's membership numbers. Whenever a school closes or two schools merge, Atla loses not just an institutional member but often several individual members as well when positions are eliminated. In 2016, members voted in a new set of bylaws, which included major changes to the Institutional Member eligibility requirements that made Atla a more inclusive organization. The impact of these changes can be seen in the chart below. While the Individual Member numbers have declined, the number of Institutional Members has steadily increased.

Atla Membership Statistics, FY13-FY19

	FY13	FY14	FY15	FY16	FY17	FY18	FY19 (June)
Individual	361	368	364	377	368	342	317
Lifetime	94	87	88	91	97	94	
Retired							22
Emeritus							75
Student	87	94	75	45	57	66	78
Institutional	234	231	234	241	263	284	290
Affiliate	58	53	60	61	47	32	23
International Institutional	17	13	12	11			
Total Members	**851**	**846**	**833**	**826**	**832**	**818**	**805**

International membership of both organizations and people has been growing as well. Organizational members from outside the US increased from just over 4% in 2015 to over 12% in 2019. Personal members from outside the US increased from 8% to around 13% during that same period. This year's annual conference also showed an increase in attendees from outside the US, a result of both the creation of the Leadership Institute mentioned above and the conference location in Canada.

A status report on the financial picture is always an important part of the Association Update each year. Atla is in a strong position now, but care is always taken to ensure future financial sustainability. The Endowment Fund was created for this purpose and it has continued to grow. As of August 31, 2018 (the end of the last full fiscal year), the Endowment Fund had a balance of $680,497, which is an increase of $120,071 over the previous year.

Overall, Atla had a solid year financially in fiscal year 2018. The budget was set at $7,829,089, with a portion of revenue expected to be drawn from an internal research and development fund. Some major projects were delayed until the current fiscal year, so money allocated from this fund for 2018 ($717,016) was not needed or used, and it was rolled into the 2019 budget instead. Real revenue for 2018 came in at $7,261,205. Actual expenses stayed well within budget at $7,252,977.

The 2019 budget is set at $7,966,779. Three quarters of the way through the fiscal year, Atla is on track with both revenue and expense.

It is instructive to see a high-level overview of where Atla's revenue came from in 2018 to set the context for the draft 2020 budget. By far, most of Atla's funds are generated through revenue derived from royalties as the result of library subscriptions to Atla research tools

(92%). Additional sources of revenue include dues and member programs such as the conference (3%), and other miscellaneous income such as income from investments (4%).

Atla uses the revenue it receives to support the work needed to achieve its mission and organizational ends. In 2018, some money was used for ongoing maintenance and expansion of the research tools (63%) and to provide administrative services to support the organization (13%). Four percent (4%) went to support the board and its committees, and 20% was used to support member programs and services.

In 2020, Atla has a number of major initiatives planned. These include the creation of a new strategic plan for the next 3–5 years, assessment of physical space in anticipation of our lease expiration in 2021, continued expansion of the Atla Digital Library and Atla Open Press publications, and continued expansion of Atla research tools.

The revenue and expense for the draft 2020 budget are both projected to be roughly $8.2 million (see chart below). Atla is careful not to overestimate revenue, so the budget is not finalized until August, closer to the start of the fiscal year. Our primary source of revenue continues to be royalties from the research tools we create, with other revenue coming from member dues, the Atla Annual conference, other Member Programs services, and interest from investments. The line for R&D—research and development—is not new income but is from a fund that is maintained of any excess revenues from past years. That money is earmarked for projects that help assess the potential of new products and services and to conduct market research.

DRAFT 2020 BUDGET

Revenue:	**$ 8,271,356**
• Products	$ 7,121,328
• Member Dues	$ 147,500
• Atla Annual	$ 84,500
• Other Member Programs Services	$ 41,450
• Interest/Miscellaneous	$ 101,578
• R&D Fund	$ 775,000

The chart below shows projected expenses. The largest business expense comes from the salaries and benefits of roughly 43 staff. Significant funds also are spent on product related expenses, such as support for the production platform. Atla's current lease has a built-in increase each year and includes state taxes and other fees. The cost for the office space is now projected to be $662,144 next year. Staff travel includes visits to member libraries, exhibiting at conferences, and attending conferences related to the industry. A significant amount is spent on programs and activities for members—committee support, the Atla Open Press, webinars, and other various programs. Information technology is a significant expense; much of it is being moved into the cloud and telecommunications expenses continue as well. Other expenses include governance, which is counted as board expense, and our annual conference. Some marketing activities, staff development, and other contractor services for our audit, banking, and legal needs account for the remainder.

DRAFT FY20 BUDGET

Expense:	**$8,271,356**
• Salaries & Benefits	$4,187,533
• Product Business Expense	$1,448,087
• Rent, Leasehold Improvements, Electricity	$ 662,144
• Staff Travel	$ 415,971
• Programs for Members	$ 360,108
• Office and General Expenses	$ 271,969
• Information Technology	$ 242,083
• Depreciation	$ 197,846
• Telecommunications	$ 112,400
• Board Expense	$ 85,448
• Conference	$ 85,000
• Marketing	$ 81,990
• Staff Professional Development	$ 46,777
• Audit, Banking, Legal	$ 74,000

As always, Atla's accomplishments are the result of the collective efforts of many people. Without volunteer contributions on committees, interest groups, and task forces, along with the work of staff, Atla would not be able to accomplish its goal of promoting worldwide, scholarly communication in religion and theology by advancing the work of library and related information providers.

This has been a high-level overview of Atla's activities and accomplishments during the past year that were focused externally on serving members and customers. But there were several major projects not mentioned yet that upgraded Atla's infrastructure and laid the groundwork for future growth and improvements in serving Atla's membership. Over the past two years, Gillian Harrison Cain, Atla's Director of Member Programs, was the lead coordinator on several major projects related to Atla's infrastructure. She and her team, along with many others from across Atla's Departments— Information Systems, Business Development, Financial Services, and Production— took on multiple projects that were critical to Atla's future success in better serving our members and business partners. All of these projects came to fruition during the past year and have been successful.

In the Summer of 2018, Atla launched a new Association Membership System (AMS) which includes a new member web portal. After issuing an RFP and reviewing the proposals, Atla selected to license and implement Nimble AMS™ from Community Brands®. Nimble AMS is built on SalesForce® and customized specifically for use by associations and nonprofits.

As Atla staff embarked on the search for a new AMS, our project goals focused on internal efficiency and increased capacity. Staff wanted to consolidate activities on the membership side of the organization to a single system from the multiple spreadsheets, systems, and memories that were actively in use. On the product side of the organization, staff sought to streamline publisher and partner communications and processes. Atla staff wanted a system that would more easily represent, manage, and track the intricate affiliations between people, libraries, institutions, consortia, publications, publishers, and others. Tighter integration with financial systems, better data tracking and reporting, and cloud-based solutions were also among the goals. The most visible component of the AMS to members and others other than Atla staff is the new web portal, which needed to utilize current authentication technologies and practices, appear more modern, and be more user friendly.

The new member web portal (https://my.atla.com) was designed to use current authentication standards including the self-service capability for members to reset their passwords. In this new portal, prospective members are able to submit membership applications and existing members are able to renew and manage both their individual and institutional memberships (if they are the member representative) from a single login.

The portal has been designed to be one stop for everything related to Atla members. In addition to managing their membership and contact information, members can view activities such as event registrations, access members-only content (which was previously the Community tab in the website), see information about upcoming events and register, submit proposals for Atla Annual conference programs, apply for travel grants and the member loyalty program, and access member directories.

Both members and non-members are also easily able to make an Atla Endowment Fund gift or donate to the Scholarships and Grants Annual fund through the web portal. Gifts and donations may be anonymous or associated with an identified individual and made during the membership renewal process as well as throughout the year.

In the Spring of 2019, Atla launched a new website utilizing a new Content Management System (CMS). Again, after an RFP process, Atla selected to work with the organization Forum One, who also was working with the Board of Directors on branding, to implement the new brand in a new website utilizing the WordPress platform as the CMS.

The new website was designed to look modern and approachable and be intuitive to use. Increased use of white space and more visual elements, including photography and graphics, are key in the design. Photographs are of and by members, stock photography is deliberately not used, in order to support the strong sense of community and connection reflected in Atla's core values.

Single sign-on (SSO) authentication allows members to have a single username and password to access both the website and the web portal. Various navigational elements such as "Related Notes" and menus allow website users to easily move between areas of the site to find the information they seek.

In FY20, Atla plans to launch a new member community solution that integrates closely with both the new AMS and website and allows for greater member engagement and connection. The new web community will be designed to allow for members to engage in conversations and connect with colleagues. Functionality for Interest, Denominational, and Regional groups to communicate, collaborate, and share information with each other will be included. The new community will also serve as a place for members to access resources such as best practices, sample documents, professional development materials, and more.

BUSINESS MEETING

Minutes of the Atla Business Meeting

Ellen Frost, Bridwell Library, Perkins School of Theology, Southern Methodist University
Atla Board Secretary
Friday, June 14, 2019

The Annual Business Meeting of the Association was convened by Board President Jennifer Bartholomew at 2:00 p.m.

President Bartholomew spoke to the membership present about what it means to be Collectors & Connectors in Religion & Theology. She asked each table to discuss among themselves whether they as individuals were collectors or connectors or both. President Bartholomew then challenged everyone to continue their work, listen deeply, be more tolerant, and collaborate in innovative ways.

Ellen Frost presented the Secretary's report. Jim Darlack, Steve Jung, and Karen Wishart served on the Tellers Committee; Jim Darlack chaired the committee for this election cycle. The Committee received the election results via email from SBS (Survey & Ballot Systems), confirmed the results, and relayed them to the Secretary. The membership elected Susan Ebertz, Jérémie LeBlanc, Stephen Sweeney, and Christina Torbert for the 2019–2022 term of office.

President Bartholomew welcomed the incoming board members and thanked the two outgoing board members, Brad Ost and Jennifer Ulrich. President Bartholomew announced the 2019–2020 officers for the Board of Directors.

Memorials were offered for Don Haymes and Page Thomas, members who have passed away during the past year. Memorials concluded with the singing of *O God, Our Help in Ages Past*.

Incoming President Stephen Sweeney thanked Jennifer Bartholomew for her service as president and accepted the gavel. Incoming President Sweeney asked for any questions from the floor and was thanked by a member for giving members the opportunity to ask questions.

A motion was made to adjourn the meeting. The meeting was adjourned at 2:30 p.m.

Atla Board of Directors

Presidential Address, June 14, 2019
Jennifer Bartholomew

Good afternoon. I appreciate the opportunity, after serving on the Board of Directors for the past five years, and as your president this year, to make a few remarks today. Yesterday we were warmly welcomed to the Atla Annual conference by Cindy Alders, our Local Host Committee Representative, and Alec Dan, one of the Knowledge Keepers of the Musqueam nation, and I'd like to acknowledge that we are gathered on the traditional territory of the Musqueam, Squamish, and Tsleil-Waututh peoples.

I'll begin by sharing a look back at an interaction I had two weeks ago, late on a Friday afternoon, when I was the only staff member at my library, working in my office with the door open. One of our community patrons wandered back to say hello. Sister Eileen comes by to use our library occasionally and that day she was there to do research for a homily she will give in June for the Salvatorians' Jubilee Celebration. This smiling sister, a retired academic still serving as a spiritual director, just wanted to say thank you for the use of our space, and our resources… and to connect for a moment.

We chatted a bit about her joy at being in our library—the attractive space, the light, the resources—the challenge of writing for different audiences, how to choose the right words, how to shape the message so your audience will remember it. I was reminded of two recent occasions when someone had said that speakers need to distill their message down to about one sentence or six words. The first advice was from our homiletics professor, a twenty-three-year deacon in the Catholic Church, who has preached many weddings, funerals, and Sunday mornings. His mantra is "one sentence"—you should be able to reduce your homily to one small sentence, and then use a few stories to illustrate different aspects of your message. The other example I shared with Sister Eileen was a keynote speech I heard at ACRL in Cleveland this April. Michele Norris, former journalist and host of NPR's "All Things Considered" and founder of The Race Card Project, talked about her work. She asks people to

"Think about the word Race. How would you distill your thoughts, experiences or observations about race into one sentence that only has six words?" Norris' examples of what people wrote and the stories around them were fascinating. Six little words can open up worlds. Six words can tell a story that sparks deep thoughts, and deeper conversations.

Sister Eileen and I talked more about the power of scripture and the beauty—the poetry—that can be found in the weekly readings that are common to our faiths. She is one of those people who radiate joy, whose presence warms you and lifts you up in a way that opens your heart so you can hear her message. I have no doubt that she preached a strong homily at the Jubilee, but I also suspect that her homily could be about something innocuous and people would leave having "heard" something transformative. But there she was, grateful for our library, grateful for the commentaries she'd been consulting, and glad to be able to say that thank you to someone. She wanted to connect and let us know how our collection matters.

I have six words for you to think more deeply about. Well, seven words—"Collectors and Connectors in Religion and Theology." We are collectors, connectors, collaborators, curators, aggregators, disseminators, preservers, providers, teachers, advocates… We are passionate about our profession, our vocation, our work.

Other speakers at previous conferences have spoken to you about change: changes in education, changes in service, changes in the church, change in society, the rate of change, adapting to change. I see all of you as professionals who care about their collections and their work so deeply that they embrace change in some way, every single day that they go to work. I see us as a group that consistently tries to be relevant. In today's world that means trying a new perspective, seeing from a different vantage point, and learning to listen more deeply.

Five years ago, under the leadership of Beth Bidlack, the board began work on a Big Hairy Audacious Goal—a BHAG. Our goal was to envision a new future for ATLA that would help our profession to serve by becoming a hub for scholarly communication—a global hub for scholarly communication. We worked hard over the next few years, wordsmithing carefully to create a new vision, our core purpose, and core values.

In order to heed the call to transformation, to achieve our new goals, we needed to let go of some of our old identity; we needed to say no to some things and make room for the new. We created new goals and new Organizational Ends, and we asked our Executive Director to create a strategic plan and begin working towards those new goals. About two years ago the board understood that it was time to rebrand ATLA. We would legally remain the American Theological Library Association, but we wanted to transform our visual identity and name to allow a new global identity to emerge. The work we do in religion and theology should not be limited to “American” and should not be limited to one expression of faith. Over the past five years, with the leadership of Beth Bidlack, Kelly Campbell, Tim Lincoln, and Matt Ostercamp, twenty-five Atla board members have participated and contributed to this process.

Rebranding began with the branding firm gathering input and performing an environmental scan. They discovered that there was opportunity for our association to grow and to become a global entity—not just American collectors and connectors but worldwide collectors and connectors. The process was bumpy at times—the board dreamed, the board discussed, the branding firm responded—two steps forward, one step back. Late in 2018 a new identity emerged that is tied to our A-T-L-A roots and also is open to our new vision and intention to become a worldwide hub. We have visually transformed our identity to one that more easily allows us to welcome others who share our mission.

I have only been a member of Atla for fifteen years. This association has been a place of professional and personal transformation. I have experienced the core values through positions at two different seminaries with generous colleagues who have given their time and talent to encourage, mentor, and challenge me. I have been able to give back a little by serving Atla on its Education Committee and the board. Thank you for these opportunities and for our shared common purpose in higher education.

I would like to leave you with a challenge to be open to ways we can achieve our vision—whether by widening our tent, finding ways to include more voices in our collections, being hospitable to the strangers in our world, listening deeply, while maintaining excellence in our collections, providing access, and collaborating in creative, innovative ways. Transformation is possible—we have the vision! Let's do all that we can to live our values and bring this vision to life.

Your contribution may be to continue your work in collecting, but please consider that your contribution will also be measured by how you connect with others. Working together, we can find better ways to collect and share the scholarship we value. Let's continue to meet the change we are encountering by exploring new partnerships to advance our collective vision of a worldwide hub for scholarly communication in religion and theology.

PAPER

Teaching on Religion and Violence

Charles K. Bellinger
Texas Christian University

ABSTRACT I have many times now taught a course entitled "Religion and Violence" at Brite Divinity School and Texas Christian University. The Brite course is in-class; the TCU course is online with Master of Liberal Arts students. I will describe the difference between the two formats and also provide sample syllabi. The course has traditionally focused on the "why" question—"Why are human beings violent?"—rather than on ethical debates about pacifism vs. just war. Feedback from the online students often asked for another course focusing on peacemaking, now that the psychology of violence has become better understood. I therefore developed a new course called "Peacemaking in a Violent World," which will also be described. I will make the argument that our culture as a whole would benefit from greater curricular attention to the psychology of violence, at all levels of education. I will also provide attendees with a bibliography for collection development in this area.

A brief aside first about the title. In email correspondence with Wolfgang Palaver, a professor in Europe with interests similar to mine, he indicated that he teaches a course called "Violence and Religion." He prefers that ordering of the words because "Religion and Violence" subtly implies that religion is a causative agent and violence is the outflow of that cause. I agree with him on this point; he and I both stress that violence is a phenomenon that needs to be understood on its own, without the a priori assumption that religion is somehow its cause. But it is too late for me to go back and change the title that I have given to the course in the past.

I need to begin with an account of how I became interested in this topic. In college, I became interested in the ethical questions surrounding pacifism and the just war theory. Then I read a book called *Escape from Evil* by Ernest Becker; this book opened up to me the question of why human beings are violent. Becker answered that question by pointing to the fear of death. At first I found his answer convincing, but as I continued to read various books in psychology, sociology, philosophy, and theology, I gradually became disenchanted with Becker and sought other guides. Eventually two authors rose to the top of my estimation, Søren Kierkegaard and René Girard. I later wrote my dissertation on them.

During my first master's degree program, I took a course called "Religion and Violence" from Mark Juergensmeyer; this was when he was teaching at University of California, Berkeley. *Violence and the Sacred* by Girard was one of the books assigned by Juergensmeyer; this was my first exposure to Girard. I did not fully understand the book and Girard's significance, but when Girard himself came and gave a guest lecture in Berkeley, I gained a better picture of his mimetic theory and its relation to the Bible, and I went on to read his other books. Juergensmeyer, as many of you no doubt know, has continued to be a major voice regarding the topic at hand, through books such as *Terror in the Mind of God*, and I have assigned that book quite often in the past. But in my judgment, Juergensmeyer's theory of violence is not very deep. His observations tend to remain at a journalistic level; he too readily takes the words of terrorists or their supporters at face value, and searches for "motives" within those words. I have come to the conclusion that the better-quality books on violence always have as their unspoken epigraph "They know not what they do." What is needed is a kind of depth psychology or depth theological anthropology that understands the motives of those who are violent better than they understand themselves.

I have been teaching at Brite Divinity School since 2000, and I have taught a course called "Religion and Violence" many times. My approach has usually been to focus more on the "why" question of violence than on the ethical debates about war and how to respond to terrorism, though those topics do come up. I typically expose the students to various theories about the roots of violence in human behavior, which have been articulated by Ernest Becker, Carl Jung, Alice Miller, Kenneth Burke, Mark Juergensmeyer, and others. I also usually summarize the critiques of religion presented by the so-called angry atheists such as Sam Harris and Richard Dawkins, though their perspectives are not very philosophically substantial. I present the theories of Kierkegaard and Girard as those which I find to be the most thought-provoking and insightful. Kierkegaard focuses on the idea that human beings are psychologically and spiritually immature, and our violence arises out of our rejection of God's call to us to become more mature, which entails truly seeing and loving all other human beings as our neighbor. Girard focuses on the idea that we copy the desires of other people around us, which creates a situation of rivalry, envy, conflict, and potential violence. Society prevents itself from suffering a breakdown into chaotic violence by channeling its violent impulses toward a scapegoat, which could be an individual or a minority group within society. Mimetic desire leads to the scapegoat mechanism, and the Bible reveals both of those basic cultural dynamics clearly; that is Girard's theory in a nutshell. (I would like to note, as an aside, that the phrase "the scapegoat mechanism" was not coined by Girard; Kenneth Burke was using that phrase in the 1930s, and we know that Girard read Burke because he comments on him.)

In my most recent iteration of this course, which was just this past spring semester, one of my students offered an intriguing reading of Girard. One of the key phrases in Girard is acquisitive mimesis, our desire to have what others have; but my student suggested that it is not just acquisitiveness that can be imitated, but also fear. This is a thought-provoking idea that applies well to various historical contexts including our own. Politicians and other rhetors often seek to sway crowds in the direction of scapegoating and violence by whipping up fears of alleged internal or external enemies. Adolf Hitler was obviously a master of this.

In general, I have found that the students have responded well to

Girard's thought; they find his ideas not only philosophically insightful but also useful in terms of homiletics and pastoral care. While I consider Kierkegaard to be a more subtle and complex thinker than Girard, his writings are more philosophically challenging to grasp. Assigning *The Sickness unto Death*, as I did in the latest iteration of the course, was probably a mistake, because the level at which it is written is more appropriate for doctoral-level students than first master's students. In the past, I assigned a summary of Kierkegaard written by myself and selected excerpts from his writings. In terms of Girard, I have assigned both *The Girard Reader* and *I See Satan Fall Like Lightning* in various semesters. I have decided that *I See Satan Fall* is the better choice pedagogically because it is more accessible and provides a better overall introduction to his thought.

Eric Voegelin is another key thinker I draw on. He was a political philosopher and historian in the twentieth century. He articulated what I call dimensional anthropology, which is the idea that there are three main dimensions of reality as it is inhabited by human beings. First, there is the vertical axis of God and nature, or the spiritual and the material. This has traditionally been called the Great Chain of Being. The second main dimension is the horizontal plane, which means human social existence: culture, community, the nation-state, the family, and so forth. The third dimension is individual selfhood. Voegelin argued that the ideal is for human beings to hold these dimensions in a creative tension and balance; our temptation is to overemphasize one of the dimensions. Slavery, for example, was an oppressive overemphasis on the Great Chain of Being, and a false application of that idea to invent sub-races within the one human race. Collectivism, mob rioting, and lynching are examples of how the horizontal plane can be overemphasized and become violent. Individual selfhood can also be overemphasized and can become a vector for violence. Voegelin's thought provides an overall framework for understanding the order and disorder of the human soul and of society, and I have summarized and synthesized the insights of Voegelin, Kierkegaard, and Girard in my book *The Trinitarian Self: The Key to the Puzzle of Violence*.

Whenever I have taught the "Religion and Violence" course at Brite Divinity School, it has always been an in-class course, because the faculty at Brite have decided to focus on face-to-face instruction and not move in the direction of online courses. I have also taught courses often for the Master of Liberal Arts program at TCU, and that program offers a large number of online courses to students who are both local and geographically scattered. I have always offered "Religion and Violence" as an online course for the MLA program. This is a completely different set of students than those at the Divinity School. Many have some connection with the athletics program at TCU, either as athletes or graduate assistants. Some students work in various administrative roles at TCU; others are teachers, homemakers, business people, high school counselors, and so forth. In general, I cannot assume that these students have as much knowledge of religion as the divinity school students do. The students in the MLA program do have a strong level of interest and engagement in the topic of religion and violence, because it is a subject that one hears about so often in the news and reads about in history books.

My own teaching style focuses more on leading discussions of the assigned texts, rather than on giving lectures. This means that the two formats of instruction are fairly similar. The difference is that the online course relies on the students making posts on the reading material and then commenting on the posts of others; this is done asynchronously. The in-class course has a live discussion which is a bit less predictable in terms of where it will go. I have not tried to engage the online students synchronously because the scheduling and technical difficulties would be too much of a hassle to deal with. Another difference between the two formats is that TCU has a policy of limiting the enrollment of online courses to seventeen students. In my experience, that number always shrinks to about fourteen or fifteen due to students dropping during the semester. The in-class course at Brite, however, has a limit of thirty-five students, and usually has between twenty-five and thirty students enrolled. Inevitably, there will be some students who are more talkative and others who are mostly quiet. This creates a different dynamic because in the online format all of the students are forced to make the online posts and thus contribute to the discussion.

The last time I offered the course as an online MLA course, it was a compressed four-week summer session. That format also alters the dynamic, in that the focus really needs to be on the key books, and introducing several extra shorter readings is not feasible. In general, the MLA format assigns less reading than the Brite version because the students are not as capable of processing a large quantity and variety of materials.

Another element of the Brite course, in its most recent iteration, is that I was able to invite to class a guest speaker from the TCU Religion Department, Samuel Ross. He is a Muslim, and he was able to address very effectively some of the issues relating to Islam and terrorism. The students responded very well to that class session.

The online students make posts, usually two or three times a week; the in-class students usually have about five or six short papers that are spread throughout the semester. In general, the quantity of words written by the online students is greater, because we do not have in-class meeting time. Another key difference between the two formats is that the online students are forced to comment on all of the reading assignments (or suffer a grade penalty). I have no feasible way of forcing the in-class students to comment on all of the readings, and I'm sure that some of the students skip some of the readings.

I have been asked by Brite to offer "Religion and Violence" as a course for DMin students during the Fall semester of 2020. This will be a new format, because there is an online component during the whole semester, plus a one-week intensive in-class meeting during the month of October. I'm looking forward to this format and also to the cohort of students who will be more advanced and already in full-time ministry of some sort. I will challenge them to apply what they are learning to homiletics and religious education.

After one of the iterations of the TCU online course, several of the students mentioned in their course feedback that they have learned much about violence, but they would like to know what to do about it. How can they contribute to making the world a less violent place? This coincided with an invitation from the MLA program to develop new courses that have not been offered before. I therefore developed a course called "Peacemaking in a Violent World" and have offered that once so far. One very intriguing dynamic in that course is that one of the students was actively training to become an officer in the US Army. As you can imagine, he brought a different perspective than most of the other students, who were civilians and who were more inclined to agree with arguments in the vicinity of pacifism. I was glad that he was in the course, although he referred to Stanley Hauerwas as "ignorant" at one point. I pointed out to the student that Hauerwas can be called many things, but ignorant is not one of them. I know this from personal experience, having taking two courses from Hauerwas in the past.

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Charles K. Bellinger, June 2019

*=more select list

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MY HOME PAGE

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2019 BRITE COURSE

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Global Learning and the Myth of Borders

Examining Theological Education and Librarianship through World-Systems Theory

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ABSTRACT In the last few years, the language of *globalism and borders* has been pervasive in the narratives of politics and social commentary. Despite the flurry of opinions, debates, and claims of "fake news," those who are practitioners in theological education broadly speaking, and theological librarianship, specifically, recognize the deep and profound reality of global education and the impact that it has on both domestic students and the international representation of students and faculty as one community of learners, practitioners, and seekers. In this paper, we will look at how the language of globalism has been expressed both in popular terms and theological terms, how the evocation of *borders and boundaries* is not a new idea but a dated trope reused throughout history for steering narrative claims, and how World-Systems theory enables a broader understanding of theological education and librarianship.

INTRODUCTION

In 1974 Immanuel Wallerstein published his seminal book *The Modern World System*, in which he outlined the basic components of what would later be called "World-Systems Theory"[1] by other scholars in fields as diverse as sociology, history, and anthropology. Wallerstein himself, however, insisted this was not *theory*, but *analysis*. Nonetheless, this assessment of the world in another distinctly articulated approach was something novel and important, because it afforded not simply an evaluation of how the world was set up, but a re-evaluation of how the world was viewed through the prism of nation-state units that has dominated especially in *the West*.

World-Systems *analysis*, then, also coincides with boundary and border studies, which are themselves heuristic exercises in questioning both the meaning of one's self and homeland *and* the places from which we separate ourselves—those things that are distinct, different, and indicative of how we do *not* define ourselves, or rather in fact those things we define ourselves *against*. Perhaps this is one of the key problems with how borders, boundaries, and divisions are expressed in the current world, whether by designations of land and lines across barren earth and bodies of water, or by being in concert with the inventions that we've recognized in nations and states since the seventeenth century. But in terms of border studies, the recognition of these categories as more fluid than rigid has put an entirely new focus on what it really means to be a point of separation, division, and *apartness*. In fact, the complex nature of associating a "border" with a "wall" is in itself an assumption of this separation, which is driven by socio-political narratives of the state. Throughout history, despite the fact that borders and boundaries demarcated space, almost the entirety of global borders have been places of fluid commerce, interactive exchange, and combined human productivity and intercourse in all aspects of life. Far from being *divisive* spaces, borders and boundaries were designations of space that in reality were flexibly interwoven into the fabric of quotidian individual, familial, and community interactions.

As we consider what constitutes the language of "borders" and "boundaries," we must acknowledge that the majority of world boundaries, which separate nations, came into existence in the nineteenth century, precisely at the time when nations and nationalism were on the ascent and colonialism was in full swing. Looking at the field of border studies more closely, and how this discipline evolved into what it is today, Joshua Hagen offers an exemplary introduction to how this field developed and changed especially during the late twentieth century. He writes:

> As a distinct field of academic inquiry, border studies drew its initial impetus from geopolitical rivalries among European

> powers coinciding with rapid colonial expansion and devastating world wars during the late 19th and early 20th centuries. As such, early border scholars generally focused on advancing the strategic interests of their home states pertaining to territorial claims and border demarcation. After 1945, however, scholars worked to disassociate their field from the narrow, prejudiced interests of their respective governments. As a result, border research tended to be rather descriptive, focusing on terminology and classification. This began to change around 1980—ironically, as some scholars, mostly from business and technology backgrounds, began predicting an imminent "borderless" world. In response, geographers and other social scientists developed new methodological and theoretical approaches for border studies. ... Despite its breadth and interdisciplinary nature, there are some general themes that run through early-21st-century border research. Most prominent is the understanding of borders as a process; that is, borders result from processes of bordering that differentiate among places, peoples, and jurisdictions.[2]

With such an evocation in mind, it makes us wonder not simply about the terms themselves—like "a borderless world"—but instead about the language and narrative that is pushed by various sides of the discussion. It would seem that invoking the language of a "borderless world" in contrast to the world "of borders" is to characterize the world of some utopia against the one of reality. There will always be borders, because there will always be a need by the modern nation to keep track of populations, to monitor movement, to stabilize people, and to control the masses—the very nature of state power.

This said, the dichotomy between the *physical world* and the *virtual world* is one which plays into what constitutes the new game of barriers, borders, and boundaries. We live in both, but the *physical world* is the one which has the most significant restrictions on how we move, live, and operate. The *virtual world* may have its own boundaries, but the freedom and flexibility of communications between and among all people around the globe thus affords us with unlimited opportunities—of course, in countries and designated nation-states where there is *not* censorship or control of distinct populations; most of us can likely predict where those places are that don't have this kind of flexibility.

Globalism language has been around for a long time, but how it has been perceived in the last eighty years is distinct. We often see terms that are interchanged, though they have specifically different meanings, such as cosmopolitanism, internationalism, and most similar, *globalization.* Globalism is a term that is often described in political science as an extension of affairs across and beyond the boundaries of nations and nation-states; the Cambridge Dictionary defines it specifically as "the idea that events in one country cannot be separated from those in another and that economic and foreign policy should be planned in an international way."[3] Globalism is a term and idea that predates the pervasive nature of capitalist economies that are themselves global phenomena. In distinction to *globalism* is *globalization*, which the same dictionary defines as "the development of closer economic, cultural, and political relations among all the countries of the world as a result of travel and communication becoming easy."[4] A further definition includes "the way in which economies have been developing to operate together as one system."[5] Each definition includes the key component of worldwide interaction, but depending on the narrative of each definition, the descriptor could be either positive (global reach toward participation) or negative (global reach toward control), for example. According to the usage of the term "globalism" in the Google N-gram search, the word appeared in the early 1940s, and had for some time been used in negative terms by nativists in the United States, while the same language has reappeared in recent years with the same feeling of negativity spun by certain factions. Again, though, it depends on who is using (or weaponizing) the language for the purpose of understanding what globalism really means.

Now let us turn to the particular role that theological schools, seminaries, and their libraries have in the greater role of global learning, and how the notion of borders and boundaries plays in this complex relationship.

THEOLOGICAL EDUCATION AND GLOBAL LEARNING

We are in a world now, more than ever, that has struck out at the concept of the global educational marketplace. The language of "global theology," "global theological education," and "globalization" is well used throughout the field of theological and seminary education. The terms indicate a variety of things to a variety of people. And these distinctions have very different meanings when considering their origins and historical backgrounds.

In an article from 2015, in the *Journal on Lutheran Ethics*, J. Paul Rajashekar writes about some of the issues around the use of "globalization" language in the present time, and how it has both limitations and opportunities. He writes:

> The intensification of the globalization process in recent decades however has forced us to rethink our engagement with this reality with respect to theology and theological education. Robert Schreiter, years ago, wrote about "global flows" and "local logics" and identified four global flows: liberation, feminism, ecology and human rights (see Schreiter). These four flows, in his view, are important global/universal concerns that transcend geographical and cultural boundaries. To this list, I would add interreligious/intercultural engagement as another important theme that has emerged as an universal issue.[6]

As members of theological communities, we are faced with a number of issues and questions, some pressing, some imperative, that have to deal with the whole vibrancy and existence of our own churches, religious organizations, denominations, and ultimately our communities themselves. That is why, for instance, if we are to look at Rajashekar's comments on Schreiter and the idea of "global flows"—namely, liberation, feminism, ecology, and human rights—these are certainly core ideas in both our theological schools or seminaries *and* the church itself. In turn, this sort of research and curricular focus then has its relationality to what the theological library must do in its collections and support of the institution and church.

We also look at what is being done in the cultivation of students in our theological institutions—those students who are already denominationally centered in a tradition and culture, and then seek a connection to these theological schools and institutions in Europe and the

United States. The question, in part then is "What are the ethical responsibilities of the institution and, by association, the libraries of these schools in cultivating and sustaining those who come from the *global context*?" We might initially say that the theological library provides services, but also jobs for many of those who come from other contexts. But what else, and how can this be cultivated to provide optimal support?

BORDERS, SPACES, AND THE DECOLONIZATION MOVEMENT

Why does the question of "the global" or "globalization" come into public discourse? Is this something that is solely dictated by isolationist and nationalist tropes and language? The theme for the present section that I want to discuss is about "borders" and the "construction of space"; the latter is important, because we often create space by cordoning it off, creating borders, or walls, or barriers. It is the contemporary debate that has run through the American political system in the last few years that has prompted and caused this conversation in many ways.

The common tropes of borders and separation of entities is constituted by how one nation is set against another—or all others, depending on how those places are seen, identified, and understood. One of the key models of World-Systems Theory is a critique of the way that the modern world is constructed and viewed. As Carlos A. Martínez Vela articulates this, as an assessment of Wallerstein's system, he notes:

> [Wallerstein] aimed at achieving "a clear conceptual break with theories of 'modernization' and thus provide a new theoretical paradigm to guide our investigations of the emergence and development of capitalism, industrialism, and national states" (Skocpol, 1977, p. 1075). Criticisms to modernization include (1) the reification of the nation-state as the sole unit of analysis, (2) assumption that all countries can follow only a single path of evolutionary development, (3) disregard of the world-historical development of transnational structures that constrain local and national development, (4) explaining in terms of ahistorical ideal types of "tradition" versus "modernity," which are elaborated and applied to national cases.[7]

The problem, in effect, is the idea of "the nation." As we are conditioned to think and believe that the only way to see the world is through the distinction of nations and nationalism, we fail to recognize the distinctions that existed before there were nation-states (an invention of the Treaties of Westphalia in 1648); but also, we fail to see the nuances of cultures today, situated within each and every person and their identities within their societal makeup—even in the examples of Native Americans or First Nations in our current surrounds here in Vancouver. For Wallerstein, the core of World-Systems is to deconstruct the assertion and hegemony of this narrative, the nation-state narrative, as much as this predominates because of international law prescriptions or guidelines governing citizenship, for example. These are superficial constructions that afford uniformity and a means of dictating functionality, but systems of human action, behavior, and ecologies are driven by a host of other factors. This notion, too, is what the second point expresses—that countries must follow a single path of evolutionary development. This, of course, cannot be further from the truth. Each and every country has its own developmental and evolutionary process that is based on countless factors and questions.

The same can be said about the evolutionary assumptions about theology, theological systems, architectures, and constructs that have perpetuated our understandings within the religious contexts of Western thought for centuries. There are, for certain, many kinds of boundaries that we put up—because of difference *and* similarities, because of appearances, shared beliefs, and national heroes—which is really a question of the narrative that we tell about ourselves in relation to others and to the past.

As we look at the distinctions of the World-Systems Theory analysis and the role that nations and nationalism have played in the greater assessment at hand, it should also be recognized that along with nations, the idea of *empires* also was part of the conversation. Both empires and nations had colonies, which projected and manipulated power throughout the world. The legacy of empire and colonialism is something that is still felt and experienced today and, with that, there are subsequent counter-movements in motion today which seek to *decolonize* the way the world operates. Appropriately, this is often called the *decolonization movement.* Part of this entails the question of "who owns" or "controls" such notions, terms, language, and practices. Who owns the *narrative*, effectively? Wallerstein expresses the critique that *nationalism* and *nations* have dominated our ability to understand the structure of world systems as post-Westphalian units *exclusively*. That is to say that we have been conditioned to see the development and growth of the world in one way—not as something multivalent or multicultural—because of this coopting of expansive thinking by an emblematic problem that only sees nations and national growth. In some ways, this can be said of almost all that influences our ways of seeing such things as theology, history, and even ethics: because even the structures of our thinking have been colonized by western constructs. How often do we hear "German philosophy and theology" in distinction to "French mysticism," for example? Our categories presume that a "nation" must designate and qualify the meaning of that philosophy, theology, or mysticism, *rather* than something that is perhaps a bit more provincial, local, or even different by designations of gender, presentation, or thought itself—though it is presumed that *categories* themselves help us visualize, guide, and understand the world around us. In the twentieth century, though, it was with the profound distinctions and seismic shifts that occurred with thinkers like Paul Tillich, Karl Barth, and then James Cone, who pushed the boundaries of identifying the essence of philosophical theology with the character of the self—the identity of the culture of that author was shifted to the essence of both humanness *and* ethno-racial terms, in the case of James Cone. World-Systems Theory expressed itself in the form of a cultural system, rather than a nation or state system, and by viewing it through this lens the move toward a real decolonization of theology can be seen more clearly.

Decolonization too has been an expression of the response to all the colonial matrices and problems that have been put upon marginalized cultures, societies, and peoples. It emphasizes how certain systematic oppressions have been put into place and ways in which they can be treated and corrected by concerted efforts to make policies and practices equitable, fair, and just.

DEPENDENCY THEORY

The main point of *dependency theory* is one which acknowledges the long history of colonialism throughout the world. In effect, it is an example of how we look at and acknowledge the role of the “core” and “periphery” relationship. If “core” represents those societies, countries, and nations which have wealth, prosperity, and control of capital, then “periphery” has been designated as those places that are often described as *un- or under-developed* but may in fact have very rich resources. Yet the relationship comes with a power dynamic, whereby the country that possesses the power (the “core”) *seeks* and *reaps* the resources from the country which does not have the advantage of power (the “periphery”). How this fits the Marxist models is in its dynamics of power, and who or what exerts that very power over elements in the global marketplace, which can only be guided and manipulated, but never rise to any place of equilibrium. The acknowledgement of this may be present in some theological schools, libraries, and even pulpits. How we engage, though, is the important part—where we support this bibliographically or through digital resources, knowledgeable staff, and other means is integral. Recognizing the distinctions made on a global scale, including the “flows” of capital, information, communication, and education, while understanding the historical and contemporary meanings and outcomes of these “flows” in World-Systems is part of how we will best accommodate and engage future generations.

KNOWLEDGE MOVEMENT AND IDEA CAPITALISM

The value of information and knowledge has been around since the beginning of time. The old Roman expression *Scientia est potentia*—or “knowledge is power”—was not merely a simple expression taught in high school Latin classes. It had real meaning behind it. “Knowledge,” however broadly defined and related to *information*, is that which can and will yield tremendous advantages to those who hold that information and knowledge. That power can be harnessed by the what, why, where, when, and how you possess that information and knowledge, whether that’s a combination number on a lock, or a lottery number, or even the right answer to a game show or a trial cross examination—one word or phrase could have the potential to be worth a million dollars or zero dollars—all or nothing.

The question for us, as we touched upon in the last section, has to do with how we come to understand that there really is exceptional value in *information, knowledge,* and *ideas*—these have often been described in terms of *information capital, knowledge capital,* and to a lesser extent *idea capital(ism).* These forms of "flows," as we have discussed above, can exist anywhere, but there are advantages to those with greater means of faster, broader distribution, which includes everything from control of radio and television stations to the debates around internet access and net neutrality. These concepts are not bound by nation states or borders. And in this day and age, we must be more cognizant of the roles played by the various actors, who dominate the global controls on information, knowledge, and ideas—from media operations, conglomerates, and big business to the democratized decentralization of individuals in Egypt, China, and the United States. At the same time, we need to realize that there are controls and censorship from some nations and state actors. But the overall theme for us is that the versatility of information, knowledge, and ideas as commodities has become far more relevant and important in the present age, and one which we as educators, administrators, and librarians must continue to be alert to.

THE ROLES OF THEOLOGICAL SCHOOLS AND LIBRARIES?

What is the ethical responsibility of the theological school that must acknowledge its past as a mission-centered movement or as a product of nations, nation-states, and the colonial enterprise? Specifically, how should it understand and reconcile the circumstances of the present, where it seeks to recruit students, and to a lesser extent faculty, from around the globe, and how can an understanding of World-Systems analysis better equip those institutions for these challenges? The legacy of *core* and *periphery* remains with us, even if many of the structures have disappeared. Should we recognize the past, the truths and difficult expressions of colonial power that manifested in some of the inequalities that still drive this world or even the perpetuation of imbalanced political and economic power that is often described as a form of "democratization"?

Let us first step back a few moments and consider the place of World-Systems Theory in this conversation and how elements of WST can help us better understand the questions at hand. For example, we have seen that this approach and methodology have forced us to reconsider how certain elements of language, culture, society, ideas, and information are understood, broadly speaking, in respect to the long conditioning of social ideas. In WST we have seen that this conditioning has played out in the formulation of nation-state creation as the singular method of acknowledging the evolution and development of societies in the post-Westphalian world. If we are to take this methodology and apply it to *theology*, *ethics,* and even *church historical* processes, as well as those associated with the evolutions of libraries, the question might be reoriented to say that these Enlightenment-focused categories *must* also be developed in only one way—the Western Eurocentric process that created “all” categories. But this, we have seen since the mid-twentieth century, with deconstructionism and more recently *decolonization*, is no longer the case. Categories of theology, ethics, and church historical ideas may have been predominant, and languages like German, French, Italian, Latin, and English may have been categorically central to what was being taught in the European models, but closer examination in other cultural milieus shows us that there are other typological examples in a multiplicity of cultures around the world, especially within Christian history and theology.

Yet when we consider some of these ideas about how the development of language and terminologies and historical expressions have evolved or been manifest, are we saying that these are universals, or are we saying that we are in fact creating *new boundaries* of thinking, language, and human expression, which then prevent a more fluid and open communication? The Christian Church, broadly speaking, is a church that has a deep history in the idea of its missionary stance in the world and history. It is, then, necessary that the reflections that each and every Christian community has are those which seek to understand the relational history that has evolved out of the missionary historical context—even if the denomination in question is not an active missionary tradition. The expanse of what “mission” means in the Christian world(s) is very diverse and distinct and is one that is deeply involved in the definitional process of explicating the language of *borders* and *boundaries.* Why? Because within missional history, the idea of bringing people together into the community of the professed in one faith tradition or another already presumes that there are boundaries and borders between people *culturally*, but also *spiritually.*

The same for libraries—what are the historical traditions behind those things we consider in a library and their position in relation to WST? The theological library is an operation that underscores much in the way of assuming the beliefs and practices of the past: we are entrenched and committed to the preservation of both an historical legacy and the ways that information has been codified. Even when we discover that there are in fact *boundaries* that exist in the way that this information and knowledge was categorized more than a hundred years ago—by people like Dewey or Cutter or anyone else who designed the rubrics of bibliographic and library classification—because their biases, prejudices, and often limited and myopic ways of looking at the world, still influence and guide the way that we plan and organize and classify our own circumstances and worlds.

And so, even if we speak of *the myth of borders*, this expression is far more complex than what we may have initially suggested because there are myths about the way that a border exists and the role that it plays, but there are meanings to what border and boundary constitute. Some are porous and only supply meaning as delineating, rather than inhibiting. Some lines mark where a place ends and begins, just as a comma or period demarcates the flow of a sentence. And some boundaries are imagined—like imagined communities. They project something that may not actually be there, but that we and others have been conditioned to believe.

As we look out upon the world with its grand landscapes, big skies, and magnificent human diversity, we are also reminded of the grandiose narratives that often overtake our sensibilities to think clearly and act justly and with tempered resolve. The systems that make up this world possess great staying power; they influence how we think, how we see the world, and how we operate within it. But we must also pause now and again to consider the implications of these systems, of these structures, and how they often coerce us as unaware agents in the nation-state narrative. We must also be better stewards of the places we inhabit, our homes, our classes, our schools, our libraries, our communities, and our societies. Once we do this, the recognition of borders and boundaries will be recast as extensions of ourselves, where we come to meet and embrace the stranger, rather than rejecting them.

ENDNOTES

1 In general usage, the orthography includes a "dash," as in "World-Systems Theory," but if the term is used in passing, as in "there are world systems," it is left without a dash and expressed in lowercase.

2 Joshua Hagen, "Introduction," *Borders and Boundaries* (Oxford Bibliographies): https://www.oxfordbibliographies.com/view/document/obo-9780199874002/obo-9780199874002-0056.xml

3 https://dictionary.cambridge.org/us/dictionary/english/globalism

4 https://dictionary.cambridge.org/us/dictionary/english/globalization

5 https://dictionary.cambridge.org/us/dictionary/english/globalization

6 J. Paul Rajashekar, "Theological Education in an Era of Globalization: Some Critical Issues," *Journal of Lutheran Ethics* 15.1 (Jan. 2015). https://www.elca.org/JLE/Articles/1069

7 Carlos A. Martínez-Vela, "World Systems Theory," 2. http://web.mit.edu/esd.83/www/notebook/WorldSystem.pdf

PANEL PRESENTATION

Digital Humanities and Libraries and Archives in Religious Studies

Richard Manly Adams Jr., Director of Pitts Theology Library at Emory University's Candler School of Theology
Clifford B. Anderson, Associate University Librarian for Research and Digital Initiatives at Vanderbilt University
Michael Hemenway, Chief Information Officer at the Iliff School of Theology
Jeri Wierenga, PhD Candidate in History at George Mason University.

ABSTRACT This paper presents brief synopses of four contributors' chapters from the forthcoming edited volume, *Digital Humanities and Libraries and Archives in Religious Studies* (Berlin: De Gruyter, 2020).

INTRODUCTION

This panel brought together four contributors to the forthcoming volume, *Digital Humanities and Libraries and Archives in Religious Studies* (Berlin: De Gruyter, 2020): Richard Manly ("Bo") Adams Jr., Director of Pitts Theology Library at Emory University's Candler School of Theology; Clifford B. Anderson, Associate University Librarian for Research and Digital Initiatives at Vanderbilt University; Michael Hemenway, Chief Information Officer at the Iliff School of Theology; and Jeri Wierenga, Ph.D. Candidate in History at George Mason

University.

The panelists briefly summarized their chapters in the edited book, sharing how digital humanities connects with teaching and learning in religious studies as well as research and practice in theological librarianship. Topics covered during the panel included data mining of religious archives, the library as “interface” to the digital humanities, digital humanities pedagogy, and algorithmic bias and transparency.

In this report, the participants in the panel briefly summarize their presentations. Full versions of their chapters will be available in open access from De Gruyter after the publication of the volume.

DATA MINING OF RELIGIOUS ARCHIVES

What do digital humanities researchers do with digitized archival materials? And how might that change the priorities for a range of work in the digital humanities?

In her talk, Wieringa described how her chapter offers one example of how scholars use digital materials as part of computational analysis in the humanities, drawing on her dissertation, *A Gospel of Health and Salvation: Modeling the Religious Culture of Seventh-day Adventism, 1843-1920* <http://dissertation.jeriwieringa.com>. She argued for less emphasis on cutting edge “tools” in the digital humanities and more on the “slow cultivation” of resources and critical methods.

Seventh-day Adventism is a Protestant denomination that developed in the middle of the nineteenth century in the aftermath of William Miller’s 1844 prediction of the second coming. Guided by the prophetic leadership of Ellen White, the denomination is distinguished by their observance of Saturday Sabbath, their embrace of health reform and vegetarianism, and their reliance on print. The denomination has devoted numerous resources to digitizing their historical materials and creating online interfaces for that material, including the Office of Archives, Research, and Statistics and the Adventist Digital Library.

For her dissertation, Wieringa looked at the relationship between end-times expectation, the writings of Ellen White, and the gendered articulation of the work of salvation within Seventh-day Adventism between 1843 and 1920. For this period, and even after limiting the corpus to periodicals produced within four geographic regions of the United States, the available digitized material consisted of over 13,000 issues and nearly 200,000 pages. At first glance, this abundance of digital materials presented a perfect opportunity for computational analysis.

However, the abundance of these digital objects conceals a fundamental weakness for their use in computational analysis. Created for use by human readers, the digitization process prioritizes digital facsimiles of the original documents in the form of image scans. To add value to the scans, and to help with problems of information retrieval, a text layer is often added to the scans with OCR (Optical Character Recognition) software. As the human reader is most likely to interact primarily with the scanned images, distributed as PDFs, the quality of the OCR-generated text is often a secondary concern.

The problem is that computational text analysis reverses the order of priority. As Wieringa discussed, historical print is difficult for modern OCR software. As a result, the textual layer for most digitized historical content contains a wide variety of errors in character and layout recognition. While most information retrieval tasks can be accomplished despite these weaknesses, studies in computer science and information retrieval have shown that the more complex the computational algorithm applied to the text, the more important the data quality for the accuracy and reliability of the results.

The disconnect between the data available and the data needed for machine learning algorithms presents an under-discussed challenge and opportunity for further collaboration between researchers, librarians, and archivists. In her chapter, Wieringa shows some of the results she was able to achieve with textual data from the SDA periodical literature, part of a general argument for the potential of computational analysis with historical materials. That potential could be greater, however, with better text, more detailed metadata, and the development of algorithms trained with humanities data for humanities questions.

Wieringa's presentation and chapter are not a call for librarians and archivists to do more. Rather, the development of data and methods fitting for computational humanities research requires collaboration between researchers and library professionals. Wieringa proposed that by recognizing the creation of digital editions as well as the development of datasets and algorithms as forms of scholarship, and by rewarding researchers, librarians, and archivists for that scholarly work, the academic community can begin to create the digital infrastructure necessary for computational scholarship in the humanities to thrive.

LIBRARY AS "INTERFACE" TO THE DIGITAL HUMANITIES

Hemenway offered reflections on the library's role in building an experimental humanities lab at the Iliff School of Theology. Throughout their long history, libraries have embodied the core values of digital humanities, such as collaboration, transdisciplinarity, and attention to the materiality of information. Thus, it is no surprise that libraries would provide a fecund space to develop the necessary capacities needed to move scholarly communications workflows thoughtfully into the emerging technological landscape. The Experimental Humanities Lab (EHL) team at Iliff builds on Johanna Drucker's notion of *interface* as a zone of encounter that provokes probabilistic production and suggests that libraries can become an *interface* for digital humanities. This notion of library as interface foregrounds the collaborative challenges of DH work and attempts to highlight the values of difference and materiality in the process.

Hemenway discussed EHL@iliff as an experiment in library as interface. EHL@iliff is a cross-functional team with team members from different areas of the institution and from outside the institution meeting regularly through synchronous and asynchronous hybrid communication technologies (e.g., Zoom and Slack). Together, they work on digital projects, learn new skills, share resources, and run workshops to get others involved. Hemenway discussed how learning the python programming language in the context of Jupyter Notebooks and natural language processing has helped the team take seriously the different materialities of digital methodologies as scholars partner with machines in the reading, research, and writing tasks of scholarly communications.

DIGITAL HUMANITIES PEDAGOGY

How does the instructional role of the librarian shift in the digital age? In this essay, Adams invited librarians to be more creative in their approaches to preparing patrons to learn, work, and thrive in a world filled with new digital tools and methods. Adams began by considering definitions of the term "digital pedagogy" and its application in librarianship. For some, the term means teaching the new tools and methods of the digital age. In this view, the work of the instructional librarian is often viewed as a supplement to an existing curriculum, adding workshops focused on the latest digital tools. For others, "digital pedagogy" suggests a shift in the form of teaching, rather than the content. As schools begin to make use of digital tools for the delivery of content, often through hybrid or fully online courses, librarians find themselves in an instructional support role, managing the learning management system or consulting with faculty about how to achieve learning outcomes through new digital platforms. The central argument of the essay is that neither of these understandings of "digital pedagogy," both of which Adams labeled as "buttonology," fully captures the opportunity for librarians in the digital age; to adopt either one is to fail to prepare patrons for the world in which they work. Drawing on philosophies of technology that far preceded the digital age, Adams argued that the real work of the librarian is not simply to teach tools, but to engender in patrons the ability to adapt to new technologies and to think critically about the impact technological shifts may have on teaching, worship, and research. Adams offered practical suggestions for how librarians can embrace critical digital pedagogy, focusing more on the theological reasoning a patron would use for adopting or adapting particular tools, rather than a "buttonology" approach to teaching the tools themselves. The goal of the librarian in the digital age should be to ensure our patrons are equipped not only to build websites, but also to think critically about how their building may impact their work and their communities. The librarian must help patrons live and work in the digital age, but also embolden them to think carefully about why the church or academy may or may not need these tools. This critical digital pedagogy is essential for library instruction, for if the library is not going to do it, it is not going to be done.

ALGORITHMIC BIAS AND TRANSPARENCY

In the concluding presentation of the panel, Anderson spoke about the problem of algorithmic bias. Algorithms may incorporate the presuppositions and prejudices of the programmers who create them or, in the case of machine learning algorithms, they may develop biases from the streams of data they receive as inputs. Safiya Noble, Associate Professor in Information Studies and African American Studies at UCLA, has recently demonstrated how Google search results reflect and propagate cultural prejudices about black women in *Algorithms of Oppression: How Search Engines Reinforce Racism* (NYU, 2018). The problem of bias also affects theological faculty at universities because research information systems for faculty evaluation can be biased toward the sciences, privileging conference papers and journal articles over monograph publications and also lacking data from denominational publishers, making it seem as if theological scholars are less productive than other faculty members at the same institution.

The causes of algorithmic bias are manifold. The lack of diversity among software engineers leads to bias when programmers make assumptions about users based on their limited and perspectival knowledge. Problems may also emerge from data and metadata. For instance, many researchers in the natural and social sciences have signed up for ORCIDs, making it easier to track their activity across information platforms. Fewer scholars in theology and religious studies have ORCIDs, meaning that efforts to collate their activities may default to string matching on names, which, as any authority librarian can attest, vary between platforms. The messiness of matching on strings rather than with explicit identifiers can lead to missing publications or false attribution. Of course, librarians can help to connect scholars in religious studies and theology to these information systems by assisting them with the creation of ORCIDs, DOIs, and other contemporary identifiers.

Anderson argued that theological librarians should teach faculty and students to recognize and respond to algorithmic bias when teaching critical information literacy classes. He admitted that theological librarians face challenges when addressing algorithmic bias. Proprietary information systems do not provide access to the software code or data sets that, taken together, produce results, rendering it difficult to audit those algorithms for potential bias. Furthermore, theological librarians generally do not have sufficient background in computer science to analyze algorithms, making calls for transparency at the algorithmic level beside the point. The lack of expertise in software engineering and machine learning does not present an insuperable barrier to auditing information systems for bias. Theological librarians can document incidents of bias by illustrating the divergence between results they get from searches relying on their expertise and results produced by automated searches of information systems. By using such examples (and sharing them with vendors), theological librarians can stand up for the interests of their patrons as well as their discipline in an increasingly algorithm-driven information universe.

Catalogers and Directors

At Loggerheads or Mutually Advancing the Profession?

A Panel Presentation by
Heather Hicks, Southwestern Baptist Theological Seminary, Fort Worth, Texas
Stephen Sweeney, St. John Vianney Theological Seminary, Denver, Colorado
Thomas Phillips, Claremont School of Theology, Claremont, California
Moderator: Richard A. Lammert, Concordia Theological Seminary, Fort Wayne, Indiana.

ABSTRACT Especially in recent years, the future of cataloging as a part of the library profession has become a point of discussion. It seems at times that catalogers and directors are at opposite parts of the spectrum: catalogers holding on to cataloging because "that's the way it's always been done"; directors trying to make use of dwindling funds, and deciding that cataloging as we know it is not a major part of the future. So it seems—but is the appearance accurate? Are catalogers and directors simply saying the same thing in different ways and with different focuses, or is there a fundamental disconnect between the two viewpoints? The purpose of this panel was to bring together one cataloger and two directors to discuss precisely that topic.

The purpose of this panel was to give catalogers and library directors an opportunity to address how cataloging currently fits into the library profession. During recent times, there has appeared to be a growing rift in how catalogers and directors view the usefulness of cataloging to the work of libraries. In this panel presentation, each panelist had seven minutes to present his or her perception of the topic, followed by three minutes to provide any additional comments. The panel presentation was followed by questions from the attendees for the panelists.

STEPHEN SWEENEY, DIRECTOR, CARDINAL STAFFORD LIBRARY, ST. JOHN VIANNEY THEOLOGICAL SEMINARY

I believe that cataloging is a function that fits the definition of mystery. Cataloging is not mysterious to me; I have a good understanding of the process and workflows to be successful. Rather, I mean mystery as it relates to cataloging in the sense that this part of the profession is continually growing, expanding, and being lived into as it has evolved from AACR to AACR2 to RDA and what comes next.

Saint John Vianney Theological Seminary is the Catholic seminary in Denver, with 3.5 FTE in the library. We serve a population of about 120 FTE seminarians and approximately thirty faculty and staff. Our seminarian/student population is 100% residential, and all students have the occasion to use the library. Saint John Vianney (SJV) offers one nondegree program in the form of a propadeutic year (it's named the Spirituality Year). The Seminary offers two philosophical degrees: a BA in Philosophy in affiliation with Regis University in Denver, and a BPhil degree in affiliation with the Angelicum in Rome. SJV offers to some students the opportunity to complete their philosophical studies by a nondegree "standard program" of coursework in philosophy. Two degree programs are offered in Theology: the MDiv program is approved and accredited by ATS, and the STB (Baccalaureate Degree in Sacred Theology) is offered via affiliation with the Angelicum in Rome.

The library is the result of 114 years of growth and the generosity of St Thomas Seminary. Library offerings include e-journals and some ebooks as well as the OADTL and EBSCO databases (as two examples). The seminary is very bound to the print text tradition; the library was able to take on a leadership role in the formulation and approval of the SJVTS Style Guide. A recently approved version of the Collection Development Policy for the library further suggests the seminary's reliance on print resources.

Now thinking about our topic at hand, the previous cataloger retired in 2017 after nineteen years of service to the seminary. Another person was hired, and she stayed until June 2018 when family and military obligations drew her family from Denver. From there, the library experienced a short gap in the position while a search was launched, which ultimately led to a new hire in October 2018. As happens in so many small libraries, the qualifications of the person who ultimately was hired last October were pretty diverse—interlibrary loan services, cataloging, donations, volunteers, binding, and serials.

Looking ahead: Are directors expecting a guaranteed future for catalogers? In the perspective of a Catholic seminary library director, catalogers are an integral component in decoding the mystery of organization and arrangement of information. The belief was also expressed that there is a guaranteed future for libraries, and certainly for professionals to organize, arrange, and describe that. With that said, a future for catalogers as we currently know them is certainly not guaranteed. The mystery of describing information and creating access points to them is vital to the future of libraries.

HEATHER HICKS, TECHNICAL SERVICES LIBRARIAN, SWBTS LIBRARY, SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

Catalogers vs. Computers. Even in 2019, technology has not advanced enough to replace the cataloger. Specifically, computers are unable to perform cataloging tasks such as resource description as well as a cataloger and are completely incapable of performing other cataloging tasks such as subject analysis and authority control. Without the cataloger to provide the proper description, access points, and subject analysis, the resource would be hard to discover and impossible for the user to identify, select, obtain, or explore linked resources. Since these are fundamental to the operation of the library, the cataloger and cataloging are still clearly needed.

So, catalogers are needed.

Are we current? Yes. The tools (such as RDA or authority control) and goals (such as core or full-level cataloging) used by catalogers are the prevailing methods and expectations of library science—not catalogers' preference—but standards agreed upon by global library communities (such as the PCC) and bibliographic utilities (such as OCLC) to be successful methods of describing and organizing resources.

Retire or retrain? Ideally, directors would desire to equip their catalogers with new technology and the appropriate education for application; while the cataloger, in turn, would also agree that this is wisdom for any profession, and would seek to stay informed and up-to-date.

Tradition or access-driven methods? Both. Applying LC classification numbers and subject headings consistently allows new resources to file most appropriately within the historical bibliographic universe. On the other hand, resource description has been redesigned to operate in an environment of relational databases so patrons can find resources through linked data with the most recent technological devices and platforms.

Future of catalogers and the cataloging profession. From today's viewpoint, directors will need both catalogers and new technology working in tandem to thrive in the future. Already, the cataloging profession has integrated a new technological role, one in which the cataloger utilizes, manages, migrates, and oversees advancements in technology including the uncertainties of technological flaws, actually creating a higher *demand* for catalogers and cataloging services. Since both directors and catalogers are working towards the same goal of fulfilling the mission of the library, we are not at an impasse but rather, in partnership.

TOM PHILLIPS, DEAN OF LIBRARY AND INFORMATION SERVICES, CST LIBRARY, CLAREMONT SCHOOL OF THEOLOGY

The relationship between catalogers and directors should begin with the institution's mission. The director's job is to translate the institution's mission into budgetary priorities for the library. This means providing access and discoverability to the content that the institution needs to support its educational mission to students and its research mission for faculty. The cataloger's job is to increase the discoverability of that needed content to the greatest degree possible in a cost-effective manner. Of course, what is needed in an institution varies widely. In most cases, the traditional print cataloger occupies a very small place within the current information economy and traditional print cataloging at the institutional level often does not stand up well to a rigorous cost-benefit analysis.

PANEL DISCUSSION

Director Tom Phillips argued that choosing not to have a cataloging librarian but instead a metadata librarian results from their library supporting the mission of the institution, which is primarily online learning and digital content. **Response:** Agree that the library should support the mission of the institution. Disagree that catalogers are unneeded when the content is digital: regardless of the medium of the resource (print or digital), the principles of organization remain the same and cataloging is metadata—just a more structured, traditional metadata.

Director Stephen Sweeney argued that catalogers are still needed to organize information but the role has come to include many other skills. **Response:** Agree that the cataloger's role is evolving—no longer exclusively just cataloging. In fact, the current Technical Services Librarian position that Hicks occupies includes public services and ILL support, book repair, binding, and serials.

AUDIENCE INTERACTION

Following are some of the comments and responses that came from the open discussion following the panelists' presentations:

- There was agreement that the library should support the mission of the institution, but disagreement on whether or not catalogers are needed for digital content.
- There was agreement that the cataloger's role is evolving; catalogers are usually not working exclusively as catalogers. Personal examples include catalogers participating in ILL and assisting in library public services events.
- No matter whether the medium of the resource is print or digital, the principles of organization remain the same. Works need adequate subject headings (a commentary on Judges will be missed if it is not in English and lacks subject headings); and works need authority control (a patron can be frustrated when looking for Pastor Dan Cummins's book and getting books by the comedian of the same name because of lack of authority control).
- The Library of Congress still catalogs ebooks. If the leading national library sees it as necessary and not a waste of time, it is reasonable to conclude that e-resources require cataloging.

Global Theological Librarianship Panel Discussion

ABSTRACT Three global librarians attending the 2019 Atla International Theological Librarian Leadership Institute described their own libraries and challenges. They reflected on their experience at the Institute and at the Atla Annual Conference.

Global Theological Librarianship was the subject of a panel discussion moderated by Kelly Campbell, Associate Dean of Information Services at Columbia Theological Seminary. The panelists, invited to the conference as participants in Atla's first International Theological Librarian Leadership Institute, were the Rev. Arnel Z. Faller, theological librarian at Silliman University Divinity School in Damaguete City, Philippines; Nalini Premadish, librarian at Pacific Theological College in Suva, Fiji; and Roman Shvets, library director at the Ukrainian Evangelical Theological Seminary in Kiev, Ukraine. Besides attending the conference, the three panelists were participating in the invitational Institute which bracketed the conference with instructional workshop sessions and local theological library tours. The panel discussion offered Atla conference attendees the opportunity to learn about three theological libraries from widely differing geographical, educational, and cultural settings, to understand the challenges faced by the librarians, and to appreciate the value of worldwide collegiality.

The panelists each described their libraries' location, mission, organization and staffing, users, and collections. They noted special concerns about collection policy, archival preservation, electronic resources, and conflict management. "It's an amazing experience learning and growing in a global context and a warm fellowship with librarians mostly in theological institutions in North America and other parts of the world," commented Rev. Faller. "My engagement in this training and conference opened more doors for possible connection and collaboration," he said. Mr. Shvets commented that, while at the conference, "I could hear many practical approaches to challenges with which the library dealt." He also noted appreciation for the Institute's emphasis on collection policy and archives. Ms. Premadish observed that the conference is "a great way to connect with new people in the field of Librarianship from different geographical areas who share the same discipline. It was a wonderful experience. I cannot wait to implement the innovative ideas that were shared."

The Institute is a project of the International Theological Librarianship Education Task Force, a committee of twelve Atla librarians from North America, Central America, Europe, Africa, Asia, and Australia appointed by executive director Brenda Bailey-Hainer to create and enhance educational opportunities and resources for theological librarians worldwide.

A Question of Identity

Vocation, Professionalization, and Atla Membership

James Estes, Wesley Theological Seminary
Shaneé Yvette Murrain, University of West Georgia
Sandy Shapoval, Phillips Theological Seminary
Megan Welsh, University of Colorado Boulder

ABSTRACT "Who are we as theology librarians, and what does involvement in Atla mean to us? Does serving as a theology librarian signify an exercise in religious vocation and is our association a faith-based organization with professional dimensions? Or are we librarians in a professional association concerned with content in theology and religious studies?" There are different responses to this query, and these differences can lead to tension as theology and religious studies librarians with diverse perspectives work together to build a shared future in Atla. The panelists—representing different faith traditions, institutional settings, educational and professional backgrounds, and perspectives on their work as librarians—reflect on their roles as theology and religious studies librarians with regard to three guiding prompts: (1) What is your sense of vocation and identity as a librarian? (2) How does Atla function for you, in terms of spiritual formation and/or professional development? and (3) What do you want from Atla?

JAMES ESTES, WESLEY THEOLOGICAL SEMINARY

Good afternoon, and welcome to our session on professional identity and membership in Atla. My name is James Estes, and I am the director of the library at Wesley Theological Seminary, where I also teach church history and medieval studies. While mine is the least important voice you're going to hear this afternoon, I have the pleasure and the privilege of introducing our topic and our panelists. Let's start with the people you're here to hear: joining us today are Shaneé Yvette Murrain, University Archivist and Assistant Professor at the University of West Georgia; Sandy Shapoval, Dean of the Library and Research Services at Phillips Theological Seminary; and Megan Welsh, Assistant Professor and Interdisciplinary Arts and Humanities Librarian at the University of Colorado Boulder. I'm happy and honored that they are joining us to reflect on their work as library professionals and members of Atla. Before we turn to our discussion, however, my colleagues and I would like to respectfully acknowledge that we are gathered today on the traditional territory of the Musqueam, Squamish and Tsleil-Waututh peoples.

Let's start with the big picture: Who, or what is Atla? ATLA—as the American Theological Library Association—was authorized in 1946 by the American Association of Theological Schools (now the Association of Theological Schools in the United States and Canada) to "study the distinctive problems of theological seminary libraries," in part to address the issue of accreditation.[1] As a product of largely mainline Protestant theological education, the theological and formational dimensions of theology librarianship were never far from the surface. Raymond Morris asserted in his 1953 ATLA address that "theological librarianship is at its best a ministry"—an address which Carisse Berryhill calls the "touchstone articulation" of the vocation of theology librarianship for many theology librarians.[2]

Things have changed considerably. The organization that was created by the ATS to address the problem of Protestant theological school libraries now has an expanded, comprehensive vision for librarianship and scholarly communications in theology and religious studies. As Atla itself offers,

> Atla is a membership association of librarians and information professionals, and a producer of research tools, committed to advancing the study of religion and theology. Our membership includes more than 800 individuals and libraries at academic institutions from diverse religious traditions and backgrounds. As a community of collectors and connectors, Atla works to promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers.[3]

We have, then, the historic ATLA and the present Atla, and I believe it's safe to say that the latter is historically linked but no longer existentially bound to the tradition of Protestant Christian theological education. I would suggest that this has caused some tension within the association as some members of Atla may hold divergent, even dissonant visions of our work together. Thus, the reason for us coming together today. If we are no longer solely an association of librarians whose focus is theological education, then who are we and how do we envision our work together? While this question cannot be answered neatly in a single conversation, it's a dialogue worthy of attention.

Before I turn to our colleagues, I want to highlight the three important questions that emerged as we collaborated on this panel: (1) What is your sense of vocation and identity as a librarian? (2) How does Atla function for you? (Is it for spiritual formation, professional development, or both?) and (3) What do you want from Atla? Let's keep these questions in mind as kind of a roadmap for our conversation this afternoon, and now—let's begin.

SHANEÉ YVETTE MURRAIN, UNIVERSITY OF WEST GEORGIA

What is your sense of vocation and identity as a librarian?

I can point to a childhood experience involving faith, community, and representation for how and why I came to do the work which makes my life sweet. One evening during the summer I turned six years old, my aunt Denise and I took a walk around the Spanish Harlem neighborhood my family has called home for three generations. Both my maternal and paternal branches staked claim to a side of 3rd Avenue after departing the American South, Puerto Rico, and St. Thomas for better opportunities. The details about our purpose or intended destination escape me, but what is seared in my memory is how formative that walk has become to my entire life and vocation. Our trek led us past my favorite mural, Hank Prussing and Manuel Vega's iconic "The Spirit of East Harlem," immortalizing fifty-three residents of the largely Puerto Rican community. With fondness of that familiar image in mind, we approached a gruesome mural depicting the crucified Christ. It stopped me dead in my tracks. I looked to Titi Denise for counsel. She raptly uncovered a cross from her neck to underscore, "This is Christ who died for you!" Needless to say, I was absolutely traumatized and spent years attending different religious services trying to understand why people built their lives and best efforts around this particular story. I became further transfixed with church culture while pursuing my BA in Religion and Philosophy.

The year 2008 found me in seminary, continuing this interest in African American church history. In the final year of the MDiv program, I was introduced to librarianship by Dr. Ernest Rubenstein, Theological Librarian at Drew University. My primary objective for considering the field was to create an open-access database for scholars and laypeople to study Black church history. Shortly after enrollment in the MLS program at North Carolina Central University, I scheduled a meeting with the University Archivist to learn about Special Collections. I was told about the digitization of Durham's White Rock Baptist Church papers and was offered a grant-funded position working on the larger CCC project. A few years into working with religious materials at Duke, a post for an archivist to coordinate a digitization project at a historic Black seminary caught my eye. Once my work on that project was complete, a colleague encouraged me to apply to the University Archivist position at the University of West Georgia where there was an opportunity for me to create and lead a church-based community archives initiative.

How does Atla function for you? Is it for spiritual formation, professional development, or both?

Becoming involved in Atla has been crucial for my professional development. Shortly after joining the organization in 2012, I was appointed to the Diversity Committee (2014–2016). This appointment gave me the unique opportunity to use committee work as leverage for enacting real organizational change.

During our Fall planning meeting, I proposed we design a preconference workshop to identify the benefits of inclusiveness in ATLA and ways to increase racial equity in theological librarianship, including training in the awareness of the impact of racism on institutions and the steps necessary for interrupting racist structures. The conversations resulting from the workshop led to a committee name change and updated charge to reflect ATLA's revised core values.

On June 17, 2015, I was moderating a panel discussion and preconference workshop on Racial Equity in Theological Librarianship at the ATLA annual meeting in Denver, Colorado, with other members of the Diversity Committee. There was rich, honest, vulnerable dialogue and a resolve among the small number of attendees to continue the conversation within the larger professional association and back home in our practices at home libraries. I checked my phone the evening of June 17th after a full day of diversity training to find Tumblr, flooded with stories about the Mother Emanuel shooting. The story was a bit slow to hit national news; social media is more and more showing itself to be the better tool for "breaking news."

The President of ATLA announced at the plenary session the next morning that nine Bible Study attendees had been murdered at Mother Emanuel AME Church in Charleston, South Carolina. The crowd of librarians, many holding tablets and smart devices gasped. *Loudly*. I was surprised that so many hadn't heard. I understood we were a bit isolated by travel and attending the conference, but these were librarians, who I believed were pretty good about being aware of what's going on in the world.

After the session, I ran into Methodist librarian Chris Anderson and fellow millennial and AME Zion librarian Jess Bellemer in the vendor hall. I knew we couldn't be the only ones talking about this hate crime and connecting it to the pre-conference workshop on diversity and inclusion. Jess and I came up with a plan of action. We organized a lunchtime chat at the hotel restaurant with the ATLA President and Director of Member Programs for those who wanted to talk about the tragedy. ATLA staff graciously agreed to cover the meals of all attendees.

Quite a few members of the Board of Directors attended and were extremely active in the conversation. Jess and I worked throughout the afternoon to petition the Board to formulate an official response to the act of terrorism, which I read aloud at the end of the Business Meeting. The Board convened a special meeting to which Jess and I were invited as special guests, though Jess did not attend. There were concerns raised from other members about where ATLA stood as far as politics, activism, and diversity. We drafted a proclamation that was read at the closing plenary on the basis that ATLA contributes to the formation of religious leaders and librarians.

The conversation continued post-conference on our online listserv. I shared the quickly developing Twitter crowd-sourced #CharlestonSyllabus I'd discovered on the plane ride home from the conference. Some of the conversations concerning the right to bear arms and fly the Confederate Flag were hard to read, other messages (many sent to me off the list) made me proud and optimistic about my membership in the organization and my role in bringing awareness to the tragedy.

What do you want from Atla?

Now as a board member, I've been witness and participant in the rebranding of Atla and conversations around increasing diversity in the association. I want from Atla something I want from all the groups of people I interact with professionally: respect, and if at all possible, the radical expression of hospitality that is being left to be. I'll be completely transparent here and say that while I find great value in attending annual meeting, each year I am left completely drained by the experience. I am repeatedly microaggressed by members who are startled, uncomfortable or seemingly unfamiliar with me (though we've met countless times and my face is now the introductory image on the website). As a result, Atla is not a body that contributes to my spiritual formation, but it does strengthen my vocational resolve to remain present, actively engaged and vocal. I appreciate those with whom I've built genuine relationships over the years and want to recognize the Special Collections and Archives Interest Group, who are some of the best Special Collections Librarians I've ever met, and I remain hopeful that Atla will be a place where all the folks who feel underrepresented or have experienced harm find what they need and expect the association and our membership to provide.

SANDY SHAPOVAL, PHILLIPS THEOLOGICAL SEMINARY

What is your sense of vocation and identity as a librarian?

My librarianship extends from a sacred sense of service: being an agent in sharing the recorded conversations of humanity that lead to furthering wisdom in this life. I marvel that I am in a position to fulfill this sense of being; the word "gratitude" doesn't even cut it—it's an amazement.

I love my work at Phillips Theological Seminary where I serve as Dean of the Library and Research Services. The ensemble and interconnected approach that feels most natural to my work identity is nurtured by the integration of our librarianship into the structure of Phillips. The library is both a pedagogical and a technological partner of the seminary. My management style is collaborative, and I try to reflect the integrated nature of the seminary's work throughout my relationships with the other librarians.

I belong to the Unitarian Universalist tradition, a non-creedal, covenantal, congregational, and progressive denomination historically seated within the Judeo-Christian tradition. Phillips is historically Christian Church (Disciples of Christ), and has become explicitly progressive in recent years, a natural outgrowth of the Disciples' ecumenical tradition. We currently serve students from nineteen denominations. As an institution we are an important part of the interfaith and social justice fabric of the Tulsa, Oklahoma, area and larger region. This orientation is framed by our identity phrase which emphasizes our theological interpretation of the Gospels: "We are dedicated to learning the *way of Jesus* [emphasis added] in order to cultivate vital congregations, communities, conversations and the public good."[4]

This institutional orientation facilitates a mechanism whereby I am able to exercise my ethical core: the dissemination of information to our community for the purpose and hope of enabling their attainment of the wisdom necessary to navigate our very choppy societal waters. Our faculty, students, and alums are frequently called upon to publicly address challenges to the Judeo-Christian theological foundation that we are all made in the image of God. It is the work of our library to make sure the community has access to the record of conversation partners that inspire creative responses in difficult times. In other words, I see the right to transmission of knowledge as divine.

My vocational identity is missional in this sense. My larger hope lies in bringing people into conversations that support change which nurtures the respect inherent in the *Imago Dei.*

How does Atla function for you? Is it for spiritual formation, professional development, or both?
As much as my place of work functions as a frame for spiritual formation for me, Atla functions chiefly as a professional skills-development apparatus for my trajectory. It supports the technical expertise-honing I need in order to better exercise the aims of my professional identity and goals. This professional support framework is very important to me; there is no other organization that fulfills this piece. Each year I look forward to the Atla conference as an energizing opportunity to continue learning, renewing, and refining ideas.

I do occasionally find my "spiritual" aspect is engaged when conversations with other members touch on such topics as the philosophical aspects of learning and reading processing, a tad of the epistemological. I find these conversations deeply fulfilling, and they provide a sense of at-home-ness for me in knowing I am with others like me. But generally, I am feasting on ideas that move my craft forward among colleagues who challenge and teach me. Atla offers a space and opportunity for me to push my technical edge with others who possess an intensity of purpose that can equal that which they bring to the exercise of their religious faith: worshipful and seeking. I feel we all share this double-mapping, or spiritual overlay, with our work.

I am still chewing on my only real disappointment with Atla. During 2012, the year the annual conference was held in Scottsdale, the Arizona politicians of the day had passed laws censoring textbooks, attempting even at the university level to remove the narrative of non-European struggle and achievement from their educational system. I watched these events unfold across our national networks, and I viewed these acts as demonic—they transgressed my sense of the divine that manifests as the right to transmission of knowledge, and they transgressed the right of marginalized cultures to exist even in concept, an attempted x-ing out of the *Imago Dei*. As such I thought it a natural extension of ATLA—librarianship in conjunction with the Judeo-Christian tradition of access to The Book—to participate in the anti-censorship protests building in the Phoenix area. The American Library Association was forthcoming with its position, passing a resolution in January of 2012 condemning the actions of the

Arizona government.[5] I received communication from ATLA's leadership, however, that I could not use ATLA's communication structure (ATLANTIS) for discussion on the matter, but I was free to speak in non-ATLA modes:

> ATLA is not a political advocacy organization, and advocacy related to this issue does not further the mission or organizational ends. Our membership is diverse and represents a wide range of viewpoints, and our neutral stance on political issues of all kinds reflects our respect for individual members' right to their own personal viewpoints.[6]

Clearly there were members of the association who held the policies of cultural information suppression as just and necessary, and ATLA would not offend these colleagues. ATLA would be an organization for the craft of librarianship, despite the fact that censorship is an existential threat to its being, and has no social justice component, even in the face of censorship.

This disappointment is heavy still, and I will talk more about this in the next question.

What do you want from Atla?

My hope is that as Atla's sphere expands into a globalized and religious studies-supporting organization it will feel more authorized to act on the existential threat of knowledge suppression. I hope that the respect and welcoming of broader ways of religious being in the world will accompany a more courageous stance in confronting difficult conversations about allowing censorship that demeans, and attempts to further shame, competing religious ideas.

There seems to me to be a place for faith activity beyond traditional worship settings that we see at Atla, activities that would not shy away from asking what it means to be attentive to God, or the Ultimate, if you will. And so, I wonder: Is anti-censorship activism, especially that which relates to the preservation of non-dominant historical traditions—which are inevitably part of the competition of religious ideas—ours to engage in at Atla?

Language from Atla's core values includes "widest possible access to relevant information and ideas," and "hospitality, inclusion, and diversity."[7]

The first item under the "Atla exists so that" enumeration states:

> Professionals engaged in librarianship and scholarly communication are *advocating* and collaborating in order to advance scholarship in theological and religious disciplines.
>
> a. Librarians and scholarly communication professionals are developing and strengthening connections that lead to innovative solutions for *shared challenges*.
>
> b. Librarians and scholarly communication professionals are developing increased capacities to work in *diverse and changing environments* [emphases added].[8]

I hope that these aspirations are not meant only to focus on the economic challenges of obtaining our resources and technological means to serve—which are deep and are many. If we do not have a strategy to challenge threats to the principles underlying the very need for these technologies and financial resources, then, as I see it, we are in peril. A cursory look at current politics with the dismantling of scientific information for the furthering of certain faith beliefs over others in the United States should indicate that the specter of broader silencing of religious ideas is not necessarily far-fetched.

The Atla website says, "We are curators, disseminators, and aggregators."[9] But should we not also be *defenders*? If a value of anti-censorship is included in Atla's core list we would have a mechanism to address threats to the legality of the existence of our religious content.

MEGAN WELSH, UNIVERSITY OF COLORADO BOULDER

What is your sense of vocation and identity as a librarian?
I'm going to flip this first question slightly and answer the "identity" piece first. I don't think I can talk about my sense of vocation without first talking about my sense of identity.

Identity

That said, I'm approaching sharing my identity with a sense of nervousness and this comes from the fact I have rarely talked about my own personal religious affiliation in professional settings and especially not in this one. I wonder if in sharing this aspect of myself, some will consider me a fraud within an organization which broadly seems to celebrate the intersection of personally held religious beliefs and professional practice.

Spoiler alert: I am not someone who nurtures this intersection of religious belief in my librarianship.

My relationship with God is a personal one that goes beyond doctrine and transcends the religious tradition I was born into. Although this is a personal relationship, I feel, as an Atla member attending this conference, I have to and, indeed, today, am choosing to make it a public phenomenon.

I consider myself a Cultural Catholic, someone who was raised in the Roman Catholic Church, but who does not go to Church regularly and whose relationship with the divine is not confined to religious doctrine.

This background and how I currently define myself lends to a sense of imposter syndrome, another aspect of my identity which presents itself in my librarianship. I'm so impressed by all of you who are ordained. I'm so impressed by your many degrees in all aspects of religion, higher education, and librarianship. I'm impressed by the faith some of you maintain that fosters connection with your students. My curiosity functions in a similar way, allowing me to connect with my patrons who are actively pursuing their inquiry into religion, but ultimately, I don't have that faith that I bring to my librarianship.

It can be very intimidating being in a room with all of you well-educated, grounded colleagues and I realize that, by presenting some of the reasons why I feel intimidated, I'm also making assumptions about who all of you are out there and I encourage you to push back and challenge these assumptions and share what drives your professional identity.

I have felt this imposter syndrome rear its ugly head while being invited to pray at this conference and while being asked what denomination I am; while hearing some fellow Atla members grumble about the session on inclusivity sponsored by DEI that we had in Long Beach, while hearing my colleagues' express that their lived experiences were minimized, sometimes through microaggressions and other times more explicitly. It has taken me a little while to realize that, beyond this sense of imposter syndrome, what I was also feeling was the potential for exclusion, either for myself or for colleagues who I've come to see as friends.

One of the times that I have felt a disconnect from my colleagues was when I was invited to present at the Philosophical, Religious, and Theological Studies Discussion Group meeting at ALA Midwinter in 2018. My presentation, subtitled "Ideas of the Holy," discussed interfaith work and how the academic library can be a center for such work, facilitating inclusion of patrons from all faiths. Reactions to the presentation were either really positive or really negative. Here I thought I was being clever re-envisioning Otto's title, but some people actually expected a more theological, Christian-focused presentation. I left that presentation surprised and thinking, "Why did people expect such a different presentation than what I delivered? This isn't a presentation in front of Atla colleagues!" I double checked to make sure I didn't misread the title of the group, that it actually included "philosophical" and "religious" in the name of the group and not just "theological." My gut reaction indicates a sort of complacency that such a presentation might garner "controversy" or a negative reaction if I had given it at Atla.

Vocation

So, while I do not feel a sense of vocation in a religious sense, while I do not feel called to this role as a Religious Studies Subject Specialist, I do feel called to be and do the best that I can in this role. *That* is my vocation.

So if I think of elements of vocation as what am I inspired and compelled to do, I come up with three areas of focus in my professional practice that I'd like to share (y'all are catching me at a great time — I have to submit my tenure documentation at the end of this month so I've been thinking a lot about what I've been doing and how I am doing that job excellently over the past six years):

> **1. Mentor.** I feel strongly that it's important to train the next generation of emerging library professionals. I've been lucky to mentor a graduate student from the Religious Studies Department and MLIS students at the Reference Desk.

2. Innovate. Generate and act on ideas, especially to build community and relationships; especially to engage our most underserved populations and those who feel least comfortable in the libraries. Need to acknowledge that the academic library is, in and of itself, regardless of religious affiliation, a barrier to the access it tries to provide at times. And I really want to emphasize that this is *regardless* of religious affiliation.

After sharing about conducting outreach that proactively sought to be inclusive of our marginalized populations at CU Boulder, I received comments from folks on ATLANTIS saying that my situation is different because I'm at a public university and students do not have a strong sense of right and wrong because they lack religion as a moral foundation for their academic experience.

3. Provide excellent customer service. I prioritize bringing my genuine self to my interactions with patrons, especially students in research consultations and at the reference desk; engage, with empathy and seeking to listen and understand, to facilitate a constructive learning experience.

How does Atla function for you? Is it for spiritual formation, professional development, or both?

My first ATLA conference was in New Orleans and I remember awkwardly doing the newcomer's BINGO at the welcoming reception. (How many of you remember doing that?) Although I hate icebreakers like that, I've returned to be a Welcomer every single year because I love the camaraderie I have felt among colleagues in Atla and I want newbies to feel welcome as well. *That is how Atla functions for me.*

I will say that, although I felt welcomed at the Welcome reception at my first ATLA, I was surprised when I walked into the opening reception to see mainly older white men. I didn't realize how many men were active in theological librarianship and I questioned if I belonged there. Where were all the women? Where are the female library directors or leaders in their libraries?

Atla functions as a hub for connecting me to colleagues and as a mechanism for professional development. As I have gotten to know more and more Atla members, Atla has evolved to be even more a place of friendship and camaraderie.

I do hope to see Atla and all of us grow and think critically, just as we ask our students to do, about who we are as librarians, especially in a predominantly White and Christian profession and organization. I hope we can answer questions about the ways we need to evolve to better serve our patrons and how we can think more critically of our positions of authority, with whatever privilege our personal identities bring to the table.

What do you want from Atla?

In general, I am looking for support in my professional growth. This takes the form of trainings, workshops, conferences, and other forms of professional development, but it also takes the form of a robust network of colleagues who I can turn to in order to brainstorm, generate new ideas, and grow with. This ask of all of you as colleagues is much more nebulous and undefined than my asks of Atla as an organization, so I'll focus on the latter:

My asks can be summed up by saying that I'm not sure what my future holds and I don't know if I want to be a director, but I am looking for support for future growth, especially in developing leadership skills.

In order to receive this support from Atla, I would love to see the resurrection of the Wabash Colloquy. I know Atla is working on this, but regardless of when it happens, I would like to see the development of meaningful immersive, community-building training experiences around four topics:

1. **Leadership, supervisory, & managerial training**. What are the skills that transcend library types (e.g., seminary versus public university); what can help someone be a leader in their libraries, whether or not they want to be a director or a supervisor?

2. **Research support training**, both faculty librarians and those pushing the needle to make research in the profession more rigorous and exploring how to inquire in new ways, especially by integrating technology into their research process or product. Let's be leaders in digital humanities, engaging in our own projects and also partnering with faculty as they engage in digi-

tal humanities. I would love to see a program like the immersive, week-long experience Institute for Research Design in Librarianship (IRDL) to support rigorous research design and learning research methodologies in theological and religious studies librarianship.

3. Tech skills and library trends. Atla has worked towards this with some webinars sponsored by the Professional Development Committee and also by hosting the ACRL Scholarly Communication Roadshow in Chicago. I would love to see more learning opportunities like this where we can connect with one another in person outside of the annual conference.

4. Support for the creation of regional groups. Maybe this would help fill that need for in-person connection over learning opportunities. I'm currently not a member of one, but Stephen Sweeney and I are investigating this for the Rocky Mountain region and we already have received great support from Atla to work on this.

That's all for me. Thanks, all, for listening!

CONCLUDING DISCUSSION

The panel concluded with a dialogue with the audience. The question for the audience that shaped this conversation was, "How would you like to shape your participation in the Atla community going forward? What support systems and resources would foster your sense of identity as a theology and religious studies librarian?" The presenters asked that the audience keep in mind the final three of Atla's core values: "Hospitality, inclusion, and diversity," "Collegiality and collaboration," and "Creativity, innovation, and transformation."[10]

ENDNOTES

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So Your School is Becoming More Religiously Diverse…

Drew Baker, MLIS, PhD
Assistant Library Director and Head of Technical Services
Claremont School of Theology

Beth Larkee Kumar, MLIS, EdM
Head of Reference Services
Graduate Theological Union

T. Patrick Milas, MLIS, PhD
Director of the Gardner A. Sage Library
New Brunswick Theological Seminary

ABSTRACT Over the past decade, many Atla-member institutions have become increasingly religiously diverse. From larger actions like starting new interreligious programs or partnering with other institutions to smaller steps like changing branding and programming, many institutions have actively sought to become more ecumenical and/or interreligious and attract more students from religious traditions beyond the institutions' particular historical traditions. Given this reality, how can librarians at these schools adapt to serve their increasingly religiously diverse students better? What do librarians whose institutions are moving in more ecumenical or interreligious directions need to consider? From collection development to reference and instruction, this panel reflected on this topic as the panelists raised important questions and provided helpful, practical advice based on their experiences at their institutions.

All three panelists are part of the World Religions Interest Group (WRIG) of Atla. More information on WRIG is at https://www.atla.com/learning-engagement/groups/ig/wrig/

BACKGROUND OF EACH SCHOOL

New Brunswick Theological Seminary

At New Brunswick Theological Seminary, we have been increasingly diverse since the 1970s, but that increased diversity has been primarily related to denomination, race, and gender. As the oldest Protestant seminary in the United States, we have a rich history of preparing white men for ordained ministry in the Reformed Church in America, our parent denomination, since 1784. We are humbled to now prepare predominantly women of color for myriad career paths in many denominations and non-profits. It's religious diversity where we are most excited to grow next. In spirit and institutional culture, we have been embracing interfaith sensibilities for years, but the collection development policies pertain directly to the curriculum. Without curricular change, collection changes can be difficult to justify with faculty and administrators. We are just beginning to consider the implications of two new opportunities to expand the scope of our traditional collection development practices. The opportunities both relate to newly accredited degree programs, an ATS-accredited academic MA that affords space for interfaith studies, and a regionally-accredited professional MA that can prepare folks for interfaith chaplaincy with state licensure in counseling. We are eager to gradually select more interfaith items, but we don't know what they are yet.

Claremont School of Theology

Throughout its history, Claremont School of Theology has been at the forefront of seminaries seeking to become more religiously diverse. Beginning with a deep ecumenical Christian spirit in 1885, CST was one of the first seminaries in the United States to explicitly welcome non-Christian students. In the past ten years (coinciding with my time at CST), CST has made significant progress in becoming a more religiously diverse institution—with more diverse faculty, staff, students, messaging, events, partnerships, and programs.

Much like other institutions, the growth in religious diversity at CST began with students; as CST's student body became increasingly religiously diverse, the institution (and the library) looked to improve its services to meet this diversity. In the library, we have adopted several intentional strategies to serve our increasingly diverse students better. We have sought expertise among our staff, faculty, student workers, as well as outside the institution. This expertise has helped us improve our collections, reference, and instruction related to traditions beyond mainline Christianity. We have reevaluated dominant approaches to topics like information literacy and research training (which favor "scholarly" and "textual" sources) that might distort or conceal some non-Christian traditions. Instead, we focused on the diverse contexts of sources for research. We have worked to listen to the voices of our religious minority students so that we can address their needs better. Our staff has taken seminars on topics like microaggression training so that we can help create a more welcoming and inclusive space. We have developed partnerships with local experts and practitioners to create displays that honor and feature many different traditions within our community. We have made significant progress and yet there is much more work to be done.

Graduate Theological Union

The Graduate Theological Union formed in 1962 with what was, at the time, a bold idea. Seminaries of different denominations, who had worked together in the past, decided to formally cooperate by combining collections to become a single library while remaining individually accredited institutions with their separate faculties, students, and staff. The seminaries were all physically located near each other in the Holy Hill neighborhood, and most were founded in the mid-to-late 1800s. This consolidated library would support graduate theological education and promote ecumenical and interreligious dialogue.

Ecumenical from the start with eight seminaries (Catholic, Protestant, and Unitarian), the GTU established a Center for Jewish Studies fifty years ago. Since then, the GTU expanded its interreligious connections, affiliating with the Institute of Buddhist Studies in 1985, opening a Center for Islamic Studies in 2007, and founding a Center for Dharma Studies in 2015. With students from nearly every branch of religion (and others which are none), the GTU has become a hub of diversity in the already diverse city of Berkeley, California.

However, there are still silos to break down, as each tradition coexists side-by-side, with primarily the students in the consortial PhD program learning about religions other than their own. The Divinity students (MDiv & DMin) still mostly take courses from their own seminaries and with people of their own faith. The library remains the only consortial campus space that every student can call their own.

As such, the GTU librarians have been at the center of religious diversity, first with our collections. The original library collection formed when the eight seminaries physically merged and cataloged their books and journals, and continued with the current collection development policy encompassing the religions, both traditional faiths and new religious movements. Today, we are asking more questions beyond the books, in order to be inclusive and welcoming to all.

QUESTIONS

Each of us on the panel has taken a role in our institutions where we can shape the services and collections of our libraries and have a voice with the campus administration. However, we don't have a one-size-fits-all solution, since each campus and each religion has different needs within the library.

We've developed a list of questions that we have asked ourselves to continue the conversation about inclusivity in our libraries. The first and most obvious area of diversity to measure is the collection—but the collection is often a reflection of the current and historical student and faculty population, i.e., courses taught in the past. It may not reflect the future of the seminary or the composition of the employees and their faith traditions.

Our questions include:

- Should the permanent art collection be more neutral, such as florals instead of images of Jesus?
- How are holidays recognized in the library displays and social media? Do we celebrate and decorate for them all or none?
- Do any of your staff meetings begin with a prayer, Bible reading, or song?
- What foods can we serve at staff events and meetings to accommodate all the religious preferences? Should we serve vegetarian food only?
- What is your policy on faith-based work restrictions—such as specific holidays off when the library is open?
- How can our workshops, instruction sessions, and LibGuides use

more diverse examples to teach, and when is it best to teach to the majority?
- How can reference librarians be expected to answer questions about religions they do not know anything about, or possibly have never heard of?
- How can you best utilize religious or foreign language expertise in your staff, including your student employees?
- Is it possible to have an interfaith or interreligious prayer/meditation room? Or is it just a multi-faith room, as individuals are silently praying alone?
- Does your library or campus send out Christmas cards or have a Christmas tree? Do you feature other traditions in a display?
- Would your staff be receptive to an interreligious or microaggression training session?
- How can you handle changes without upsetting the majority/traditional denomination or perspective at your library? (Change is scary!)

CONCLUSIONS AND PROGRESS

While we don't have all the answers, we believe we are progressing toward a more inclusive and welcoming place to people of all faiths. There isn't a single correct way to serve your students and staff as they diversify, but asking questions and brainstorming solutions is a start. The important part is that you and your library are open to asking questions and starting an interreligious dialog. Whether these conversations include partnering with external faith leaders, or you begin discussions as a staff, the essential part is to remain inclusive and welcoming, even when you don't necessarily know the right things to do.

Small and Thriving: A Follow-Up to "The Future of the Small Theological Library"

Susan Ebertz, Wartburg Theological Seminary
Elizabeth Young Miller, Moravian Theological Seminary
Myka Kennedy Stephens, Lancaster Theological Seminary

ABSTRACT Being small does not have to be a liability for theological libraries. This is the argument Myka Kennedy Stephens makes in her essay published in the April 2016 issue of *Theological Librarianship*. Instead, being small is something to take seriously and, in many cases, celebrate. As distance learning, hybrid pedagogy, and flipped classrooms continue to make inroads in theological education, how do we now envision the future of small theological libraries? This panel will explore and discuss habits that make theological librarians in smaller contexts successful. Staying attuned to needs, optimizing resources, and acting boldly are the habits Stephens names in her essay. This panel will discuss, expand, and share how these habits are applied in three small theological library contexts.

INTRODUCTION

Staying attuned to needs, optimizing resources, and acting boldly—Myka Kennedy Stephens highlights these three habits in her 2016 article in *Theological Librarianship* entitled "The Future of the Small Theological Library" as a means to generate conversation.[1] Her article stems from her attendance at the 2014 ATS/ATLA event "The Future of Libraries in Theological Education: A Conversation with Chief Academic Officers, Information Technology Officers, and Library Directors."[2] Having multiple voices at the table was beneficial and demonstrates the importance of collaboration. Yet there was a lack of enthusiasm from other attendees on the future of small institutions.[3] Certainly, being small has its disadvantages, in particular when survival becomes a primary concern, putting a damper on innovation.[4] However, budget constraints can be a conversation starter and a way to explore opportunities. There is, indeed, value in being small, especially when it challenges us to become trendsetters, thinking outside of the box.[5]

So what does "small" look like? According to Stephens, who draws upon several sources to create a broad definition, "small" means one or more of the following apply:

- There are five or fewer full-time library staff
- The annual budget is less than $500,000
- Institutional enrollment is under 200 FTE
- The institution self-identifies as small.[6]

Three years after the publication of this article, we would like to further reflect on how these three habits impact the outcomes at our small theological libraries. It is a continuation of conversation and dialogue among librarians at small theological libraries about what helps us to thrive. Elizabeth Young Miller, seminary liaison librarian at Moravian Theological Seminary and Moravian College, shares how staying attuned to needs led to innovations in reference services and information literacy instruction. Susan Ebertz, library director at Wartburg Theological Seminary, shares how optimizing resources informs her strategic planning process. Myka Kennedy Stephens, seminary librarian at Lancaster Theological Seminary, shares how acting boldly has continued to place her library on the leading edge of open source library systems.

STAYING ATTUNED TO NEEDS AT MORAVIAN

Located in Bethlehem, Pennsylvania, Moravian Theological Seminary is an embedded institution, sharing resources with Moravian College, a private liberal arts institution. I serve as the seminary liaison librarian, with approximately a third of my time dedicated to the seminary community and two-thirds focused on services to undergraduates. The seminary's FTE for spring 2019 was forty-five.

Listening and visibility are crucial and taking a proactive approach always helps. Therefore, in the fall of 2015, during my first semester at Moravian, I paid what I have dubbed "house calls" at the seminary—meeting individually with any interested faculty members to get a pulse on library services and needs. These meetings provided meaningful context for collection development purposes and a launching pad for new services and projects. For example, I now offer office hours one hour a week in the seminary's hub—the kitchen. Students, faculty, and staff stop by to say hello, ask a question, and/or enjoy a homemade cookie.

During the house calls with faculty, I learned of the seminary's wish to expand its distance education offerings, spurring me to examine resources and services for this population. I now offer library instruction via Zoom, as well as reference appointments. Meeting with students via Zoom to discuss their research questions and projects provides flexibility to working students and me, a mom. I also began creating a series of online tutorials focused on the following:

- Accessing our resources remotely
- Using online tools for research in theology
- Special database search features, such as the Bible citation search in Atla, and how to create a folder, as well as an alert using an EBSCO database
- Searching the online library catalog
- Requesting items through interlibrary loan
- Utilizing the Atla Reciprocal Borrowing Program, etc.[7]

I relied on conversations with faculty and students to develop the content of these online tutorials.

More and more students live outside of Bethlehem, so I do my best to promote and expand reciprocal borrowing agreements. Moravian has direct reciprocal borrowing partnerships with other local colleges and universities, regional seminaries, and member libraries who participate in the Atla Reciprocal Borrowing Program.

In her article, Stephens emphasizes the importance of a needs assessment that not only includes current students, faculty, and staff, but accounts for alums and local clergy too.[8] Being mindful of both current students and alums, who may have limited funds and varying access to physical library resources, I have done my best to promote free and open source tools. I significantly expanded a research guide designed specifically for clergy and alums.[9] The emphasis of this guide is primarily on free resources and includes links to congregational and professional resources, e-books, statistical sources, survey tools, and copyright information. In generating this content, I again relied on conversations with stakeholders and looked at what other libraries have done. A similar research guide created by Suzanne Estelle-Holmer at Yale Divinity Library proved very valuable.[10] Knowing that library patrons search our online library catalog, I also collaborated with a colleague to integrate Princeton Theological Commons into our integrated library system (ILS). This collection expands our resources to include primary sources, which can sometimes be difficult to find.

Both STEP Bible and Zotero are free resources that current students and alums alike may find valuable. Like Accordance, BibleWorks, and Logos, STEP Bible is a free tool that provides access to different translations of the Bible, as well as commentaries.[11] In the past, students in intro level courses relied on BibleWorks. When I learned that updates to BibleWorks would no longer be supported, I alerted faculty to STEP Bible. Faculty and students were grateful to learn about this resource. Another free tool that students love is Zotero, a bibliographic management tool that works with Word and now Google Docs to generate citations.[12] Many students struggle with citation, so Zotero is a way to simplify their research. For financial reasons, the institution does not offer an institutional subscription to RefWorks or EndNote, fee-based competitors of Zotero. The beauty of Zotero, though, is that students, especially those working on a thesis, have access to their citations after graduation.

In the fall of 2018, I offered Zotero workshops in the library at lunchtime. However, these sessions were sparsely attended. Again, recognizing that everyone has a different schedule, I was delighted to read about Rebecca Kuglitsch and Peggy Burge's approach—on-demand workshops.[13] If two or more students are interested in attending a Zotero workshop, they contact a librarian to request a time that is convenient for them.[14] I shared this idea with several seminary faculty members and they are supportive of this tactic. I am looking forward to trying this new approach in the fall of 2019.

In her article, Stephens envisions "a future in which [small theological libraries] are true educational partners with our institutions," and this is certainly one of my goals.[15] I am always looking for ways to contribute to and enhance the seminary's curriculum and having a seat at the table during seminary faculty meetings gives me great insight. Participating in discussions surrounding curriculum revisions has allowed me to learn what gatekeeping measures are important to faculty and then map some of them to *The Framework for Information Literacy for Higher Education*.[16] In May 2019, during a two-day seminary meeting, I joined in the conversation regarding revisions to the course Learning in Community, also known as LinC. All seminary students, regardless of degree program, are required to take this course. After listening and then sharing some observations and concerns, the entire faculty was onboard with expanding the information literacy component of this course and requiring students to take this course during their first semester of study. Beginning fall 2019, I will be meeting with the class as a whole to provide an orientation to the library and to discuss plagiarism; this is what I have done in the past. I will then be meeting in small groups with students in each degree program to highlight relevant resources and services. I am hopeful that this new approach will be beneficial for students.

Sometimes the focus of library services revolves around students; however, it is important not to overlook faculty. In addition to attending faculty meetings, informal conversations have helped me stay attuned to their needs too. The faculty are routinely examining current degree programs and the potential for new ones. This spring, two faculty members approached me and asked for my assistance with research on a degree program. I was able to help, and we presented our findings at a faculty meeting. Since I have been at Moravian, I have noticed an increase in reference questions from faculty members, as well as requests for research consultations. In addition to word of mouth, these interactions may stem from an information literacy workshop I offered for faculty members in May 2016. After reading some articles and hearing the comment from faculty members, "I always learn something new when I come to the library," I approached the dean about offering an information literacy session for faculty. To ensure that the session would be meaningful for faculty, I created a survey to gauge their knowledge of and interest in various resources and topics. The ensuing session went very well.

I thoroughly enjoy working at a small institution, where I can wear different hats and try new things. Having an idea and being able to implement it is rewarding, as is the ability to change course if needed. At Moravian, I have been able to stay attuned to the needs of the seminary library community by doing the following: maintaining visibility, keeping open channels of communication, listening, seeking collaborative opportunities that further the goals of the institution, aiming for inclusivity, and being receptive to new ideas and approaches. While I do not have a crystal ball to foretell the future, I believe that these habits can help small libraries remain relevant.

OPTIMIZING LIBRARY RESOURCES AT WARTBURG

Context is important in understanding my perspective in talking about optimizing library resources. About two-thirds of Wartburg Theological Seminary students are online. My focus right now is on providing comparable resources for our online students. At the same time, I need to make sure that our residential students receive the resources they need. In looking at optimizing library resources, there are four types of resources to consider: personnel resources, financial resources, physical resources, and informational resources.

Personnel resources may include paid permanent staff, student workers, and volunteers. In order to optimize staffing resources, it is important to match the skills to the needed tasks. Someone will do a better job if they are good at the task or interested in doing the task. We have staff fill out a form which includes experiences, skills, what they like to do, what they do not like to do, and what they want to learn. We then use the form to assign tasks to the students. We use Asana to keep track of tasks and projects.[17] Projects are assigned to all of the students. The project manager initially assigns the tasks to the other students. If a student is not able to complete the task, they are able to reassign the task. Depending on the urgency of the task, the student may keep the task and work on it the next time she or he is working. We use a Microsoft Outlook calendar to schedule workers. All staff have access to the calendar and can switch times with others. The calendar is useful in assigning tasks.

Financial resources include the library's budget and donations. Physical resources include the physical library space and how it is used. The library's website can also be considered as space even though it is not physical. It is a virtual space which the distance students inhabit. Informational resources include physical books, periodicals, audio material, and video, as well as the online counterparts to these.

Optimizing resources means knowing your limitations. All four types of resources have their limits, especially for small libraries. Limitations to personnel resources include time. Staff have a limited amount of time. Tasks take a specific amount of time to complete. Sometimes tasks can take more time than is available. Staff also have limitations in expertise. It is important to know one's own strengths and weaknesses and those of the staff. Financial resources, or lack thereof, can also be a significant limitation.

I am learning to see my limitations. I want to do it all. If I start something new, I want to continue to do all the things I have been doing. This isn't always possible because of the limits of my library's resources. In *The Practice of Adaptive Leadership*, Ronald Heifetz, Alexander Grashow, and Martin Linsky talk about how adaptive leadership means that there will be losses.[18]

I am currently working on a strategic plan for our library so that I can more clearly state the library's vision for the next several years and its focus. This will help me know where to go and what to let go. We can then focus our resources on what is more important rather than what we have been doing or what we enjoy doing. What is our mission? How does it support the mission of the school? I have been thinking about elegant simplicity and the need to focus on assessment and evaluation so that I know that our actions and goals align with our mission and vision. Our focus should also be on our strengths. An analysis of resources in terms of our strengths is crucial to optimizing them.

As we work on our strategic plan, I need to constantly remind myself that if I add something, I will need to subtract something. I am learning to say, "no." This is different from saying, "I can't." Rather, it is an acknowledgement of the truth of limitations: "If I do that, I will not be able to do something else. Right now, my priorities are elsewhere." The strategic plan will help me to articulate those priorities.

ACTING BOLDLY AT LANCASTER

Not much has changed about Lancaster Theological Seminary over the past three years since the article in *Theological Librarianship* was published. It is still a small school and reported an FTE of 86 in the 2018–19 academic year. The library has approximately 430 current patrons, including students, faculty, staff, alumni, visiting students and faculty, and community members. We are averaging around 100 individuals logging into their library accounts each month. Total physical circulation (checkouts, renewals, and local use) spans from around 300 items per month when classes are not in session to over 800 items in our busiest months. We are nearing the end of a major weeding project and have removed approximately 60,000 items from our collection so far, bringing our current total number of items down to approximately 109,000. Our staff includes another full-time librarian, two part-time assistants, and up to two student workers.

The most notable way I have been able to lead my small library in acting boldly has been through our continued improvements to discovery and access of our collections and subscriptions, both print and electronic. Lancaster Seminary's library has become an early adopter of a few library technologies and we're now on the leading edge of developments to Koha, an open source integrated library system. Our small size was a major factor in how we were able to do this—an asset that I was able to leverage to bring much-needed improvements to our patrons.

Shortly after we migrated to Koha, EBSCO developed a plugin that would bring EBSCO Discovery Service (EDS) searches into the Koha interface using API. After trying another discovery service and since most of our database and electronic journal subscriptions are consolidated with EBSCO, I began asking about special pricing for our library. Partly because we wanted to adopt the newly developed plugin for Koha and also because we were of a smaller size, the pricing I received was within our reach and we were able to move forward as one of the first Koha libraries to implement the EDS API plugin.

After implementing that change, it became clear that we also needed to improve authentication pathways to our resources, particularly for patrons accessing electronic resources from off campus. I was able to innovate a way to provide direct URLs in patron accounts that would be accessible when a patron logged in, but this was cumbersome and problematic when a patron was attempting off-campus searches of EDS through our Koha interface. After a year of researching alternatives, I was approached by EBSCO to consider OpenAthens, an authentication platform developed by the UK company Eduserv. Our implementation of OpenAthens coincided with EBSCO's development of an OpenAthens plugin for Koha. Though the process was long and had many different phases, we were EBSCO's first OpenAthens customer in Pennsylvania and one of the earliest adopters of the OpenAthens plugin among Koha libraries. Our patrons can now search EDS and access our databases seamlessly once they have successfully logged in to their library account, with licensed access permissions tailored to their patron category and regardless of whether they are on campus or remote.

Facility with implementing these new technologies in the library gave me the confidence to agree to join an early adopter program for upgrades to Koha through our support company, ByWater Solutions. My staff and our users had shown a level of flexibility, understanding, and patience that is needed for early adoption. Being an early adopter for Koha upgrades has meant that our library is one of the first libraries partnered with ByWater to be migrated to the next stable release of Koha. This often means that there are a few bugs in the system that have not yet been identified. Early adopters are often tasked with finding and reporting these bugs so that the community can develop, test, and release patches. For open source software, this is an important community-driven process and it offers me a sense of fulfillment and purpose that our small library is helping to make a difference beyond our own context.

Our reputation as early adopters has led to an even deeper partnership that is presently having a direct impact on future developments of Koha. Earlier this year, our library was selected by the developers at ByWater to test and implement Elasticsearch, a new search engine technology that is being integrated into Koha.[19] Elasticsearch is faster and more robust than Zebra, the default search engine for Koha. With it we can customize our mappings and set our own relevancy rankings, giving us more control over search results and reducing the number of irrelevant titles that appear higher in the results list. It will also eventually support browse functionality for bibliographic and authority records. Elasticsearch developments had reached a stall in the Koha community because not enough libraries were using it. When asked why our library was a good candidate for this opportunity, the developers answered that it was in part because of our size. We have enough diversity in our records to test a variety of search functions, yet not too many records that would take a long time to re-index when updates are made. We have enough staff and users to use and test the system, but not too many that would make collecting reports of bugs difficult or cumbersome. It was an equally attractive prospect for us because we receive the added benefit of being able to test and enjoy leading-edge technology and one-on-one support without added costs that usually come with enhancements and customizations.

As I reflect on the ways we've been able to capitalize on our small size to bring innovations to our library systems, I see that acting boldly is often dependent upon the librarian's strengths, interests, and personality. Yes, our library was the right size and in the right place at the right time to be able to find and act upon the opportunities to integrate EDS, OpenAthens, and Elasticsearch into our Koha installation. However, it was also the combination of my strengths in library systems and my interest in open source development that made our early adoption of these technologies successful. I used to think it was simply a matter of weighing risk over reward and analyzing the cost-benefit of various actions. What I am now realizing is that my own attitudes influence these equations. I believe there are many and various ways in which small libraries can take bold action and become trend-setters rather than trend-followers, but these will emerge influenced by our own personalities and attitudes as librarians and leaders of small libraries.

To expand on cultivating the habit of acting boldly, I propose that there are several attitudes that lend themselves to bold action. Curiosity is key. One must be ready to ask questions and explore in order to find opportunities to act boldly. Accompanying that is confidence and courage. Acting boldly requires a level of confidence to venture in a new direction and courage to face any obstacles or failures in the process. Persistence is also extremely important. Bold action rarely results in an immediate, resounding success. It often takes additional work, troubleshooting, and problem-solving. When too many obstacles arise, humility is necessary to learn from the experience, remain open to constructive criticism, and discern a new path forward.

There are also attitudes that present challenges to cultivating the habit of acting boldly. Perfectionism can be particularly crippling, as can rigidity, failure to recognize limits, and losing the connection to needs and available resources. Self-awareness is critically important to be able to recognize what attitudes and inclinations one might have that would interfere with or inhibit bold action. For me, this is a continual process of discernment and reflection.

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Envisioning Regional Library Groups

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ABSTRACT The past presidents of the Southeastern Pennsylvania Theological Library Association (SEPTLA) and the Southern California Theological Library Association (SCATLA), along with a representative from Atla, share the challenges and benefits of regional groups and how Atla can offer support. Panelists discuss ways their regional organizations can remain relevant and move forward.

SOUTHEASTERN PENNSYLVANIA THEOLOGICAL LIBRARY ASSOCIATION (SEPTLA)

From May 2018 to May 2019, I (Elizabeth Young Miller) served as the president of the Southeastern Pennsylvania Theological Library Association, also known as SEPTLA. With the election of a new president during our spring 2019 meeting, I am happily stepping into the role of past president. Before I share more details about SEPTLA, I would like to highlight some information from a March 2019 Ithaka S+R issue brief entitled "Restructuring Library Collaboration: Strategy, Membership, and Governance."[1]

During a special Executive Committee meeting in April, my SEPTLA colleagues and I discussed this article by Roger C. Schonfeld. The author explains that, historically, library collaborations have focused on one of the following: resource sharing, shared systems, and/or collective purchasing.[2] Some of these partnerships may apply to your organizations. Certainly, some of these collaborations are relevant to SEPTLA. What seemed to resonate with the Executive Committee involved the importance of what Schonfeld refers to as trust networks—collaborative endeavors that revolve around shared priorities.[3] In the last several years, SEPLTA has attempted to discern what the priorities of the organization are and how these goals can be realized. Certainly, assessment is important for any organization, and Schonfeld recommends a regular risk assessment process.[4] The Executive Committee's discussion of this article was a form of assessment. With an upcoming election and no viable nominations, we were trying to figure out what our next steps as an organization might be. I found Schonfeld's section labeled "Directions Forward" most helpful.[5] The Executive Committee wanted to honor our past and be realistic about our future. Before delving into more specific challenges and opportunities facing SEPTLA, I would like to share some background information on the organization.

SEPTLA was founded in 1964. My colleague Jim Humble, who is the current SEPTLA Archivist, shared with me that the earliest minutes from 1968 center on discussions surrounding cooperative purchasing, a focus mentioned by Schonfeld in his issue brief.[6] Currently, there are seventeen institutional members of SEPTLA, representing Catholic, Eastern Orthodox, Jewish, and Protestant graduate-level, faith-based institutions. SEPTLA is composed entirely of institutional members. Individual membership is not an option at this time. SEPTLA member libraries are located between eastern Pennsylvania and central New Jersey. Collectively, our libraries hold over 2,000,000 volumes related to theology and connected disciplines.[7] SEPTLA's annual dues are $75 per institution and aid with professional development.

However, the benefits of membership extend beyond professional development to include reciprocal borrowing. With a special form and appropriate ID, faculty, staff, and students from any SEPTLA institution can directly borrow books from another SEPTLA library; this reciprocal agreement greatly expands the resources available to library users. In addition to reciprocal borrowing, SEPTLA provides valuable networking opportunities, both in person and virtually. The organization hosts both a fall and a spring meeting, and in the past has received funding from Atla to bring outside speakers for a biennial spring workshop. At the spring 2019 meeting, the past president, Myka Kennedy Stephens, offered a hands-on workshop on Slack, an online communication tool, similar in some respects to AOL Instant Messenger. SEPTLA now has channels for its interest groups and other topics of interest such as collection development. The hope is that Slack can be used to create an expertise list, providing a means to share best practices and build community. Slack can certainly be used for networking and to promote events and opportunities, such as the Atla scholarship. In the past, SEPTLA has awarded first-time Atla conference attendees money to attend the national conference. At our spring meeting, the organization decided to open the application to any SEPTLA librarian, with preference given to first-time attendees and presenters. In order to offer these and other benefits to our membership, SEPTLA has a well-defined leadership structure, comprised of several committees, interest groups, and specific task forces.

Both elected and appointed officers serve in leadership roles within SEPTLA. The Executive Committee comprises a secretary, treasurer, president, and past president; all of these officers are elected by the membership. With the exception of the treasurer, who serves a four-year term, each of these positions is for a one-year term, with the opportunity for re-election to a second year term, if desired. In addition to the Executive Committee, there are appointed officers who serve on the Continuing Education Committee, as well as the Communications Committee. The Continuing Education Committee oversees programming for the fall and spring meetings and consists of a chair and three additional members. The Communications Committee is composed of five members: a website manager, newsletter editor, archivist, and two at-large members. The website manager and newsletter editor serve as co-chairs of the Communications Committee.

In addition to the Executive, Continuing Education, and Communications Committees, SEPTLA has two interest groups and special task forces as needed. SEPTLA's current interest groups include Research Services and Cataloging and Metadata, both of which now have channels in SEPTLA's Slack workspace. Currently, there are no active task forces. However, in the last four years, there have been several. Task forces are created by the Executive Committee with a specific charge For example, the Future Task Force arose around the time that Gillian Harrison Cain led a SEPTLA meeting, sharing about other regional Atla groups. The Future Task Force developed a survey and facilitated several brainstorming sessions, encouraging members to share their ideas and vision for the future of SEPTLA. These discussions have been helpful for the organization. Schonfeld in his issue brief emphasizes that "[i]t can be problematic to repurpose a given trust network for a new purpose without carefully assessing its governance and capabilities."[8] The SEPTLA leadership certainly agrees with this statement. In 2017 and 2018, I chaired the Membership Task Force, which I believe stemmed from the work of the Future Task Force. The Membership Task Force surveyed regional Atla groups, as well as other regional library groups in Pennsylvania and New Jersey, asking questions about membership criteria, dues, programming, leadership, etc. The Executive Committee has followed up on some of the recommendations of this task force. The most recent task force was the Resource Sharing Task Force, which completed its charge in the fall of 2018. The Resource Sharing Task Force examined databases that member libraries subscribe to and explored the possibility of consortial purchasing, with a special emphasis on the Digital Theological Library (DTL). Collective purchasing is nothing new, as the Ithaka S+R issue brief highlights.[9]

Clearly the work of recent task forces has aided with revitalization efforts. However, I would be remiss if I did not mention the challenges individual SEPTLA libraries and SEPTLA as a regional group have faced. Nearly all libraries experience financial pressures. Budgets are shrinking, which affects personnel and collections. Being cognizant of these issues, the SEPTLA Resource Sharing Task Force was formed, and most recently there is interest in cooperative collection development. At the spring 2019 SEPTLA meeting, members asked if our bylaws should include a financial commitment to develop our individual collections and whether a collection overlap analysis using something like GreenGlass might be beneficial. Change seems to be the constant at our individual institutions, which has had a direct impact on SEPTLA operations. In an e-mail shared with the SEPTLA membership in advance of our spring 2019 meeting, Past President Myka Kennedy Stephens and I highlighted that two-thirds of our institutions have had a new library director in the last five years; this does not account for other staffing changes both inside and outside of the library. With this flux, it has been challenging to find volunteers willing to serve in leadership roles within SEPTLA and, as a result, several positions remained vacant this year. Over time, this makes for an unsustainable model. At the special Executive Committee meeting in April, the Executive Committee discussed several ways forward, including a three-year rotating leadership model, whereby somebody from each institution would serve first as secretary, then as president, and finally as past president. This is a model that we are still fleshing out. In addition to discussing this idea, the Executive Committee will most likely be exploring how we can do a better job reaching out to new library directors to promote the collective wisdom and benefits of SEPTLA. Networking is not only valuable for changes in leadership, but can aid the organization as several institutions undergo mergers and moves. Supporting one another and sharing words of wisdom will be helpful. Slack and the SEPTLA listserv, hosted by Atla, can aid us in these endeavors. These modes of communication also help keep members connected, which can sometimes be challenging given our geography. In the past, reaching a quorum for changes to the bylaws and constitution have been an issue. Now, however, SEPTLA is using video conferencing, such as Zoom, for business meetings, as well as workshops. SEPTLA is not a “perfect” institution. However, the members are trying to look for opportunities to address our challenges and remain relevant.

SOUTHERN CALIFORNIA THEOLOGICAL LIBRARY ASSOCIATION (SCATLA)

The Southern California Theological Library Association (SCATLA) was founded in 1988 with the goal of being a theological library group like SEPTLA. SCATLA currently has twenty-seven institutional members, with two tiers of membership available: full members and affiliate members. SCATLA libraries are located all over Southern California, but are predominantly located in the Los Angeles region.

The following timeline was put together via material found in the SCATLA archives and the SCATLA website:

1988: SCATLA founded by six original institutions (Azusa Pacific University, Biola University, Claremont School of Theology, Fuller Theological Seminary, The Master’s Seminary, St. John’s Seminary)
1989: First goal: creating a union list of periodicals
1990: Implemented free interlibrary loan for member libraries
1993: Reciprocal Borrowing program created
1999: Listserv created, almost immediately discarded

2003–2006: Bylaws codified
2006: "No formal structural tie with ATLA" acknowledged via email
2018: Listserv attempt #2, hosted by Atla

The Reciprocal Borrowing Program has been SCATLA's most significant project. In its original iteration, graduate students from full member libraries were interviewed by library staff to determine if they needed specific resources at another full member library. Location was not an acceptable reason to use another library. In its current iteration, graduate students and faculty from a full member library may go to any other full member library for any reason, including location.

To be a full member of SCATLA, the interested library must have graduate programs in religion or theology (any faith tradition or background), have at least 10,000 print volumes, have at least one full-time librarian, and be accredited by a Council of Higher Education Accreditation (CHEA)-recognized organization.[10] Reciprocal borrowing and interlibrary loan (ILL) are available for full members of SCATLA. Affiliate membership is available for any library that does not meet the qualifications of full membership. Reciprocal borrowing and ILL are not available for affiliate member libraries. Both full and affiliate members are welcome to attend SCATLA meetings. There are currently no dues for either full or affiliate membership.

There are three levels of leadership in SCATLA: secretary, vice president, and president. Individuals are voted in at the secretary level, and then move up into a new position each year. There are three SCATLA meetings a year, and members are required to attend at least one meeting in six to keep their member status. The yearly meetings comprise two business meetings and one professional development meeting. Historically, physical attendance is required; however, SCATLA recently started experimenting with digital attendance via Zoom.

There are a number of challenges facing SCATLA. The library world has changed since 1989; prominent concerns at the time of SCATLA's founding, like union lists of periodicals, are less pressing in 2019. The requirements for full membership have also seen some recent discussion, as some libraries in Southern California that would like to become full members of SCATLA do not have a full-time librarian. The continuous turnover in leadership can sometimes lead to reduced effectiveness, as new librarians to SCATLA are frequently elected to leadership and need time to acclimate. Outdated and ineffective documentation is another challenge, as there is little documentation available beyond the bylaws. Finally, low stakes leading to apathy is another challenge facing SCATLA. Does SCATLA have a clear mission in 2019? How can SCATLA articulate its reason for existing in a way that increases member engagement? It can be difficult to make updates or changes in a lethargic environment.

Ithaka S+R's report entitled "Restructuring Library Collaboration" provides a helpful schema for understanding future growth and development in collaborative library groups.[11]

Mission

The SCATLA Archives currently sit in several file folders, inaccessible to anyone but their current holder. How can SCATLA members make these documents accessible to membership? Will digitization and dissemination assist SCATLA in remembering its mission?

Membership

SCATLA's website is hosted by Atla. With the Atla rebranding and new website, SCATLA's website is finally up to date. Will this allow SCATLA to attract new members?

Governance

Digital participation in the triannual meetings is now allowed, with the goal of allowing all stakeholders and members to participate in meaningful ways regardless of their physical location. Will this increase participation in governance and involvement?

Funding

SCATLA currently has no funding. Is it appropriate to charge dues? If so, how much and for what purposes?

Closing

SCATLA has served the theological library community in Southern California well for over three decades. For the latest on SCATLA, please visit: https://www.atla.com/learning-engagement/groups/rg/scatla/.

ATLA & REGIONAL GROUPS – AN OVERVIEW

When I started at Atla just over four years ago, I was a little confused and intrigued by the relationship between Atla and regional groups. Unlike other national library associations that have regional chapters and affiliates that are officially related to the national organization, the regional groups that associate themselves with Atla have no formal affiliation. Over the past several years I've taken time to research and learn about the various regional groups and consider how Atla and regional groups can work together to grow and strengthen opportunities for religious studies and theological librarians to connect and learn.

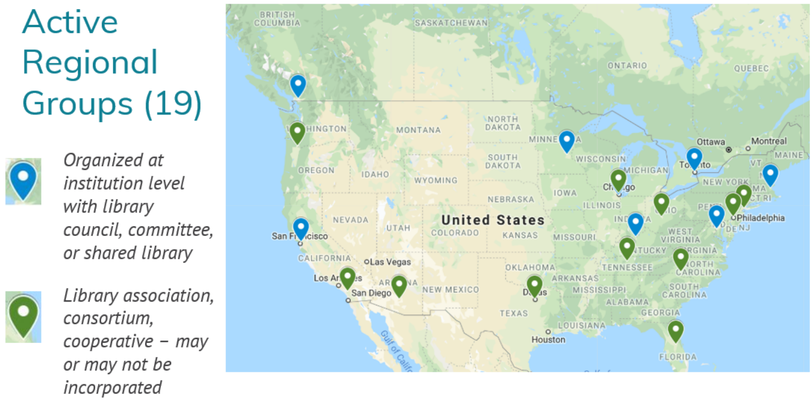
In the course of this presentation I will share information about regional groups and their organizational structures; the membership models they use; projects, programs, and services offered by regional groups; and the frequency and typical agendas of regional group meetings. I will also share what current support Atla provides to regional groups and offer some thoughts and suggestions on how we could collaborate more in the future.

All the information presented has been compiled by Atla staff who reviewed the Atla website, regional group websites, and conversations with regional group leaders. This information was originally compiled in 2016 and has been updated annually, with the last updates completed in May 2019.

Regional Groups & Organizational Structures

Currently, nineteen active regional groups across North America consider themselves to have a relationship to Atla in some way, shape, or form. There are two distinct types of groups: those that are formally organized and often incorporated at the institution level with a library council or committee, or a shared library; and regional groups that could be considered a library association, consortium, or cooperative and may or may not be incorporated.

The Northeast US has a concentration of groups reflecting the higher concentration of seminaries, colleges, and universities in that



area, with other groups scattered across the US and two groups in Canada. Atla's relationships with library associations outside North America, such as BETH, ANZTLA, ForATL, and others, are better characterized as peer-to-peer.

The following eight groups are organized at the institution level:

- Associated Canadian Theological Schools of Trinity Western University (ACTS)
- Association of Chicago Theological Schools (ACTS)
- Boston Theological Institute / Boston Theological Interreligious Consortium (BTI)
- Graduate Theological Union (GTU)
- Minnesota Theological Library Association (MTLA) of Minnesota Consortium of Theological Schools (MCTS)
- Theological Education Association of Mid-America (TEAM-A)
- Toronto School of Theology Library Committee (TSTLC)
- Washington Theological Consortium Libraries (WTC)

Eleven groups are considered a library association, consortium, or cooperative:

- Carolinas Theological Library Consortium (CTLC)
- Chicago Area Theological Library Association (CATLA)
- Florida Theological Library Association (FTLA)
- New York Area Theological Library Association (NYATLA)

- Ohio Theological Library Association (OTLA)
- Pacific Northwest Religious Studies and Theological Library Association (PNWRSTLA)
- Southeastern Pennsylvania Theological Library Association (SEPTLA)
- Southern California Theological Library Association (SCATLA)
- Southwest Area Theological Library Association (SWATLA)
- Tennessee Theological Library Association (TTLA)
- Theological Library Cooperative of Arizona (TLCA)

These groups were founded at various points over the last seventy years since Atla was founded in 1946. A large number of groups (BTI, CATLA, GTU, SEPTLA, OTLA, TTLA, NYATLA) established themselves in the 1960's and 1970's, with only four groups (ACTS of Trinity Western University, ACTS, SCATLA, SWATLA) starting in the 1980's and 1990's. The 2000's saw four new groups (CTLC, FTLA, TLCA, PNWRTSLA) founded. There has been discussion of a Rocky Mountain group starting in the future, possibly resurrecting the group that was loosely formed to host the 2015 Atla Annual Conference. Several groups not reflected in the active list were formed to host the conference and then disbanded.

MEMBERS

Atla has a hybrid membership model, both individuals and institutions or organizations may join Atla.

Individual membership categories include Individual, Student, Retired, and Emeritus and, per the Atla Bylaws, these persons must be "engaged in professional library or scholarly communications work in theological or religious fields or [have] a demonstrated, bona fide interest in the literature of religion, theological librarianship, or the purposes and work of the Association."

Institutional membership in Atla is for libraries of accredited institutions of higher education that support programs in theology and religious studies, or for libraries at non-degree granting organizations that maintain one or more significant collections of primarily theological, religious, or ecclesiastical research material. While each institutional member must appoint a member representative, those representatives are not individual members, and some choose to join as an individual member in order to receive those membership benefits.

Atla Affiliate membership is for businesses, organizations, publishers, vendors, ineligible, and candidate libraries that have a demonstrated record of support for theological librarianship and the purposes and work of the Association.

Several membership models are employed across the nineteen active regional groups:

- Individuals Only—One group, TTLA, has a people-only model where only individuals may join.
- Hybrid (Individuals & Institutions)—One group also has a hybrid model where both individuals and institutions can join. However, different from Atla, their membership model specifies that permanent part-time and full-time staff at institutional members are members and that persons who are not employed at member institutions may join individually.
- Institutions/Libraries – The model followed by the remainder of groups are for institutions or libraries to be members. Some of the criteria for membership include:
  - Seminaries associated with a school
  - Accredited by ATS or specific regional body
  - Graduate-level programs or educational institution
  - Share a library or have their own library
  - Full-time librarian
  - Limited to, or specifically not limited to, Atla members

The number of members in regional groups varies widely. Of the seventeen groups with institutional/library membership models, there are groups with as few as four and as many as thirty-one, with the average being twelve members. The dues range across the groups as well, with the average institutional dues being 50 USD and 10 USD for individuals. Members may also make other financial contributions to the group such as hosting meetings (providing space and meals), participating in pay-your-way meals, or meeting commitments agreed to at the institution level.

PROJECTS, PROGRAMS, AND SERVICES

While most often valued for their networking and opportunity for face-to-face connection with colleagues, regional groups may also provide projects, programs, and services for the benefit of members. Some of the offerings of regional groups include:

- Continuing education (in-person or virtual)
- ILL
- Reciprocal borrowing
- Cross-registration
- Shared reference (in-person or virtual)
- Group purchasing
- Shared storage
- Digitization/preservation/digital exhibits
- Courier
- Grants/scholarships
- Other
- Not all groups offer all these benefits, and some groups offer no benefits other than an opportunity for members to gather and share with each other.

MEETINGS

Gatherings of regional groups typically have many of the same components, however their frequency and organization differ from group to group.

Some groups only meet annually; others meet two or three times per year. The coordinating councils or committees of groups organized at the institutional level meet more often, sometimes monthly. Some groups have specific requirements for their meetings: at least one group has attendance specifications, and the bylaws of another group require them to meet at the Atla Annual Conference.

In-person is the heavily favored meeting mode for groups. However, as attendance and participation has been waning for some groups, they are beginning to experiment with virtual meetings. Typically, meetings last two to four hours, often with a meal associated.

The agenda for regional group meetings varies and is often dependent on the frequency with which the group meets, the programs and services the group administers, where the meeting is being held, and other factors. Usually a professional development program is included in at least one meeting per year if a group meets multiple times throughout the year, and professional development is often the highlight of groups that only meet once per year. Sharing of institutional news and developments is another staple of agendas, with some groups instituting a formal institutional report process where members submit information electronically, and others taking time for a round robin of sharing from meeting attendees. If the group is formally organized, then attending to business matters and other group administration work is often included.

RELATIONSHIP TO ATLA

As stated earlier, no groups have a formal relationship with Atla. Regional groups are not affiliates or chapters of Alta. Two groups do refer to Atla specifically in their organizing document: FTLA requires institutional membership in Atla to be a member, and SWATLA's bylaws require a meeting of the group to be held at Atla Annual. Otherwise there are no formal associations between the organizations, and some groups specifically have language stating you do not have to be a member of Atla to participate. Consequently, not all members of regional groups are members of Atla. And not all members of Atla are aware of the regional groups in their area.

That said, Atla has a long history of working with regional groups. Currently, Atla supports regional groups by:

- Promoting the organization and its activities in the Atla Newsletter, whether that be announcements of upcoming meetings, reports of meetings, or information about current group projects.
- Providing funding for programming at a regional meeting. The Professional Development Committee (PDC) offers funds to assist regional groups and has a list of pre-packaged workshops (leaders and content identified) that a group can select from to have at their meeting, funded by Atla.

- Providing an informational website for a regional group. Atla selected and implemented a new website technology and will be implementing a new communities platform that will allow regional groups to have much more control over editing the content on the group's page—more information to come soon.
- Providing a discussion list for the group.

Atla sees a great opportunity to collaborate closely with regional groups to strengthen both of our organizations. Since our memberships are not the same, obviously there is potential for membership growth by both Atla and regional groups by promoting each other's organizations and benefits. Attending Atla Annual is not practical or possible for all members, so working with regional groups to offer programming locally would benefit members of both organizations. Additional ways that regional groups and Atla could collaborate include:

- Additional technology support – virtual meetings, project software
- Additional programming support – pre-packaged programming
- Financial relationship
- Communications
- Member recruitment and retention
- Leadership development
- Regionalized member projects and programs
- Handling the "business" aspects of a group

Atla welcomes an active discussion with leaders of regional groups to explore what working together will look like in the future. We welcome thoughts and comments from members of both organizations to help us shape a better set of benefits and opportunities for all of you.

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The View from the Dean's Office

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Andrew Keck, Executive Director of Strategic Initiatives,
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ABSTRACT With leadership skills gained from careers in theological libraries and experience from working closely with academic administration, theological librarians can be invited to work more directly within a seminary administration—either in administrative roles added to library roles or wholly administrative roles. This panel presented insights from three library colleagues who moved from library to seminary administration. The panel addressed the focus of these administrative roles, points of intersection between academic administration and libraries, how the library is viewed from these offices, and strategies for working together.

PANELIST 1: DEBBIE CREAMER

My entry into academic administration happened quickly. I was serving as an (interim) library director and was asked to direct my school's ATS self-study process, largely because the director ten years earlier had been the library director (and, I think, nobody else wanted to do it!). This role shifted my perspective not only on my institution (as I got to see a bigger picture, from coordinating the comprehensive accreditation review) but also on the central role of librarians in my institution—as it helped me to recognize skills and expertise that comes with the work of librarianship that I hadn't even noticed before I started shifting my role into other areas. And, with each successive step into academic administration (from accreditation liaison to distance learning director, associate dean, academic dean, and now in my role with ATS), I've continued to be even more convinced that librarians have a significant role to play in academic administration.

1. Points of intersection:

- I didn't know this as a librarian (but maybe you do), and folks at my school didn't know this about librarians (and probably yours don't), but I believe that *the work of administration (including accreditation, assessment, and deaning) resonates more closely with library work than it does with traditional faculty responsibilities.*
  - Most administrators at our schools were not trained to be administrators (especially if they came to their administrative role from faculty or from outside of higher education)—but many of us were, either in library degree programs or on the job.
  - ATS did a study a number of years ago asking new faculty what their doctoral programs had prepared them to do, and what they were actually doing in their jobs (as faculty, not even as administrators). Not surprisingly, doctoral programs are (typically) great at preparing folks for scholarship, okay at preparing folks to teach, but awful at preparing folks to do administration.
  - No one at my institution knew that not only had my MLIS program included specific courses on administration, but also that my daily work as a library director was administrative in ways that translated to other contexts as well. As a result, I had to learn how to be a translator or interpreter.
- When I translate some typical library skills into broader or more accessible language, here are some of the ways we are prepared to lead or manage academic administrative work:
  - *Organizing information* (obviously)—but not in a filing cabinet
  - *Curating information* (deciding what is more or less relevant/needed, seeking the information that is lacking, choosing between reputable and less-reputable sources, dealing with contradictory sources, building a narrative, creating pathfinders...)
  - *Resourcing people—at all the levels* (guessing what they need and making it available before they know they need it; providing them with the tools they need to do their work;

helping them get and stay interested in what they're doing)

- *Evaluation* (e.g., we do it as a normal part of collection management—is this book worth the expense, is this database important to us, is this subscription redundant, should this item be weeded—and as part of the research process—is this the best source, does this make a compelling argument, is this a credible resource)
- *Planning* (ditto: we are used to thinking of short-term and long-term needs of our stakeholders and how to get from A to B, whether it's a collection shift or new strategies for engaging our community)
- *Specific technical skills:* (e.g., supervising people, dealing with technology, managing a budget, project-management, long-range planning (the library is perhaps the longest-range part of your institution!)

2. How the library is viewed:

- At my previous institution, as I moved into broader administrative roles, my non-librarian colleagues started to see that I (Debbie) was good at these things. I'm not sure they ever saw that "librarians" are good at these things. Even now, in my current context, I've discovered that many folks think about librarians on accreditation visits as "single-use tools" while I think of them/us as "Swiss army knives" (i.e., we're often good at all the things I listed above—planning, budgeting, staffing, governance, evaluation—in addition to libraries and technology).
- My sense is that one way to help shift these perceptions is to start showing your non-librarian colleagues a different picture of the library world. For example, if you have the chance to report to a faculty meeting or update the community on the library, don't just talk about materials—also talk about strategic thinking, or planning and evaluation, or adapting to change.
- It also helped me to recognize that sometimes people are just not thinking about the library at all (not dismissing it, just not noticing it). This is a bit like the reminder that people think about us less than we think they do, because we're all busy

thinking (and worrying) about ourselves. Most times, folks weren't intentionally dismissing the gifts that library folks might offer to their work; they just weren't thinking about them. And, guess what? Librarians also know how to do PR and raise awareness, and offer access, and invite conversation!

- One other piece that helped me was to remember that folks often just repeat what they know (e.g., teachers teach the way they were taught, or the way they wish they were taught). It's quite possible that you and your library are significantly different from the librarians and library spaces that your faculty and other colleagues encountered earlier in their careers. Instead of assuming that they already know what we can do, we can help folks see (and, more importantly, experience) a different sense of what "library" or "librarian" is.

3. Tips for how to work together:

- Need to not just *say*, "I can do this" (or wait and wish people would ask you), but also to *offer* or *demonstrate* you can do this. So, for example, if you know the school is starting a strategic planning process or developing new HR policies, or any other area where your library skills translate into the larger institution, you can say "Would you like me to do this?" or even "I did this, is it helpful?" Most deans (and similar administrators) are exhausted and overworked, and thrilled to have a colleague who understands or is willing to lend a hand.
- Don't throw fuel on the fire of us vs. them. Faculty (and former-faculty) can be great at winning arguments (some of them have PhDs in that!), or might get more invested in their side of the argument than in any sort of institutional change. And, bluntly, stop whining that they don't include you—I'm happy to whine with friends, but, when I do it at my institution, it doesn't make things better. Rather than thinking of sides, I'd rather imagine a spectrum (perhaps of folks who see the library's relevance to those who don't, or whatever the challenge is in your context), which then makes it easier to think about allies or advocates, or of shifting minds contextually (one situation at a time) rather than all at once. I imagine that I could learn a lot from public libraries—how did they become/stay relevant? In

my neighborhood, the public library is a central resource—not just for "materials" (audiobooks, videogames, museum passes, etc.) but also for "services" (résumés, knitting, even wine tasting events). What could we learn from them, particularly in how they helped stakeholders know that they are valuable?

- Just as you shouldn't assume that members of your school's administration understand you (or, what you know/do/think) ... you also shouldn't assume you understand them (or, what they know/do/think). As I've worked on the redevelopment of the standards this past year, and had the privilege of listening to focus groups, I've continued to be surprised at how many misperceptions we all have of each other. I'd love to host conversations at schools along the lines of "what I wish you knew about my job." Yes, librarians are misunderstood and often undervalued. But so are most of the people you work with, in my experience.
- Related to this, you might ask yourself: Why do I want to do this? Sometimes I see folks who are interested in moving into administration as a way to get acknowledgement, to feel more important, to have greater voice. Others are looking for a better alignment of their gifts, or for a new way to serve. I think it's always a messy mix of both of these, but it's good to pay attention.
- As you lean into academic administration, try to shift your view—put the mission of the school at the center of your work, not the needs of the library alone. And maybe you've already done this, but you might want to practice being more explicit about it—for example, pay attention to when you use a word like "we" to see how often you mean "the school" (rather than just the library, the staff, etc.).
- At the same time, be cautious that they don't steal you away from the library, or at least continue to advocate for the needs of the library. Maybe the best thing you can do for yourself, and for your organization, is to make the library as good a library as it can be, help it thrive.

PANELIST 2: ANDREW KECK

1. Seminary administration has similarities to library administration

- Comprehensive view of the institution. Library and seminary administrations are both concerned about faculty, students, and curriculum. The specific interests of faculty make a difference in collection development, reserves, and design of assignments that make use of the library. Student preparation and the rigor of admission contributes to the work required for library, writing, and academic support. The curriculum determines the depth and breadth of theological and cognate disciplines that are emphasized.
- Strategic view of the institution. Libraries are acutely aware of issues on the financial side of the house, the penalties for deferred maintenance, and the importance of marketing and recruitment. We not only feel the brunt of an institution's successes and failures—we operate our own microcosm in the library. We too try to emphasize strategic thinking and innovation while avoiding the colorful animals: white elephant (miscalculating costs), golden calf (miscalculating value), red herring (miscalculating importance), and black swan (miscalculating likelihood).
- Long-view of the institution. Both have concerns about legacy and future generations of faculty, staff, and students. The library as institutional legacy that persists and adds increasing value to successive generations.
- A major difference in thinking about revenue versus budget allocation. Justifying a seminary budget is a different exercise than justifying a library budget.

2. Libraries tend to not be "top of mind" in the dean's office

- Administration is not as concerned about the library or library problems as the library director. There is a reason they hired you to be in the library. Most of us might prefer benign neglect to micromanaging but it's always good to have a partner in the dean's office both as an advocate (such as when you are starting a new program or trying to get recalcitrant faculty to turn in their reserve lists) and as a protector (when the CFO decides to cut student worker budgets across campus by twenty-five percent or the university thinks it can simply absorb your library).

- Not surprisingly, much of administration can be reactive. The dean's office tends to deal with turf and communication issues between departments, personnel issues, problems that cross multiple department lines, external relationships with donors, related organizations, and other university leaders.
- The proactive work of seminary administration tends the regular machinery of governance, communication, and finances.

3. Library issues that gather the most attention in the dean's office

- Budget and finances—especially around the expenses of staffing and the seemingly discretionary budget allocated to collections
- Faculty issues (course support, writing support, research support)
- Student issues—space and hours
- Alumni and other guests

4. Opportunities for collaboration or how libraries can help dean's office

- Bring solutions and ideas, not problems and complaints.
- Library budget and financial concerns require transparency and flexibility. You can generate a lot of good will by being flexible. For example, I sometimes would delay purchases at the end of the fiscal year to help with cash. Or project out for three years—so the dean can see the impact of increasing journal prices.
- Provide good data and insights on students, curriculum (syllabus analysis), and faculty research. Who else on campus analyzes every syllabus? Who else sees and hears from a variety of students struggling to understand an assignment? Who else deeply knows about a faculty member's new project?
- Co-sponsor or support other activities. Offer library spaces for public events, displays, and speakers.

- Network and intersect with campus IT, the university library, other libraries/institutions, alumni and the broader community. Through the course of our work, libraries interface with a variety of departments/individuals on campus, local/national competitors, and serve a broader community beyond the campus. Deans are regularly shocked to find out who librarians already know or what we have heard about.
- The librarian can often find themselves as a confidant and partner of a dean because of our deep understanding of the institution and its overall context, ability to think strategically, and collection of resources that can be brought to bear.

PANELIST 3: BETH BIDLACK

Since the summer of 2016, I have been the Associate Academic Dean at Union Theological Seminary. I was recruited for this position because Union needed to undertake self-studies with the Association of Theological Schools (ATS) and the Middle States Commission on Higher Education (MSCHE), and I had experience with accreditation visits and assessment. I also brought administrative and interpersonal skills to the position. Prior to August 2016, I served as Director of the Burke Library, physically located at Union, but owned and managed by the Columbia University Libraries. As Associate Academic Dean, in addition to re-accreditation, my focus has been on assessing student learning and improving the overall student experience.

I. The Burke Library and #LoveInAction

While at the Burke Library (2013–2016), I observed Union students during the start of the Black Lives Matter Movement. They were organizing and participating in marches on a regular basis. Like most generations of Union students, they were committed to social justice, but they seemed to know little about Union's long history of activism. In 2014, I hired a Public Services Librarian who had a background in public history and archives. She and I shared a commitment to connecting the current generation of students with Union's long history of activism.

Hence, the library began its efforts to support the #LoveInAction initiative at Union. The name of the initiative harkens back to the words of Cornel West, a renowned public intellectual and author of many books, including *Race Matters*, who said, "Never forget that justice is what love looks like in public." #LoveInAction became the focus of Union's Student Senate meetings. The students mobilized in one of Union's classrooms and named the space the "Love Hub." Here they strategized, provided support to each other, and rested after marches. It was the place where people could donate food and other items needed to support students in their work.

As the library staff and I learned more about the students' efforts, we connected some of them to relevant archival collections, including the Student Interracial Ministry collection, and to Union's alums. The Student Interracial Ministry (SIM) began in 1960. It was a ministry in which students, congregations, and community members from racially diverse backgrounds would gain a greater appreciation and understanding of each other (see https://clio.columbia.edu/catalog/4492714). In addition, library staff worked with Union's alumni/ae relations office to identify alums who were part of SIM and similar projects and initiatives and to connect the current students with these alums. As a library, we developed a co-curricular program to support #LoveInAction. A few students curated small exhibits of archival materials and moderated panel discussions between current students and alums that focused on racial justice (see https://blogs.cul.columbia.edu/burke/).

At the end of the academic year, we gathered a few of the students and reviewed the degree program goals and learning outcomes for the Master of Divinity degree at Union. We talked about how their #LoveInAction work and the library's co-curricular support helped them achieve some of the MDiv learning outcomes. For example, our efforts helped students achieve the following:

Religious Heritage

1.1. Demonstrates an ability to identify, describe, analyze, and to interpret biblical texts in their literary, historical, and multi-religious contexts.

1.2. Demonstrates an ability to identify, describe, and to discuss significant periods, persons, and developments in the history of the Christian tradition(s).

1.3. Demonstrates an ability to recognize, explain, and to critically evaluate major theological themes, issues, and perspectives in Christian thought.

Cultural Context

3.1. Demonstrates an ability to work with persons of diverse backgrounds, to learn from differences, and to articulate one's own cultural and social perspectives with acknowledgment of their limitations.

3.2. Demonstrates an ability to articulate contextually informed and world-engaged theological perspectives.

3.3. Demonstrates an ability to analyze and address contemporary ethical issues from Christian and interreligious perspectives.

Capacity For Ministerial And Public Leadership

7.1. Demonstrates development of a professional identity that is connected to the student's abilities, aspirations, and faith tradition.

7.2. Demonstrates a theologically and professionally informed model and style of ministry within particular ministerial contexts.

8.1. Demonstrates interpersonal insight and an ability to listen actively, communicate effectively, and to interact with others with honesty, empathy, compassion, and respect.

9.1. Demonstrates the ability to represent and lead a community or organization in and through public and communal contexts such as worship, preaching, congregational pastoral care, public prayer, advocacy, teaching, written communication, and/or public speaking.

During our discussion, we realized that the #LoveInAction initiative and the library's support of it helped students make progress toward most of the MDiv learning goals and outcomes. The students left with a deeper appreciation of our efforts and we left with a deeper commitment to our roles as facilitators, teachers, and mentors. The library's services and collections took on greater value and impact.

Eventually, the "Love Hub" closed, and the materials from it were added to the Union archives housed at the Burke Library. In addition, we set up a portal whereby students could deposit digital materials documenting their activities in the Black Lives Matter Movement and #LoveInAction initiative into Union's archives. We talked about whose voices were missing from the archives and the importance of making sure those voices are represented in the future.

The #LoveInAction experience prompted me to reflect more deeply on student experiences and co-curricular offerings that are so very important to the formation and education of students. As the Associate Academic Dean, I continue to reflect on these matters. For three years, I have led Union's efforts to assess student learning and have collected data on progress toward the degree program goals and learning outcomes for our degree programs. I participate in midprogram review conferences for our MDiv students and talk to students on a regular basis. I have learned much from them—their hopes, dreams, and concerns; what skills and experience they need as they leave Union. I have seen the challenges this generation of students faces—increasing student debt, the need for greater awareness about reasonable accommodations, and the growing need for support of their mental and spiritual health. These are issues that are often not addressed in the classroom. I have become more convinced of the need for libraries to offer co-curricular activities and other means of support for students.

II. "New Librarianship"

Now more than ever, I am convinced that the library has experience and expertise to bring to students. This conviction has been strengthened by my participation in a MOOC on "New

Librarianship" designed by R. David Lankes. "New Librarianship" recasts librarianship and library practice using the fundamental concept that knowledge is created though conversation. New librarians approach their work as facilitators of conversation; they "seek to enrich, capture, store, and disseminate the conversations of their communities."[1] According to Lankes, "The mission of librarians is to improve society through facilitating knowledge creation in their communities."[2] He revisions libraries from the model of bringing information to the community to "pushing knowledge from the community outward."[3]

As I reflect back, I would say that the Burke Library's support of the #LoveInAction initiative is one example of facilitating conversations within a community, of connecting people not just with materials (in this case, archives), but also with other people (in this case, alums). The initiative was about addressing the needs of the community. The library's work helped to "enrich, capture, store, and disseminate the conversations" of the Union community. Librarians are network builders who strengthen communities. In short, we must be the ones who facilitate the creation of something new based on the needs of the community in which we are located. Often, this means we must leave our four walls and embed ourselves within the communities that we serve.

Lankes notes that, as librarians, we need to be facilitators of conversation. This means bringing people in our communities up to speed so that they can participate in conversation, training, and knowledge. It means creating environments where people feel safe (including physical safety and online privacy). And it means motivating people, sparking their curiosity, and creating inspiring spaces—physical and virtual. Librarians are tool builders (software, websites, pathfinders, groups/events, repositories, etc.), a skill that often brings value to our communities. Librarians are problem-solvers, a trait they often share with administrators. Librarians are constantly learning and are resources and role models for lifelong learning. Think for a moment about how much you have learned and changed over the past year or two, over the past decade, over your career.

I'd like to conclude with some questions. What is the framework for conversations in our communities? How can we revision the library to be at the center of those conversations? How can we revision our work as library staff to be facilitators of important conversations on our campuses? How do our skill sets (project management, interpersonal skills, assessment skills, problem solving) equip us to be facilitators and leaders in addressing concerns, issues, and problems? What tools do our communities need? What are the most pressing needs of our communities? I invite you to reconsider the synergies between the library and dean's office, between library staff and administrators, and to live into David Lankes's concept of "new librarianship."

ENDNOTES

1 R. David Lankes, "The Atlas of New Librarianship Online," accessed October 28, 2019, https://davidlankes.org/new-librarianship/the-atlas-of-new-librarianship-online/.

2 R. David Lankes, "New Librarianship," accessed May 1, 2019, https://davidlankes.org/new-librarianship/.

3 R. David Lankes, "Library as Movement," July 23, 2019, https://davidlankes.org/library-as-movement/.

CONVERSATION GROUP

Top Concerns of Technical Services Staff

Notes taken by Heather Hicks, Technical Services Librarian, Southwestern Baptist Theological Seminary

About twenty interested individuals met on Tuesday evening, June 11, 2019, for the regular preconference technical services conversation group. In their normal manner of freewheeling conversations, the attendees mentioned and discussed a variety of topics. The following is a summary of some of the topics and thoughts expressed.

Topic: Summaries in MARC field 520:

- Leslie - Hyperbolic summaries for books, not representative of content but for selling; summaries that are ethically compromising. Do we keep, do we delete? Some keep if fairly representative, some delete.

Topic: Ebook records (The problem of bad cataloging records and how to handle these challenges best):

- Catalog/cataloging ebooks - poor records. Catalogers do not have enough time to update the master records, which defeats the purpose of WMS and moves the problem to the next cataloger, defeating cooperative cataloging.
- Records come with generic, unhelpful subject headings like "Religion" for all religious books. Need to fix before import. Update master record? What to do? Any best practices? Most update for local use unless the batch is too large.

- Can we keep up with OCLC adding content? Cooperative cataloging? Speed is an issue (perhaps number of catalogers as well?)
- Contents notes in ebooks - Are they even needed, since the resource is so easily accessed to find content; or can we hyperlink them directly, combining the two?
- Is there a good forum or a proper forum for discussing ebook issues with OCLC? Public lists are more responsive than private channels.
- Leslie recommends OCLC AskQC office hours - a good place to present dissatisfaction with OCLC on broader metadata issues. Sessions have an appointed topic with option to introduce other topics.
- Redundant title results in machine-generated table of contents 505 notes - how does this affect our search algorithms? Does it hinder, does it help?
- Phil - put in keywords for discovery or leave them out for clean search (access vs. precision). At what point is retrieval compromised? Which is better for the user? Access or clean system? Perhaps a good balance.

Topic: OCLC:

- No credit for OCLC work.
- Lots of money, and quality is not worth it.
- OCLC competition? State cooperation: will state consortia provide what OCLC is failing to do? Again, this breaks up the global unit of knowledge, defeating the purpose of cooperative cataloging.

Topic: New RDA Toolkit/LRM - too far in advance to discuss much now:

- Moving to the New RDA/LRM with only digital access. Other libraries don't have the option to access the current rules. No print version. Not equally accessible to all libraries and librarians, not in keeping with the general rules of the library cooperative environment.
- New LRM - makes sense of relationships in a linked-data environment. Combines FRBR/FRAD/FRSAD.

Topic: Training of catalogers:

- What is being taught to catalogers? Uneducated catalogers are entering the field. Library Science programs are not requiring cataloging classes. Doing information organization. Training - what should it be that we do?
- Cataloging as apprenticeship. Documentation is key. Lifelong learning. Do our best to be aware of issues and learn as much as possible.

Topic: “Multiple” subdivisions in authority records:

- Example: Bashfulness $x Religious aspects $x Buddhism. These are being put into one string for the linked database.
- Can still use old headings until the new specific subject heading is available and authorized.
- LC/OCLC will update these automatically so wait for them to be updated.

Small pitch for TCB testimonies by Leslie.

Meeting adjourned.

ATS Accreditation Standards

Brainstorming and Discussion

Presenters: Debbie Creamer (The Association of Theological Schools) and Mitzi J. Budde (Virginia Theological Seminary), members of the Task Force for the Redevelopment of the ATS Commission Standards.

ABSTRACT The presenters provided an overview of the two-year process (2018–2020) to redevelop the standards and procedures for accreditation of the Association of Theological Schools. The session elicited conversation among Atla librarians about the current accreditation standards and how future redesigned accreditation standards might best support the work of theological education, particularly theological libraries, librarians, information resources, and educational technology.

OVERVIEW OF THE PROCESS FOR THE REDEVELOPMENT OF THE STANDARDS

The session began with an overview of the process that is currently underway for the Redevelopment of the Standards of Accreditation of the Association of Theological Schools Commission on Accrediting (ATS). The standards come from the membership, are written by the membership, are designed for the sake of the membership, and are approved by the membership. This comprehensive redevelopment was authorized by action of the ATS membership at its biennial conference in Denver in June 2018. The goal is for a proposed set of new standards to be presented to the ATS membership for adoption at the ATS biennial conference in June 2020 in Vancouver.

The first year of the Redevelopment process, 2018–2019, has been a year of listening, researching, and reflecting. This conversation group comes near the end of an extensive listening process with participation from multiple stakeholders. The second year, 2019–2020, will be a year of writing, revising, and recommending. It will also be a year for feedback and engagement from the constituency. The current plan is for the Redevelopment Task Force to disseminate two drafts for feedback before finalizing the text: the first draft in December 2019 and the second in February 2020. During February and March, six regional meetings will be held across the United States and Canada to receive feedback from the ATS constituency; webinars will also be held. The Task Force expects to present a third and final draft by May 2020 for vote at the June ATS biennial conference. If adopted, the new standards will take effect immediately after the vote. There will be a grandfathering option for those schools who are scheduled for an accreditation visit between 2020 and 2022.

The scope of the redevelopment task includes drafting new accrediting standards, accrediting processes, accreditation visitor education resources, and a new self-study handbook. This process does not include revision of the annual statistical report form, as that is a joint Atla/ATS form. The expectation is that the new standards will provide greater clarity while streamlining the standards, and that they will uphold quality in theological education while providing greater flexibility for schools to respond to the standards by context and mission.

The Redevelopment page on the ATS website offers additional information about the Redevelopment process and timeline.

CONVERSATION QUESTIONS:

1. How have the current standards helped your school in better achieving its mission?
2. How have the current standards hindered your school from better achieving its mission?
3. What are some things in the current standards that you hope will not change in the new standards?
4. What are some things in the current standards that you hope will change in the new standards?

This session was offered twice. Thirty people participated on June 13, and seventeen on June 14.

LISTEN AND LEARN

Beauty, Embodiment, and Stewardship: Theological Libraries and Theological Ecology

Sponsored by the Public Services Interest Group

ABSTRACT Many faith traditions affirm a profound connection between physicality and spirituality. Similarly, libraries, even while facilitating sublime intellectual connections between authors and readers, have done so, and to an extent continue to do so, as physical places and through the physical medium of books. Given these connections, it is perhaps not surprising that theological libraries can serve as a nexus for exploring the relationship between the physical and the spiritual, between the largely incorporeal acts of intellectual analysis and spiritual contemplation and the physical ecology in which such acts occur and the physical (and digital) media that make them possible. As we have become increasingly aware of the fragility of our physical environment, such connections have taken on greater significance, both as a topic for intellectual analysis and a guide for faithful praxis. This paper offers further consideration of these themes and explores ways in which theological libraries, our collections and services, can both model and further good stewardship.

SPEAKERS

- David Kriegh, Library Director, St. Patrick's Seminary & University
- Sandy Shapoval, Dean of the Library and Research Services, Phillips Seminary
- Alex Strohschein, Circulation Coordinator, John Richard Allison Library, Regent College

These three presenters, representing differing faith traditions (all broadly Christian), offered a twelve-to-thirteen-minute snapshot of their faith tradition's theological understanding of the natural world and how this informs their work as theological librarians and their perception of the work of the library, both as a physical space and as an expression or embodiment of a particular theological understanding. We then had a few minutes for questions and answers.

Catholic Teaching on the Environment

David Kriegh, Library Director, St. Patrick's Seminary & University

A Top-Down Approach

From its very foundations, the Catholic Church addresses social issues in a top-down fashion to address a concern that progresses from the bottom up. In this case, the concern of environmental degradation and pollution serves as the "heresy" that the Church addresses in its Magisterial documents, which in turn guide the responses of the local Church hierarchies and the institutions that serve them. The Gellert Memorial Library, which serves St. Patrick's Seminary & University, the theological school of the Archdiocese of San Francisco, therefore carries out these instructions from the Holy See as part of its organizational being. Therefore, when exploring Catholic social teachings on the environment, it is best to start from the top and work down.

Who is the "Green Pope"?

In 2015, to great acclaim both within and outside the Catholic Church, Pope Francis promulgated his second, and, to date, most recent encyclical, *Laudato si'*, "On Care for Our Common Home." On the surface, this appeared to be a breakthrough by the Church and a new direction by a progressive pope. However, concern for the well-being of the planet was not invented by Pope Francis. Rather, the concern for the environment has long been part of the Church's greater "pro-life" stance for which it is well-known.

Pope John Paul II was actually the first pope to devote an entire publication to the subject of the environment. On the first day of 1990, he delivered the message for the World Day of Peace entitled "The Ecological Crisis: A Common Responsibility," which emphasized the moral dimension of the problem and the need for a concerted response from all people as part of a common responsibility.

Pope Benedict XVI was the first pope to address the environment in an encyclical. The fourth chapter of his 2009 encyclical *Caritas in veritate*, "On Integral Human Development," discusses the responsibilities of humanity for care of the environment. Unlike his predecessor's brief and directed statement made twenty years prior, Pope Benedict's message is far wider. Furthermore, Benedict cites numerous sources, from the pre-Socratic philosopher Heraclitus to the Second Vatican Council, to underscore that this is not a new problem. As with previous Magisterial documents, the work of the three most recent popes is not inventing, but clarifying, the Church's response to the challenges faced by the whole planet.

Therefore, while Pope Francis has done tremendous work to raise the cause of protecting our environment, he clearly stands on the shoulders of his two predecessors. The title of the "Green Pope" may be shared by all three.

Response in the United States

The United States Conference of Catholic Bishops (USCCB) is the ecclesial body that represents the Church in the United States at a national level. Typically, they sharpen the focus of what comes from the Magisterium and apply it to a national context. In 1991, they issued the pastoral statement "Renewing the Earth: An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching," a document directly derived from John Paul II's 1990 World Day of Peace message. In 2001, the USCCB ratified and issued a statement prepared by the Committee on Doctrine and the Committee on Science and Human Values entitled "Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good." This document expounds further what had been laid out in the 1991 pastoral statement and makes special mention of the need to overcome political polarization to address a common concern. The document is particularly concerned with the relationship between the environment and science, commending and upholding the work of the Intergovernmental Panel on Climate Change (IPCC), while condemning the "weaponization" of this science to advance political agendas.

The USCCB also creates national programs designed to address these issues. Under the umbrella of the Department of Justice, Peace, and Human Development, they formed the Environmental Justice Program. Thanks to this organization, the USCCB has compiled a comprehensive resource list on their website under the larger heading of Human Life and Dignity. Again, the Church considers care for the environment to be an integral part of the greater scope of human dignity, intertwined with many other issues rather than standing apart as an isolated problem.

Local Response at the Seminary and the Library

Although many steps removed from the USCCB and the Holy See, St. Patrick's Seminary and the Gellert Memorial Library seek to honor care for the environment as they would any other important social teaching. In fact, the most concrete steps, though small, happen at the local level.

St. Patrick's Seminary has taken some specific steps in caring for the earth that supports it. It has reduced its power consumption by replacing lighting with more energy-efficient alternatives. By partnering with local government and utilities, these initiatives have paid for themselves. Motion-activated lighting in the corridors has also helped ease power consumption. Being in California, water consumption is also a concern. Although blessed with ample well water, the seminary has taken steps to install drought-resistant landscaping instead of repairing and expanding aging lawns. Finally, thanks to sorting a portion of its waste into compost and recycling, the seminary grows food on the property.

The Gellert Memorial Library helps in its own way. Besides being a major part of the seminary's physical plant and benefitting from the above programs, the library studies its own processes and how they impact the environment. For example, we help control power consumption and paper consumption by making environmentally aware decisions when programming the settings of our lab computers and printers. We also collect numerous titles on the relationship between theology and ecology, from both a Catholic and a general Christian perspective. These titles were highlighted in a prominent part of the library this past summer.

Conclusion

Needless to say, the steps taken above by the seminary and library are limited and small, but these are important beginning steps. Just as theological libraries must work to honor the expectations set up by accrediting bodies such as ATS, Catholic libraries must strive to meet the expectations set within the hierarchy of the Church as faithful stewards of ancient traditions and promoters of the greater sphere of human life and dignity.

Unitarian Universalism: Ecotheology and Environmental Justice

Sandy Shapoval, Dean of the Library and Research Services, Phillips Seminary

I have been asked to speak to the ecotheological and environmental justice aspects of my faith tradition: Unitarian Universalism. My seminary is not UU—Phillips Theological Seminary is historically Christian Church (Disciples of Christ). But it is ecumenical, and Unitarian Universalists do earn theological degrees here. This panel opportunity has inspired me to provide leadership at my seminary to see what environmental improvements we can make, starting by looking at the Unitarian Universalists Association's array of programs.

In this presentation I will introduce you to a snapshot of the UUA's theological practice of engaging in the physical salvation of our "now" world and its connection with shaping justice for all people and creatures. I am not a specialist in ecotheology by any means, nor can I speak officially on behalf of the Unitarian Universalist Association (UUA). But I am a Unitarian Universalist, and I have had a life-long concern for off-setting the human impact on nature. I began bird rescues and rehabilitation as a young girl and have moved in and out of environmental activism throughout my almost sixty years. Ecotheology presents a path that unifies my natural inclinations to protect wildlife, and by extension the earth, and at the same time indulges my theological habit.

American Unitarianism began in the late 1700s as a movement within New England congregationalist churches, whose unifying themes were aversions to the dogma of the Trinity, the infallibility of scripture, and salvation from eternal punishment by means of Jesus' death.[1]

American Universalism emerged roughly at the same time. It had creedal beginnings with its statement of belief "that in God's love and forbearance, all souls will be saved."[2]

The Transcendentalist tradition was an early thread in New England Unitarianism led by Ralph Waldo Emerson, and developed by others including Henry David Thoreau and Theodore Parker. According to UU writer Sheri Prud'homme, Transcendentalists "saw the created world as an expression of the mind of God, each part reflecting the order and the beauty of the whole."[3] Early Unitarian theology saw nature as spiritually authoritative, viewing nature and science as integrated into a reality of Love. Ralph Waldo Emerson states, "[The world] is, therefore, to us, the present expositor of the divine mind."[4]

Universalist theology of the time held the idea of universal salvation; there is no fickle God who created us just to "perhaps condemn us, perhaps not." God is a loving God and does not create in order to punish or abandon. Drawing on scientific learning, contemporary universalists generally maintain that all life has a common destiny in the presence of a benevolent divinity. This too fosters our spirituality of holding creation and our earth home as sacred. We are all on this earth, now, together, and though we will pass from this life, we are responsible to and for each other.

The two threads officially united in 1961 to form the UUA. Non-creedal now, the association has a set of widely shared tenets of faith summed up in our Principles and Purposes.

Unlike some Christian ecotheologies that might constrict their hermeneutics through a fairly tight and traditionally systematic lens, UUs, by virtue of their position of deriving divine authority from more than Judeo-Christianity, are able to interpret ecotheology based on a multiplicity of authorities we call our Six Sources.[5] The first of these authorities is "Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to forces which create and uphold life."[6]

In addition to our bounteous set of theological authorities, we affirm seven principles, or sets of values, three of which relate directly to environmental justice. "We affirm the respect for the inherent worth and dignity of every person; justice, equity, and compassion in human relation; and the independent web of all existence of which we are a part."[7] These values deepen the divine cross-section of justice and respect. UU orientation lives in opposition to the idea that earth's purpose is to provide material exclusively for human use and seeks to fight the negative impact of environmental degradation on economically and politically marginalized communities.

UUs and process theologians have an overlap. Unitarian Universalist Charles Hartshorne, who worked to render Alfred North Whitehead's process philosophy into process theology, is seen as foundational to the movement.[8] Process theologian Marjorie Hewitt Suchocki states: "We are convinced that everything is dynamically interconnected; that everything matters; that everything has an effect."[9]

Sheri Prud'homme states that UU theology is similar to other ecotheologies in that it "resists the impulse to separate humanity into "good guys' and 'bad guys,' the 'pure' and the 'impure.' Instead it asks us as Unitarian Universalists to face the ways we are all implicated in the systems of exploitation, oppression, and destruction that we work to dismantle in our environmental justice efforts."[10]

In summary, UUs are "here, now-on-earth" focused. As Henry David Thoreau stated, "One world at a time."[11] We have historically been oriented towards orthopraxis as opposed to orthodoxy. Living in supportive community with all creation becomes a practice for UUs.

The UUA began making social witness statements in the area of climate and environmental justice in 1962. The list of statements and actions issued by the UUA provides a walk through the history of environmental issues: human population impact on both earth and justice, the Alaskan pipeline, nuclear power, carcinogenic toxicity, solar energy, hazardous waste, Earth Day, responsible consumption, Gulf Coast relief, and much more.[12]

UUA president Susan Frederick-Gray states in her introduction to the UUA's comprehensive climate and environmental justice program: "Our faith as Unitarian Universalists compels us to create climate justice."[13]

The association has formalized multiple paths for members to engage in environmental justice action. I will highlight some of the current ones:[14]

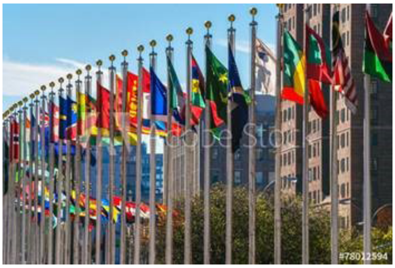
- **Green Sanctuary Program**
  - This program, created in 1989, assists congregations in achieving certification through four areas of focus: environmental justice, spiritual connection, religious education, and sustainable living.
  - Twenty-five percent of congregations are accredited.

- **UU Ministry for Earth**
  - Established in 1989, it aims to make UUism's seventh principle more central to members, congregations, and the Association.
  - It provides a forum for discussion and serves as a central source of material for study, religious education, and worship.

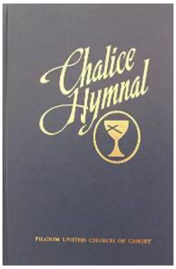
- **Create Climate Justice Net**
  - Create Climate Justice Net is an organizing hub designed to catalyze networking and community building.
  - It was created to give UU climate and environmental justice activists and coalition partners a valuable tool for education, collaboration, and organizing.

- **Ethical Eating Initiative**
  - This program is derived from a 2011 statement of conscience which "recognizes the moral consequences of our food choices" and "pay[s] attention to the impact of our involvement in the food system."
  - It offers support through curricula, the Eat Ethically Restaurant Diner's Guide, UU Food Justice FB Group, and UU Vegetarians and Vegans FB Group.

- **Fossil Fuel Divestment Resolution**
  - — This series of actions, originating from the 2014 Business Resolution, gave the UUA a way "to put our money where our values are on this issue."[15] The actions include:
    - To cease purchasing securities and divest holdings of CT200 companies by 2019 (Carbon Tracker Initiative at www.carbontracker.org).
    - To support a swift transition to a clean energy economy, such as renewable energy and energy-efficiency-related securities.
    - To encourage UU congregations and members to "review their congregational and personal investments with a view to taking action to end climate change, such as public divestment of their holdings in fossil fuel companies, supporting shareholder activism designed to end use of fossil fuels, and investment in renewable energy and conservation."



- **The UU-UNO Climate Justice Initiative**
  - This initiative builds the UU climate change movement through education, advocacy, and collaboration with other climate change voices at the United Nations in order to promote a viable world with mitigated climate change.
    - UUA supports the UN's seventeen Sustainable Development Goals: 1. No Poverty, 2. Zero Hunger, 3. Good Health and Well-being, 4. Quality Education, 5. Gender Equality, 6. Clean Water and Sanitation, 7. Affordable and Clean Energy, 8. Decent Work and Economic Growth, 9. Industry, Innovation, and Infrastructure, 10. Reducing Inequality, 11. Sustainable Cities and Communities, 12. Responsible Consumption and Production, 13. Climate Action, 14. Life Below Water (Aquatic Conservation), 15. Life on Land (Terrestrial Conservation), 16. Peace, Justice, and Strong Institutions, 17. Partnerships for the Goals.



- **Resources for liturgical response to ecological disasters:**
  - The UUA offers a wide array of literature and materials for worship planning that respond liturgically to ravaged

ecosystems, ruined lives, upended economies, and cruelly killed creatures.
- These resources include prayers, meditations, music, sermons, and resources for entire services.

- **Unitarian Universalist Service Committee**
  - UUSC's Environmental Justice & Climate Action work focuses on advancing and protecting the rights of populations at risk of climate-forced displacement caused by slow-onset climate impacts.

Let us all practice, however imperfectly.

Theological Libraries and Ecology—The John Richard Allison Library

Alex Strohschein, Circulation Coordinator, John Richard Allison Library, Regent College

Regent College is a trans-denominational graduate school of theology founded in 1968, located on and affiliated with the University of British Columbia. We have long had a tradition of affirming our call to care for Creation—it is hard not to be impacted by the natural beauty of our surroundings, from the mountains to the north, the waters to the west, and Pacific Spirit Park to the east. Our founding principal, James M. Houston, wrote two articles, "The Environmental Crisis as a Mirror of Our Times" and "Ethics of the Environment, Nature, and Creation," in 1975. (For some context, Rachel Carson's extremely influential book *Silent Spring* was published in 1962, and in the conservative Christian world, Francis Schaeffer released his own ecology book, *Pollution and the Death of Man*, in 1970.)

That same legacy of environmental stewardship has been exemplified by other Regent faculty, most notably Loren and Mary Ruth Wilkinson, who edited *Earthkeeping in the Nineties* and wrote *Caring for Creation in Your Own Backyard*, and who were the long-time instructors for two of Regent's most beloved classes, the "boat" course and the "food" course (courses which continue to be taught). Loren was also the visionary behind a recent documentary produced out of Regent, *Making Peace with Creation*. Another professor, Jonathan R. Wilson, wrote the 2013 book *God's Good World: Reclaiming the Doctrine of Creation*. *Crux*, a journal of Christian thought and opinion that has been published by Regent quarterly since 1979, has also published various articles on the environment, including dedicating an entire 2006 issue to the cause.

Over the years Regent has featured courses on Christians' relationship to Creation, such as Eric Jacobsen's "Theology and the Built Environment," and a 2001 conference called "Creation and Gospel: From the Garden to the Ends of the Earth." Just this past year, Dr. David Clough, a professor of theological ethics, visited Regent to deliver several lectures on Christianity's relationship with animals. Regent has also benefited from local partnerships; many of our students and alumni are actively involved with A Rocha, a Christian environmental stewardship group which now has sites in three provinces. (A fun bit of trivia: Canadian author Margaret Atwood, perhaps best known for her dystopian novel *The Handmaid's Tale*, has described A Rocha as being a lot like the God's Gardeners group that is featured in her dystopian *MaddAddam* trilogy.) Being situated in the Pacific Northwest, Regent reflects the Pacific Northwest ethos, with many of the students, staff, and faculty eager to explore the outdoors and participate in recreational activities such as hiking, biking, and kayaking.

Regent's original library was largely started by donated books. I never saw the old library but I've been told it was becoming increasingly crammed and crowded. The current, 28,500 square-foot John Richard Allison Library was opened in 2007 and it is widely agreed that it is a much more pleasant library than its previous incarnation. It houses a growing collection of over 150,000 monographs, DVDs, video and audiotapes, and over 450 periodical subscriptions in the collection.

The library is named after John Richard Allison, who was a Christian layman and businessman who was keenly interested in missions.

Despite being built underground, the library enjoys an abundance of natural light. Skylights have been placed along the edges of the library, above the study carrels that rim the room. As one walks towards the back half of the library towards the Stacks, one notices two reflective pools on either side of the library. These pools help the library be brighter by reflecting the natural light. The western pool is below a terrace where students help to grow vegetables that are used for Regent's famous "soup Tuesdays," which attract not only members of the Regent community but guests from the wider UBC community as well. (There is a fun, short video entitled "A Wilkinson Theology of Soup" that you can watch on Regent's website.) Another fun sight is seeing the local raccoons come by and hang out around the reflective pools. Occasionally, the library features decorations that help foster a sense of beauty, whether it is real poinsettias at Christmas or, as in the past, artwork adorning our walls. The library does have two significant art pieces: two Proverbs written out in exquisite calligraphy and a sculpture by David Robinson entitled "Font." As my colleague Audrey Williams comments on reactions to the new library, "Most commonly, we as staff hear favorable comments on the brightness and beauty of the building and its art installations. Patrons appreciate the spaciousness of the library, its comfortable seating options, and spacious work carrels. Some value the library as a barrier-free zone; others appreciate it as a green space."[16]

Immediately above the library is the North Garden Plaza. Every day dozens of people enjoy sitting at the Plaza, reading, eating, and chatting with friends. In the past there used to be concerts hosted at the Plaza that attracted audiences. The most notable feature of the plaza is a forty-foot-high wind tower that was the result of a collaborative effort between architect Clive Grout and glass artist Sarah Hall. As Audrey explains, "As an alternative energy source, consistent with Regent's theology of environmental stewardship, the wind tower is designed to provide natural ventilation for the library's radiant heating system. Gracing the outside of the three-sided structure (reflective of the Trinity) is Hall's beautiful glass work. Each day photovoltaic cells soak up and store solar energy used later, at night, to illuminate her work, which encompasses the text of the Lord's Prayer, written in Aramaic."[17]

It is apt to discuss the books we have. As everyone is well aware, there has been much uncertainty and much discussion about how to acquire and manage a library collection in an increasingly digital age. Many theological libraries are adding ebooks to their collections; some schools have shifted entirely in that direction, committed as they are to the admirable mission of educating students without forcing those students to relocate from the communities they are already embedded, established, and invested in.

Aside from our increasing collection of digitized Puritan books, the Allison Library has generally resisted the migration to ebooks, though Regent's affiliation with the University of British Columbia allows our students to have access to UBC's ebook offerings. One of the benefits of retaining physical books is that it fosters a sense of community that is lacking if students are individually reading ebooks at home. The library as a space is a place of community. I have worked at the Allison Library less than a year but I can already detect some of the rhythms of the place: I see the same eager and familiar faces arrive within an hour after the library opens; I know many of our students' preferred spots to study; I scratch my head as I wonder about the guests in our library who I am quite sure are *not* enrolled at Regent but who we welcome nevertheless.

In summary, through classes, publications, planning, and practices, Regent College and the Allison Library have sought to encourage an ethos of environmental stewardship among members of our community so that we and our descendants can (responsibly!) enjoy Creation for years to come.

ENDNOTES

1 Unitarianism occurs at the beginning of Christian theological exploration as an alternative to claiming the divinity of Jesus. Early Universalism is seen in Origen's works.

2 Edward A. Frost, *With Purpose and Principle: Essays About the Seven Principles of Unitarian Universalism* (Boston: Skinner House Books, 1998), 2.

3 Sheri Prud'homme, "Ecotheology," in *Justice on Earth: People of Faith Working at the Intersections of Race, Class, and the Environment*, eds. Manish Mishra-Marzetti and Jennifer Nordstom (Boston: Skinner House Books, 2018), 23.
4 Ralph Waldo Emerson, "Nature," in *The Complete Essays and Other Writings of Ralph Waldo Emerson* (New York: Modern Library, 1950), 36.
5 Patricia Frevert, *Welcome: A Unitarian Universalist Primer* (Boston: Skinner House Books, 2009), 5. UU draws from the words and deeds of prophetic women and men, wisdom of world religions, humanist teachings, earth-centered traditional teachings, direct experience of transcending mystery, and Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves.
6 Frevert, *Welcome*, 5.
7 Frevert, *Welcome*, 4.
8 Jay Atkinson, "Charles Hartshorne, Introduction," in *A Documentary History of Unitarian Universaliam*, vol 2., ed. Dann McKanan (Boston: Skinner House, 2017), 257.
9 Marjorie Hewett Suchokie, "What Is Process Theology? A Conversation with Marjorie," https://processandfaith.org/wp-content/uploads/2015/07/what-is-process-theology.pdf.
10 Prud'homme, "Ecotheology," 32.
11 "Henry David Thoreau," *Dictionary of Unitarian Universalist Biography*, Unitarian Universalist History & Heritage Society, http://uudb.org/articles/henrydavidthoreau.html.
12 "Social Justice Statements," UUA, https://www.uua.org/action/statements?title=&text=&type=All&year=&topic=3471&items_per_page=50.
13 Susan Frederick-Gray, "Create Climate Justice with Rev. Susan Frederick-Gray," Unitarian Universalist Association, www.uua.org.
14 The following are all taken from the UUA's website, with their permission.
15 Former UUA president Peter Morales.
16 Audrey Williams, "The John Richard Allison Library: Regent College, Vancouver, British Columbia," *Theological Librarianship* 5, no. 1 (January 2012), 28.
17 Williams, "The John Richard Allison Library," 27.

Building Inclusive Spaces

Vancouver Public Library's Trans, Gender Variant, and Two-Spirit Inclusion Initiative

Alex MacCutchan, Manager, Information Services, Vancouver Public Library
Donna Wells, Atla Committee for Diversity, Equity, and Inclusion

ABSTRACT Building inclusive spaces for all members of the community is part of Vancouver Public Library's long-standing commitment to inclusive and responsive library services. Beginning in 2016, VPL embarked on a project to review and update its services in order to be more inclusive for members of the Trans, Gender Variant, and Two-Spirit community. This session will explore the steps VPL undertook as it updated its programming, public services, facilities, and staff training to better meet the needs of these patrons.

The Vancouver Public Library has a long and proud history of serving their community. They have always worked closely with community groups to develop programs, displays, and activities that suit the needs and interests of the public. In 2015 the city of Vancouver (including the library) realized a need to better serve the transgender community. A study was undertaken to understand and undertake what was required for this purpose. The library initiated a strategic plan to stretch from 2017 to 2020 with the ultimate purpose of being a welcoming environment for all people.

The overall plan included thirty-seven recommended actions for VPL, which were divided into five activity areas: Programs and services; Human resources; Public spaces, facilities, and signage; Communications and data; Community consultation and public partnerships. Some of the details of the five activity areas are: Programs: inclusive programs and resources; Human resources: staff training on inclusive language, as well as being allies to the community—that is, informed, aware, and active. Public spaces included trans-inclusive washrooms and safe spaces. In communications, the library staff was trained to be sensitive to inputting personal gender data and to speak with gender-neutral language. With already strong ties to the community, VPL was able to extend their involvement by building more community connections and develop open communication with a wider variety of groups.

With still another year remaining in the strategic plan, VPL continues to work toward making the library a safe, welcoming, inclusive, and educational environment that serves its community's needs. And although the initiative officially ends in 2020, the process, the training, the reassessment will be ongoing for many years. But the work that has been done has been much appreciated by an often-underserved group.

A research guide has been created on the library website detailing helpful books and resources, as well as some of the details of the initiative: https://guides.vpl.ca/trans

Copyright for Online Teaching

Christine Fruin
Scholarly Communication and Digital Projects Manager, Atla

ABSTRACT When supporting instructors in the development of online course materials, librarians frequently encounter questions regarding fair use and other copyright and licensing issues surrounding the delivery of course content in an online classroom or through course management systems that support traditional face-to-face teaching. The fair use statute is the primary law by which use of course materials online is evaluated. However, considerations of contract or license agreements must also be made when using digital or streaming materials. Special considerations exist as well depending on the material type.

BEFORE USING MATERIALS ONLINE

Whether you seek to show a film clip, distribute a journal article, or otherwise use a copyrighted work in an online course, there are three questions you should ask:

First, is the material you are using still in copyright? That is, is it in the public domain or otherwise not subject to copyright protection? Only if a work is still subject to copyright protection must an exception under the Copyright Act or permission be explored.

Second, is the material you are using subject to a license agreement or other contract that may alter rights under the Copyright Act? A contract or license for access to electronic materials, such as e-journals, and terms of use accompanying purchases of media, such as DVDs and digital music, may affect a user's rights under the Copyright Act. Before using or reproducing such materials, you will want to review any applicable license or use agreement. In many instances, a stable link to a licensed resource should be used instead of transmitting the work by posting a copy of it into a course management site, electronic course reserves or some other system.

Third, does the proposed use of a copyrighted work qualify as a fair use? If the balancing of the four factors of fair use does not weigh in favor of use, you will need to seek permission from the copyright owner.

WHAT IS COPYRIGHTED?

Copyright law protects only those works that are original and that are fixed in a tangible medium of expression. These include not only literary works but also musical compositions and performances, sculptures and other works of art, architectural drawings, and even software. To be entitled to copyright protection, a work does not have to be formally published. Even unpublished works are subject to copyright protection. Further, works found freely online, such as text and images on web pages, may also be protected by copyright.

A creator's monopoly on the use of their copyrighted works includes a bundle of exclusive rights, including the right to copy their own works, the right to perform or display those works publicly, the right to distribute those works to the public (whether for free or for profit), and the right to prepare derivatives of those works. Since 1989, no formal steps are required to be completed by a creator in order to be entitled to copyright protection. There is no requirement of notice or registration unless and until one seeks damages in a copyright infringement lawsuit.

The duration of copyright protection is limited, although a very lengthy time of protection is now granted. For works created in the U.S. after 1978, copyright lasts for the life of the author plus seventy years. Copyright protection for most works created in the U.S. before 1924 has expired, and those works are thus considered to be in the public domain. For works created in the U.S. between 1923 and 1978, calculation of the term of copyright depends upon a variety of factors, including whether formalities no longer required such as registration and renewal of copyright were complied with.

Although the law grants creators and authors certain exclusive rights with respect to how they may re-use their works, there are limitations expressed in the Copyright Act that permit educators to re-use a copyrighted work without first seeking the creator's permission.

Section 110(1) of the Copyright Act allows educators to perform or display, without the copyright holder's permission, copyrighted works in a face-to-face teaching environment. This exception only applies to works that are capable of being performed or displayed, such as films and songs—it does not apply to the reproduction or distribution of other types of copyrighted works. Further, it only applies to performances and displays that are relevant to the teaching goals of the course—showing a film as a reward is not covered by this exception, and in those cases it would be a public performance necessitating a license or permission.

The exception of 110(1) was expanded in 2002 by the enactment of the TEACH Act. The TEACH Act, enacted primarily in section 110(2) of the Copyright Act, permits the digital performance or display of copyrighted works in a distance classroom but only under very limited circumstances as compared to the face-to-face teaching exception. The TEACH Act only applies to copyrighted works capable of being performed or displayed, such as movies or sound recordings. It does not apply to digital delivery of print works, such as electronic course reserves or posting of materials in a course management system. The TEACH Act imposes several requirements upon the educational institution and upon the instructor before it may be invoked. Because of the complexities and the complications in understanding the TEACH Act and its application, copyright experts are generally in agreement that it should not be utilized.

A third exception that applies to teaching activities and that is the preferred method for making materials available online is fair use. Under fair use, one may reuse or reproduce a copyrighted work without permission where the purpose of the use is criticism, comment, news reporting, scholarly, research, or education, and where the balance of four separate factors weighs in favor of such use.

FOUR FACTORS OF FAIR USE

The four factors of fair use can be best summarized as follows: what is the purpose and character of the use; what is the nature of the copyrighted work; how much of the work is used and does this portion represent the "heart of the work"; and finally, what effect does the use of the copyrighted work have on the market and value of the work.

Consideration of all the fair use factors is required; however, all four factors do not have to weigh equally in favor of the proposed use. A fair use analysis is fact-driven; it is intended to be utilized in a case-by-case fashion. Each unique set of facts regarding a proposed use leads to its own reasoned conclusion. Reasonable individuals may come to different conclusions concerning the same set of facts, but the operative word is "reasonable."

When analyzing each factor, there are several inquiries that you can make to assist you in reaching a determination.

When examining the purpose and character of the use, consider whether the use is for educational or commercial purposes. In the cases of commercial uses, courts have indicated that if the use is significantly transformative, that is, the use of the work is a completely new, unexpected, or unintended way, and not merely a reproduction and distribution, this factor may weigh in favor of a finding of fair use. The argument of transformativeness may also apply, however, to the non-profit, educational context. For example, is a series of scenes from a Hollywood blockbuster selected to depict how an individual struggles with his sense of morality, or has the film been chosen for the entertainment value of the special effects? If a work is reproduced in significant quantities but for a purpose not originally intended by its author, then that reproduction and use may be considered transformative for the purpose of fair use analysis.

When considering the nature of the work, analyze whether the content is technical or fact-based, or is it more artistic and creative? Remember, facts or common technical knowledge are not subject to copyright protection.

Looking at the quantity of a copyrighted work used, a smaller amount ordinarily will weigh more in favor of fair use than using the whole work. However, be mindful of whether your selection of text or content would represent the "heart of the work" because, if so, this may weigh against a finding of fair use.

Finally, in conducting a fair use analysis, one must consider the effect of the use upon the market for the copyrighted work. This factor has garnered increased attention in recent cases interpreting the Copyright Act, with courts looking at whether the use or reproduction is solely for the purpose of cost savings, whether it be for students or for the institution. The market effect inquiry should also look at whether there is a ready market for the original work, including a readily available licensing scheme, that would be impeded by the proposed use.

COPYRIGHT AND CONTRACTS

Electronic or digital materials, whether accessed through your institution's subscription or from an instructor's personal copies, are often subject to a license or "Terms of Use." These licenses are contracts that are entered into between the provider or producer of the content and the purchaser or subscriber. Most licenses speak to permitted and prohibited uses and frequently reference fair use or other copyright provisions. It is important to be familiar with the language of the license agreement, particularly whether a particular use of electronic or digital material is prohibited in the context of posting or sharing through a course management system or other online learning platform. Even if the proposed use would be permitted by fair use, the terms of the license agreement ultimately control.

USING TEXT MATERIALS ONLINE

Several questions may arise when considering the use of text materials in an online course. When selecting text materials, determine whether the institution owns a digital or electronic version of the book or article the instructor wishes to use in the course. If so, he or she may be able to simply provide students with a stable or persistent link to the work rather than copying the work into the online course; in many cases, this is all that is permitted by the license agreement. Because most electronic resources are subject to a license agreement, the terms of the license, a contract, take precedence over what the Copyright Act and fair use would otherwise allow.

If you cannot link to an existing electronic source and you need to scan a copy of an article or book chapter, you should apply fair use. When conducting a fair use analysis for posting text materials, pay particular attention to the quantity of the work you have selected—is the amount selected essential to the pedagogical goals of the class? Other important considerations when evaluating fair use are the availability of licensing or permissions for the work and the commercial availability of the work for student purchase.

Finally, when looking for text materials to use in an online class, consider using works published through an open access press or in an open access journal. Open access works are quality, peer-reviewed scholarly works that are still copyrighted but are freely available to anyone online, typically through an open license. For a list of open access journals, visit the Directory of Open Access Journals (http://www.doaj.org). If the selected text is a journal article, it is possible that the author has posted a pre-print version of the manuscript in his or her own institutional repository or even a subject-based repository. Those versions may be accessed without a subscription and may generally be freely linked to for student access.

USING VIDEO ONLINE

In addition to consideration of the factors of fair use when evaluating use of video online, there are several other considerations that need to be made. When creating video clips from DVDs for streaming, educators need not worry about violating the terms of the Digital Millennium Copyright Act, also referred to as the DMCA, which generally prohibits circumventing the technological protection measures embedded in digital media to prevent copyright or "ripping." Faculty from any discipline are permitted under rules promulgated by the Library of Congress and Register of Copyrights to create digital clips of DVD films.

Even if streaming of a film would be allowable under fair use or the DMCA, by purchasing a DVD, the purchaser is agreeing to whatever terms of use or license accompany the DVD, and those terms must be complied with. Many film distribution companies offer licenses to digitize and stream their works, whether by digitizing and streaming the physical copy owned by the institution or by accessing an IP-authenticated portal set up for the institution by the film's distributor or other copyright holder. Additionally, many educational publishers produce and market video content specifically for education and provide parameters in a license agreement or other terms of use as to how that content may be used, or alternatively, some film production and distribution companies now include terms of use or licenses with their DVDs. Oftentimes there is language contained therein specifically prohibiting the streaming of any quantity of the film to an online course.

Instructors may also want to consider one of the low-cost or free options for streamed video content. With a basic Netflix account, which most students likely have, thousands of films, including foreign and documentary works, can be accessed by the subscribing student. Note, however, the terms of the Netflix user agreement would not permit the sharing of your own Netflix user account details with students or showing a streamed film in a physical classroom. Amazon and iTunes also offer inexpensive rental of streamed video content. There are also many websites providing legal and no-cost quality streamed video content. For example, PBS offers many of its programs, including Independent Lens, Frontline, and Nature, for free viewing online. Other great sites for legal streaming documentary film content include SnagFilms.com and TopDocumentaryFilms.com.

A word of caution about video content found on services like YouTube or similar sites: some content posted on YouTube is in violation of copyright law and, upon receipt of a complaint of infringement, it will be removed. When providing students with a link to material found on YouTube or similar video hosting services, bear in mind that if the content has not been posted by the copyright holder or with the copyright holder's permission, it may not be available for the duration of the course if there is an intervening takedown notice. Further, it is a best practice to provide only a link to this content rather than utilizing any video capturing software and thereby making a copy of a potentially illegal copy and streaming it from a local server. For more information on showing movies in class please see the Atla LibGuide on Showing Movies in Class and on Campus (https://atla.libguides.com/copyright/showingmovies).

USING SOUND RECORDINGS ONLINE

Sound recordings can come from a variety of sources: CDs, digital formats like MP3, phonographs, and cassettes. Analyze usage of sound recordings for fair use, and if fair use does not apply, you must seek permission of the copyright holder prior to transmitting audio works to an online class.

Analog musical works may be digitized for purposes of online education if a digital component is unavailable. It is also important to remember that digital recordings of music, such as music obtained from iTunes, often have license restrictions on how it may be used. Again, a license is a form of contract, and the terms of that contract would control, regardless of what is permitted under exceptions in the Copyright Act.

There are many resources that online educators can refer to for finding free, streaming audio works. Many contemporary composers license their works using Creative Commons licensing. Creative Commons works can be found on several sites such as Jamendo (http://www.jamendo.com). The Library of Congress also hosts the National Jukebox, which is a large repository of recordings, musical and speech, made between 1901 and 1925.

USING IMAGES ONLINE

An important consideration when using images in your online course is ensuring that the source of the copy is legal. This issue arises frequently when copying images from an online source. Online educators must use caution when culling images from the Internet and using them in their courses. Before using such content, take steps to ascertain whether the original image is being used in an infringing manner. Knowingly using illegal content, even under a claim of fair use, does not eradicate the initial infringement.

Another question that frequently arises with the use of images concerns how many images by any single artist may be used and, relatedly, whether the new use is transformative enough to counter any challenges to the quantity used. The imposition of a quantity limit often arises when using copyrighted images. However, court decisions from the past twenty years instruct us that the number of images is not as important as how those images are being used. The question to ask is how transformative is the new use of the images not only in purpose but also in quality and size? When applying a fair use analysis to your use of images in an online course, these will be important considerations to be weighed and balanced.

As an alternative to using strictly copyrighted images, consider using images in the public domain or licensed using a Creative Commons license. There are many quality repositories available online containing public domain or Creative Commons-licensed images. The Creative Commons organization provides a search engine on its own website that retrieves images from several popular image-hosting domains according to the term and license parameters you specify. There are also several government and privately sponsored sites of public domain images, including photographs, maps, and other drawings.

Developing Research Training Services at Asbury Seminary

Wesley D. Custer
Director of Instructional Services
Asbury Theological Seminary

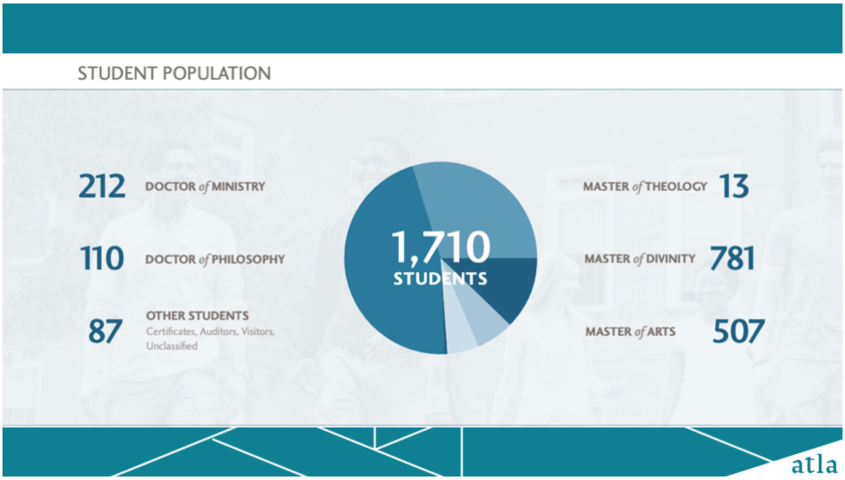
ABSTRACT Research training services at Asbury Seminary have been under development for many years and have been provided by several different librarians through those years. This presentation covered who our patrons are in terms of demographics and degree programs. The discussion then turned to their needs for information literacy and research training in both information access and methodologies for research. Finally, we discussed new strategies for engaging patrons, including faculty engagement and curriculum assessment standards that push the issue of information literacy and research training into the curriculum.

INTRODUCTION

Thinking about this topic has been a focus of my reflection for the past year and a half. I have come to some conclusions about how I think research training can be implemented within the seminary. Before we get there, I want to describe our patrons. Then I will discuss the needs of our patrons—both felt and real needs. We will then talk about what Asbury Seminary has been doing for the past several years about research training. Finally, I will look at what the dream is and how we move forward from here.

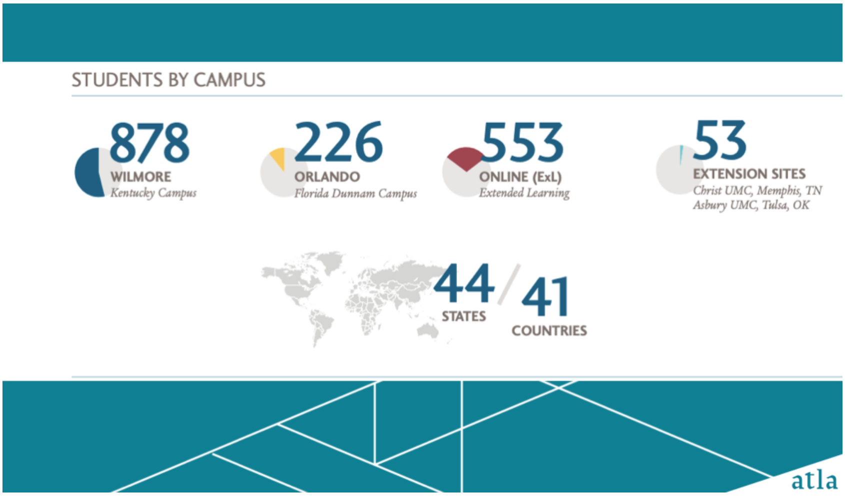
DEFINING OUR PATRONS

Figure 1: All images come from the Asbury Seminary Fact Sheet https://asburyseminary.edu/wp-content/uploads/quick-facts.pdf[1]



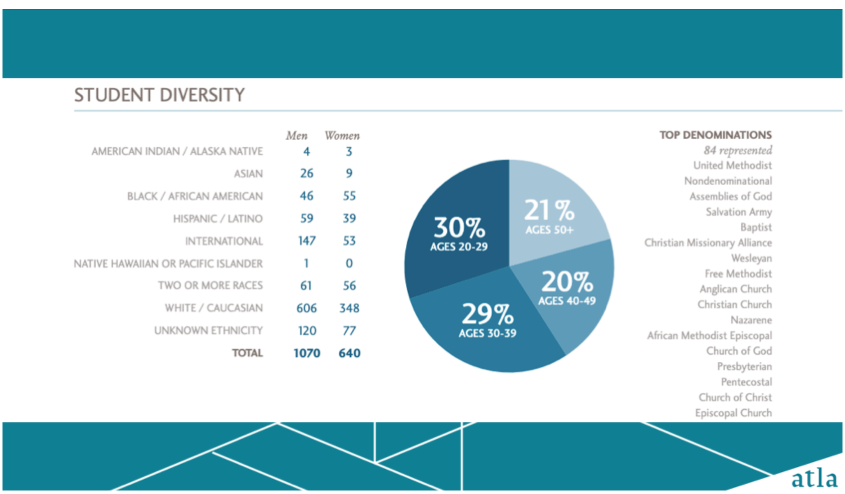
Who are our patrons? Asbury Theological Seminary has 1710 students spread between MDiv, MA and then ThM, DMin, and PhD programs. We also have many who are certificate-seeking students, both graduate certificates and lay-level certificates (see Figure 1). Due to the varied educational goals of our students, their needs are equally varied. Geographically, our students come from forty-one countries around the world while at the same time, 51% of our student body are classified as local students proximate to Wilmore (see Figure 2). Even that statistic can be misleading because our local housing is just far enough away that our students engage with the library online more than they do in person. This number also includes students who are primarily hybrid students commuting in to campus for most of their courses.

Figure 2:



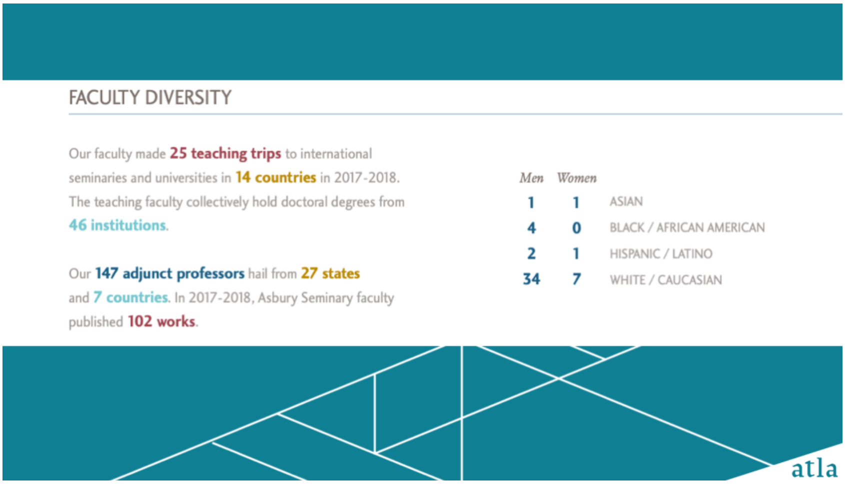
Our students are fairly diverse. In addition to the forty-one countries represented, Eighty-four denominations are represented among the student body. Thirty-seven-point-four percent of students are female and 44.2% self-identify as other than white/Caucasian. The ages of our students are fairly evenly spread from 20s to 60s. (See Figure 3 for these numbers.)

Figure 3:



As you can see in Figure 4, the faculty is predominantly white, Caucasian, and male. The 147 adjunct instructors show more diversity of origin and perspective, representing seven different countries.

Figure 4:



Most of our students are seeking education for engagement in parish ministry. They are all more likely to engage online even though they cannot finish a degree online alone. They may fulfill these non-online requirements at one of our extension locations or through short intensive instruction sessions on site.

When a student engages with the library they normally need basic information literacy. Instruction in this area is largely merely engaging with the library catalog and the online databases. They do not understand the difference between natural and controlled vocabulary nor do they understand the concept of indexing. Those issues are usually as far as our research instruction is able to go. Students seem to be confident in their own ability to conduct their research once they understand how to locate the information they think they are looking for. Occasionally, I am able to spend some time helping the student hone their topic and their research question. Those opportunities are too rare, and we rarely make it to the finer points of research methodology.

We do have a writing center, which is a likely resource for helping them with the finer points of writing up their research report or simply honing their grammar and expression. I feel like this is a bit of a luxury and if we did not have this resource, I would be working on that too or referring our students to outside consultants.

BASIC STUDENT ASSUMPTIONS:

I am certain that we have seen all of these: 1) They assume that research is just finding resources and that is all. 2) They assume that finding resources is just like Google. 3) They also assume that a good topic is "I want to research St. Augustine." 4) They also assume that the library is there to simply give them information and not teach them anything. "Give me what I want when I want it and I'll move on" is the mentality. 5) They also assume that they know what the research process is.

As Seneca the Younger is often paraphrased, "If you don't know to which harbor you are sailing, no wind is favorable." If the student does not know how to frame their topic or if they don't know the research method and/or their methodology that they are following, nothing that we give them is truly a favorable "wind." I might suggest that information is more like the water through which one sails rather than the wind that drives the boat forward.

Students need to know what they are looking for, why it is the right information, and how to find it, not just how to find information. The skill of finding information seems to be the main focus of my and my predecessors' instruction, and that is sad.

In many cases the basic need is framing a good research question. Then the student needs to answer the question: What kind of data is needed to answer this research question? Being able to delimit their data set and their research method and methodologies is the missing link in library instruction.

Many instruction resources focus on collecting and analyzing data as well as evaluation of the data source to determine its quality. This is necessary and important, but it is useless without well-defined methods and research goals. Then the student must write their research report! This poses its own difficulties and there are unique skills involved in meeting these needs. Developing a good thesis statement after researching or finding information is the first step.

Students regularly only turn to librarians when they need to polish their bibliography, but a bibliography is such a small (yet important) part of the writing process.

What tools have we been using? Well, we have the usual suspects—LibGuides and appointments both in the library and online. The LibGuides are good. They were written by those who came before me and they are fine. I find them lacking, however, the guidance and instruction needed to move students forward in their scholarship. Appointments are good, and they allow us to develop relationships with students. However, it is not scalable to provide one-on-one instruction to 1700+ students.

For example, when a DMin student is working on their literature review they suddenly learn that they do not know how to find information, and regularly they do not know what information they need to look for.

Something relatively recent in the tool box is being able to meet with faculty to discuss the tools they had available to them at an extension site. One faculty member included in his online course and his short face-to-face interactions with the class encouragement for them to have an appointment with me.

We have the luxury of a writing center to assist students with their writing. We also have an online ticket system combined with Information Technology support to allow us to handle all requests in a unified system.

Our departments merged in January of 2019 to become Library, Information, and Technology Services. This combination of services has resulted in a new kind of synergy in our services. Library personnel are working hard to learn how to answer even more tier one support services.

DREAMING OF THE FUTURE

One strategy that we have discovered includes integrating LibGuides into our learning management system, Canvas. It can integrate a LibGuide into courses and it allows you to map every course to its own LibGuide if you choose. However, there are too many courses to make it possible to build individual LibGuides for each course. It is more feasible to build them for each discipline, but that still requires more specialized expertise than might be practical. So our strategy has become to build a single LibGuide that links to major resources. In the end, at least it embeds resources into Canvas.

Meeting with faculty is, perhaps, the best marketing. A faculty member teaching a course in Tulsa came and met with me, concerned that sufficient resources were available to his students there. We were able to establish that there were indeed enough resources for his students online and that they could set up a meeting with me to coach them through using the resources if they needed it. This proved very useful to some of the students and minorly useful to others. Regardless, this was the best engagement of a single class that I have seen in several years.

Collaborative resources written with the writing center would be very helpful. Our research guide is not bad, but it is really built for a university and was based on that level of material. So, it is perhaps adequate but for graduate work we need to go deeper. This is where working with our writing center would be most helpful. They are uniquely equipped to build resources to help students succeed in their writing.

Perhaps faculty could embed library needs or information literacy needs into their assignments or courses. This strategy starts to influence curriculum and instruction, which can prove difficult or impossible for many libraries. However, the end result would greatly outweigh the effort. We need faculty to encourage and require their students to actually use information in their work and this needs to be information outside of their required texts and lectures. The skills involved in doing so are the kind of general skills that will serve our graduates greatly the rest of their lives!

CURRICULUM ENGAGEMENT

Until the curriculum is assessed based on student learning in information literacy and research skills the academy is going to fail students in these areas. I am convinced that assessment standards have to be in place to force the issue of information literacy and research throughout the curriculum. There is a common saying that people do what is counted, right? If we have to report or have accountability for something, there is a natural human tendency to work to report positively in those areas.

This will require influence in curriculum-level decisions that build assessment standards in our institutions. This may prove to be an uphill battle, so to speak, but I think it is worth it. Perhaps this would be a good starting point for an assessment goal or learning outcome: The student will be able to determine an appropriate research method, determine what information is needed for the research question and method being used, access the desired information effectively and efficiently, evaluate the information critically, use the information effectively, and understand the legal and ethical implications in the use of said information.

No, that is not the perfect way to express this, but it is a start. How could this be assessed? Well, there are several possibilities. One would be building a series of assessment rubrics into your learning management system and mapping them to this goal. Another would be developing a juried assessment of a capstone project to determine how well students are integrating these skills into their learning and academic work. There are other ways to do this, but these are a good start.

I encourage all of you to start these conversations, keep pushing for better information literacy and research skill development throughout the curriculum, and never give up hope that change can occur!

ENDNOTES

1 Asbury Theological Seminary, "Quick Facts: Seminary at a Glance, 2018-2019," Asbury Seminary website, 2019, https://asburyseminary.edu/wp-content/uploads/quick-facts.pdf.

Library Escape Room

Dora Rowe, Union Presbyterian Seminary

ABSTRACT Gamification techniques have become very popular as tools of library instruction. Union Presbyterian Seminary developed an escape room as a voluntary information literacy program. Our goals were to help students hone their skills with the library's databases, discover resources within the reference room, reinforce their citation skills, and remind them that finding information is fun.

Creating the escape room began with an idea and ended with its assessment and plans to offer it again. In between was a process in which we learned how to develop the story and build the necessary structures, as well as market and host the event.

INTRODUCTION

It is sometimes a challenge to get timely library instruction to students in a way that will engage them when they are already working towards masters and doctoral degrees. Given the trends towards non-directed and "fun" ways to encourage learning and library usage, we on the Richmond campus of Union Presbyterian Seminary have begun adding voluntary, story-driven information literacy events to our repertory of offerings.

One of our first endeavors was our library escape room. We began planning it over the summer of 2018, and it debuted in February 2019. We held it in the reference room and used the tools already in the room as both props and hint-makers. We only wanted a few participants for the first time, but in our minds from the beginning was the hope that we could use the plan again for our Fall Student Orientation. We designed it to be a fun evening with the ulterior purpose of encouraging use of the reference room and providing students with a non-linear opportunity to reinforce their research skills.

We began by outlining the idea to library administration. Given our limited resources, we justified the program by aligning it to library instruction. In general, escape rooms can offer several benefits with respect to education. Even when they are offered strictly as entertainment, they create social cohesion and help to relieve stress. However, adding an information literacy component convinced our seminary librarian that this was a good use of both our time and budget.

RESEARCH PHASE

Once approval was firmly in place, we began to research how to develop a challenging but enjoyable escape room. Since not everyone on our team had actually participated in one, the first thing was to visit a well-reviewed professional escape room. We took mental notes while we were struggling with the puzzles and locks. Luckily, in the end we all escaped!

We went online for the next phase of research. Watching a season's worth of "Escape! With Janet Varney" from the Geek and Sundry YouTube site allowed us to recognize patterns and similarities in the types of puzzles.[1] We also used several different instructional and "DIY" sites to round out the first phase our research.

Armed with this, we went in search of librarians with some experience with similar outreach programs. The permanent escape room hosted by one of our local academic libraries, Walter M. Bortz III Library at Hampden-Sydney College, was consistently mentioned as a resource. We contacted Maryśka Connolly-Brown and interviewed her when we toured the Bortz Escape Room.

Several years ago, Bortz Library dedicated a storage area to the permanent installation of an escape room open to the whole campus community for a fee. They built three rooms in the space and developed the first story with little budget for more than locks and boxes. It proved so popular that they currently mount a different story with new puzzles every year, and it has become not just self-funding, but they use excess proceeds to fund other special projects within the library.[2]

Managing realistic expectations was one of Ms. Connolly-Brown's nuggets. She concurred with the professional escape room's group size limits of no more than eight people and no fewer than three or four. She suggested that the library should get as much institutional buy-in for the project as possible. And finally, the room should be complex enough to be challenging, but not so difficult as to be impossible to complete in an hour.[3]

The final step in the research phase was to build an initial budget for approval. We brainstormed what we thought we should buy, based on what we had seen and questions that we had asked of Ms. Connolly-Brown. We knew we would need a variety of locks and boxes, to hold clues and other objects. We wanted black lights and marker pens, because as Ms. Connolly-Brown had said, "Black light flashlights are just cool!"[4] We needed decorations and office supplies, and, finally, we set aside a little extra for incidentals that we hadn't considered. In the end, we budgeted $300.

DEVELOPING THE STORY

The heart of the escape room is the story that frames it. It needs to be simple and easy to adapt, but like any story, it should have a beginning, a middle, and an end. Since it will be completely interactive, we felt that a highly structured script would be a mistake, especially since we needed to be able to improvise hints to our students. And we wanted all of the clues and puzzles to tie together the different rooms we designed.

We started with a storyboard. We mapped the reference room first, then a little entry area next to it which we converted into an office for the event. In retrospect, we probably should have used graph paper and made it to scale, but we just made rough sketches of the different areas. We used these then to design the flow of the story, much like we would chart a theatrical scene.

Once we had a clear story, we needed to assign roles to our team. One of our team volunteered to be our artist, and used a mix of charcoals and Sharpie markers to create pictures that acted as both clues and ambience. We needed someone (or several people) to engineer the extra room, although we planned to ask the Seminary Physical Plant for the actual construction. We decided to ask one of the student workers to help us set up and tear down, while one of the librarians would act as the hinter and the "mad librarian."

After the roles were assigned, we identified the supplies we needed and began to build the shopping lists online. Also, we found multimedia blank art canvases, as well as poster board, markers and pens, at a local art supply store. Our artist used many of her own materials, such as charcoal pens and Sharpie markers. We requisitioned basic office supplies like tape, glue, and staples from the library's supply cabinet, and lastly, we went "shopping" in the library's storage areas for old equipment, clocks, desks, file cabinets, and other items that made excellent window dressing for our stage design.

CREATING THE PUZZLES

Once the story is developed and fleshed out, the next step is creating the puzzles. Yet again, having multiple people on the team is very helpful. The key to a truly memorable escape room is to design things for many different types of learning styles. Some should be easy, some deceptively easy, and some very challenging. Similarly, we found that visual puzzles, physical puzzles, logic puzzles, and even old-fashioned jigsaw puzzles are popular. While creating all of this, we kept the clues written as if dictated by our mad librarian.

A critical point, however, was that our puzzles needed to use a skill that we were highlighting. We went to the ACRL Framework for Information Literacy and assigned specific practices to encourage dispositions.[5] We also asked our colleagues what one or two things their imaginary perfect student would know. Then we created puzzles around the feedback and suggestions.

The reference librarian provided us with a list of resources that she wanted us to highlight. While she knew that she gave more than we needed, the list formed the backbone of clue locations. We placed guide handouts for searching the databases and the catalog in different books, as well as individual items needed to escape. We took a discarded newspaper and hid clues in it, both with invisible writing and in a simple underlining code.

We decided early on to address the online elephant in the room. Several of the puzzles required the use of our databases and the full-text finder. We also wanted them to use the catalog. So, we set up a spare individual printer on one of the computers. The puzzles themselves required students to find clues to specific titles of books and articles, as well the title of one journal from its ISSN.

Again, though, we really wanted the puzzles to reflect the multiple intelligences that characterize our students. For example, we used tangrams, pre-made puzzle boxes, and the secret writing for those who learn best kinesthetically, and therefore were better with puzzles that they could physically manipulate. The tangram puzzle, once completed, provided a graphic clue for a visual learner, as do codes hidden in pictures and deciphering clues in the secret writing. Logical thinkers really appreciated our chess puzzles and traditional logic puzzles. Our verbal and written learners excelled with riddles and substitution codes.

Once they were written, we listed the puzzles in a chart. We listed the clue to solve it, the location of both the puzzle and the clue, and then the location of the clue. We included the text of the clues, even though each one was handwritten, as if our librarian was in the habit of writing notes to herself, then losing them. Doing this meant that we could, at a day's notice, set up the room and always have it play the same.

After all of this was done, we finished off our shopping list and purchased the items. We bought most of the tools and locks from a large online warehouse store. We also found some things from a traditional office supply store, from discount stores, and an art store. However, we found quite a bit hiding in storage and even in library staff members' homes.

CONSTRUCTING THE ROOM

Since we wanted the students to begin in the back of the atrium of the library, we needed to create a faux closure as a visual break hiding the rest of the library. We didn't want to use a true physically built structure. Therefore, we created a "wall" made from two dark brown twin bed sheets and hung them from the ceiling using pencils, binder clips and fishing line.

While the ideal wall construction would be the large display panels used for artistic and other exhibitions—they are about 6'6" in height—most of those panels were in use for a photographic installation. Therefore, we only had one two-board panel that could be used. However, by placing it next to the corner of the alcove leading into the reference room, we created the illusion of an actual room.

Otherwise, we used the reference room without much change. We hosted the room in the evening after the library closed, but we remained mindful that patrons would expect an orderly area the following morning. We used existing aspects of the room, such as the lifting shelves for the back issues of periodicals, the seating areas, and the occasional tables.

Using the storyboard and the chart, we placed the pictures, the boxes, and the clues. This took longer than we expected, but having the visual representation was essential. Well-chosen sounds increased the ambience and the tension, so we played the base sound of a clock ticking in the background. Once we finally locked both doors, we were ready to invite our students to try to escape.

RUNNING THE ROOM

Because we wanted a small group, we only advertised through campus email and on the private campus Facebook page. We also attended the seminary's weekly gathering and personally invited students. Finally, we encouraged our student assistants to "talk it up."

Before we hosted it for real, we invited several students to test our puzzles. Following them and taking notes to find the places where they struggled allowed us to fix issues. Beta testing the entire escape room is a must. It's the only way to find things that don't go correctly or discover badly worded clues and puzzles.[6]

When show day finally came, we set up the room, and then went out to meet our guests. We discovered that going over our simple rules made the best start. Don't destroy the room. Don't put away the used books. Recognize where the exits are, because we can't actually lock anyone up. Then, we gave the introduction to the story, stepped back, and let them begin.

One thing that we learned is that we have a tendency to want to hint. Of course, our primary intention is to help them escape, because the actual purpose is for them to use their research skills to help them solve the puzzles. However, our room ended up being very challenging—"as hard as the hard rooms I've paid to do," said one of our reviews!—so having a free hand with the clues assured that everyone escaped.

ASSESSMENTS

As enjoyable as the escape room was, at the end we needed to assess whether the program was successful from a library standpoint. We had several assessment tools at our disposal for our programs. In general, for our many programs we would choose between surveys, exit interviews, and analyzing our usage statistics several weeks after the program.

The students that participated gave glowing reviews. They told not just us, but other people on campus as well. They felt that the room was challenging and well-designed, and that it had an engaging story that was integrated throughout the rooms. Nothing felt rushed, nor did they get the sense that they were just completing puzzles for no reason.

However, they also felt that they were not the best target audience for this specific scenario. They were more advanced students, some in their last semester. While the night was “a good refresher of the texts in the Reference Room,” and while they learned a couple of incidental things, they didn’t feel that they were introduced to any new material or concepts related to research or using the library in general and the reference room in particular. They all agreed that this particular escape room should be made a part of our standard New Student Orientation.

We performed neither pre- nor post-event assessment surveys with this initial group. Using their feedback, we approached Student Services about adding a voluntary evening session several nights of our Orientation Week. We did pre-event and post-event assessment on these nights. We had mainly positive comments, with students saying that they felt far more confident about using the library and more aware of what we offered.

The only negative feedback came the evening that the event was overscheduled. Too many people made the teamwork diffuse, and that game took far longer than the hour that was planned. Again, we did not want students to fail to escape in this specific scenario, so we added to their time. Even the students who provided that feedback said that they would enjoy doing a new scenario highlighting a different section of the library, as long as we enforced a stricter limit on participants.

GOING FORWARD

While we still don't have complete usage statistics yet, anecdotal evidence is suggesting that introducing the escape room in Orientation has worked. Our reference librarian has reported a substantial increase in students using her services in the first month of the semester. While it is not likely entirely attributable to the escape room event, as only half of our incoming class elected to participate, most of those students did report an increased feeling of comfort using our reference resources.

In future years, we may tweak the storyline to keep it relevant, but "Escape the Mad Librarian" will likely remain a staple of our New Student Orientation. We will provide Student Services with a little more guidance on how we would like them to address over-scheduling. That way we will ensure that we maintain a limited number of participants in each group.

Gamification of library instruction seems to have worked, and we will continue to add offerings of this type of program to our more traditional menu of workshops and in-class sessions. We are beginning to prepare another escape scenario, this time highlighting our audiovisual collection and our new makerspace. We are also exploring other avenues of non-structured information literacy programs intended to teach research skills while providing an entertaining background.

ENDNOTES

1 *Escape! With Janet Varney*, produced by *Geek and Sundry*, 2017, https://www.youtube.com/playlist?list=PL7atuZxmT957_N4O2Jp3bMXmq_Y7J-mK-.

2 Maryśka Connolly-Brown, interview by Dora Rowe, "Running an Escape Room in an Academic Library" (unpublished), December 13, 2018.

3 Connolly-Brown.

4 Connolly-Brown.

5 Association of College and Research Libraries, "Framework for Information Literacy for Higher Education," January 11, 2016, http://www.ala.org/acrl/standards/ilframework.

6 Marc Hight and Maryśka Connolly-Brown, "Designing an Escape Room," prezi.com, November 26, 2018, https://prezi.com/qmyjdw7c98uu/designing-an-escape-room.

First Nations/Native Americans and Religion

Bibliographic Conversation and Recommendations

Presenters:
Jane Lenz Elder, Bridwell Library Reference, Perkins School of Theology, Dallas, Texas
David Schmersal, Access and Instruction Librarian, Stitt Library, Austin Presbyterian Theological Seminary

ABSTRACT A quick search using the subject "Indians of North America – Religion" in Bridwell Library's catalog retrieved 130 results out of a collection of about 490,000 volumes. This suggests (a) The Library of Congress may want to consider revising some of its subject headings (but that is a topic for another time), (b) religious and spiritual practices among native North Americans/First Nations are not widely studied by our students. While there are certainly exceptions, likely this situation is not unique among theological libraries. This session represents an effort to rectify this by sharing and inviting colleagues to share recommendations of resources on spirituality and religious beliefs and practices of various native North American/First Nations groups and their relation to the faith traditions that are more broadly represented in our collections.

JANE LENZ ELDER, BRIDWELL LIBRARY REFERENCE, PERKINS SCHOOL OF THEOLOGY, DALLAS, TEXAS

"In this effort to convert the American Indians [John Wesley] was, of course, singularly unsuccessful." Encyclopedia of World Methodism (1974, p. 1201a)

I have to admit that I chuckled over this quotation. In my life prior to theological librarianship, I did a lot of work in the history of the Americas, or the "New World" as Europe and its adventurers called it. Thus, my perspective is historical, and my understanding of the consequences of the encounters between Europeans and Native

North Americans (per the LC subject heading) can be summed up as one long, profound, and ongoing misunderstanding of one another. Sometimes it was violent, sometimes accommodating, but the power dynamics were rarely equal.

This session is intended for sharing "recommendations of resources on spirituality and religious beliefs and practices of various native North American/First Nations groups and their relation to the faith traditions that are more broadly represented in our collections." Before we get started with our conversation, then, I wanted to make five brief points. These suggestions are not about specific resources so much as guidelines to keep in the back of our minds as we undertake studies of indigenous cultures and assist others in their undertakings.

First, most obviously, this is a really big topic. This map of the western hemisphere represents broad linguistic groupings of peoples indigenous to the Americas. From a European perspective we are talking about two continents, five centuries, three empires, half a dozen colonial powers, nearly three dozen post-colonial nations (if we count the Caribbean and Central and South America), innumerable groupings of native peoples both pastoral and nomadic, extinct or surviving, each with their own cosmological variation. Overlaying that with the Christian religion in its myriad denominations further complicates the subject. Anyone undertaking research in this area will need to narrow the focus of their project pretty pronto lest they drown in a tsunami of material.

Second, in the last generation most scholars have come to accept that various European diseases wiped out possibly as many as twenty million indigenous Americans, some of whom had never even encountered a European, such was the speed with which disease spread. European primary source material describes expeditions entering villages devoid of life—their inhabitants having either died or fled. Entire populations simply collapsed. Consider the implications such a drastic shift in population held for religion and religious practices. For comparison consider the European plague pandemic of the fourteenth century which contributed to the multi-faceted Crisis of the Late Middle Ages. Further, in primarily oral societies, how are culture and theology sustained when everyone succumbs to disease?

A third issue to bear in mind at the outset of any inquiry is the historic record, which in European terms, means a written record.

Researchers need to develop a keen sense of the worldviews of the observers as well as those they observe. Before the advent of Anthropology and Ethnology as scholarly disciplines in the nineteenth century, the people who most frequently lived with, or in proximity to, indigenous groups in the Americas tended to be missionaries. Through their efforts a rich collection of written primary source material regarding indigenous religion, culture, and practices has been preserved, but these are vexed materials. Researchers need to ask themselves what preconceived notions were held by those writing for the historic record. Were they steeped in Dryden's depictions of the Noble Savage, Alexander Pope's romantically primitive "Lo! The poor Indian . . . ," or, conversely, did they subscribe to the image of bloodthirsty demons whose only hope for redemption was a forced imposition of an equally bloodthirsty form of Christianity? Between these two extremes fall a wide range of perspectives, each colored to a greater or lesser extent by the lenses through which these recorders viewed their situation.

Fourth, academic disciplines, as we all know, are a modern Western construct. These artificial silos demand the use of a variety of disciplinary resources to get where we want to go in the study of indigenous peoples in the western hemisphere. For example, aspects of indigenous religious practices, ancient or modern, might wind up with subject headings (another modern construct) that fall in the areas listed here:

- Anthropology
- Archaeology
- Art
- Art History
- Demography
- Economics
- Environmental Studies
- Ethnic Studies
- Ethnography
- First Nations Studies
- History
- Literature
- Native American Studies
- Regional (Geographic) Studies
- Religious Studies
- Sociology
- Theology

Further, resources in one area might compensate for the dearth of resources in another. For example, if indigenous voices do not speak much in the historical record, they may have greater volume in the archaeological record. The use of more than one kind of resource in more than one area of study can yield more and better results.

While this list can look daunting, especially in today's superabundance of information, determining sound project parameters can help to focus researchers in specific areas. The best approaches include interacting with sources using an analytical mind, combined with respect and sensitivity; using sound methodology; cross-checking sources against one another; identifying your source's biases at the outset; and consulting a wide variety of sources. Above all, seek indigenous voices, expertise, and authority throughout your work.

Once upon a time, a MacArthur "genius grant" winner, Ramón Gutiérrez, wrote a book called *When Jesus Came, the Corn Mothers Went Away* (1991). While lauded at the time for the use of groundbreaking methodology, the book nevertheless proved "celebrated but controversial," in the words of reviewer and ethnologist Sylvia Rodriguez. Other reviewers called it "arrogant," "imperialistic," and "appropriative." In New Mexico, Pueblo Indian groups, whose history and culture represented a significant portion of the book's content, went ballistic over it. Scholarly debate continued for some years over the work, with Gutiérrez meeting his critics and defending his position. Which brings me to my final point: We all need to cultivate what my colleague David Schmersal refers to as Critical Humility. Scholar Alison Freese outlined the ways in which Gutiérrez failed to do this in his book. Of her seven objections, three in particular stand out:

Information from one Native American group [was] used for other groups, regardless of cultural, geographic, or temporal distance.

One example was all that [was} needed to prove a key generalization.

Ethnographic information gathered up to 500 years after conquest and colonization [was] used to describe precontact aboriginal cultures.

I can hear you say now, "Yeah, Jane, but this book came out in the 1990s. That was a long time ago and nobody read it anyway." In response I'd suggest that 1) this book was standard graduate school reading in history for at least a decade and 2) it was Stanford University Press's bestselling publication of all time. In other words, this book, for all its faults, has a Very. Long. Reach.

In conclusion, I would like to emphasize that the five points mentioned above are not merely academic or historic. One has only to scan the news to see that indigenous peoples of the present continue to deal with issues regarding their right to maintain and control their own physical resources, cultural expressions (including religion), and sovereignty. Resistance to Euro-American appropriation does not simply refer to the territorial encroachments of the past. In terms of religion, we see the threat to sacred sites posed by the Keystone Pipeline. We see the commodification of sacred objects and symbols to sustain much-needed tourist dollars. In the U.S. we struggle with religious debates over the gaming industry. Examples such as these abound.

DAVID SCHMERSAL, ACCESS AND INSTRUCTION LIBRARIAN, AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY

Before opening our session for conversation, I would like to take just a few minutes to consider how we might apply some of the points Jane has made in our contexts and in our vocations as theological librarians. When proposing this session, we identified as learning objectives that participants would "come away with a list of recommended titles on 'Native Americans/First Nations and spirituality/religion' to consider including in their libraries' collections" and would "come away with greater familiarity with some of the essential reference works, primary texts, and secondary sources to recommend to students who are researching topics pertaining to 'Native Americans/First Nations and spirituality/religion.'"

To this end, while I was still Reference and Digital Services Librarian at Bridwell Library, I created a LibGuide: Native American Religion https://bridwellguides.smu.edu/c.php?g=921636. As with all such guides, my purpose in creating this (in addition to fulfilling, in part at least, two of the objectives of this session) is threefold: (1) To familiarize myself with a subject area and with relevant library resources, especially if it is a subject of which I have limited prior knowledge, (2) To offer students, colleagues, and other researches a starting point for beginning research when I am not available to offer assistance in person, and (3) To serve as a reference for my own research and while assisting others, reminding me of sources I have found useful, relevant, and interesting. In other words, I create such guides to compensate for my being ignorant, absent, or forgetful.

This trifecta of motivation was especially true in this case. Native American history, culture, and religion are topics in which I had done little prior reading and research. Moreover, the process of creating this guide proved to offer a gauntlet of problematic terms and perspectives, exacerbated by the relative paucity of materials I was able to discover in our collections. I thus present this, not as a final, comprehensive product of an expert, but as an initial step in what I hope will be a fruitful discussion of the ways we can support, and further, research in this area.

DISCUSSION

Lively conversation occurred once the formal aspects of the presentation were done. Of particular note was the contribution of Cindy Derrenbacker, who introduced the group to NAITS, an Indigenous Learning Community (https://www.naiits.com/). According to their website, "NAIITS, is one of the three divisions of Indigenous Pathways, a non-sectarian organization dedicated to encouraging the Indigenous community to develop and to articulate Indigenous perspectives on theology and practice." It is an excellent resource and one that everyone in the room was happy to learn about.

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Inventorying a Library Collection—One After Thirty Years, and One After Two Years

A Listen-and-Learn Session Presented by
Richard A. Lammert, Concordia Theological Seminary, Fort Wayne, Indiana
Stephen Sweeney, St. John Vianney Theological Seminary, Denver, Colorado

ABSTRACT Inventorying a library's collection is something that most libraries do at some time. This listen-and-learn session was designed to show the experience of two different libraries in conducting an inventory. The inventory in the first library was done for the first time in thirty years, because the physical collections of the library were finally in one place, permitting an inventory to be done fairly easily. The inventory in the second library was done for the fourth time in a biennial process. The process in these two libraries was presented so that attendees could determine what part of the methods presented might be applicable to their own situation.

RICHARD LAMMERT, TECHNICAL SERVICES LIBRARIAN, WAYNE AND BARBARA KROEMER LIBRARY, CONCORDIA THEOLOGICAL SEMINARY

Although I say in the title to this presentation that the inventory that I will document was the first one in thirty years, no one knows for sure when a previous inventory *had* been conducted. Concordia Theological Seminary moved from a campus in Springfield, Illinois, to a campus in Fort Wayne, Indiana, in 1976. This move affected the library, since its collections were in a 30,000-square-foot building in Springfield, which had to move into a 15,000-square-foot building in Fort Wayne. A portion of the collection (about 25,000 to 30,000 volumes) was placed in storage (located in various places around the campus during the time the items remained in storage). Only when an expansion and renovation of the library, started in 2009 and completed in 2015, had expanded the facility to 60,000 square feet could all holdings of the library be accommodated in one place.

The library's holdings underwent retrospective conversion in the 1980s. Smart barcodes were added to books in the early 2000s. The library's machine-readable cataloging had migrated three times to different systems. But at no time was there a comparison between the item, its barcode, and the attached record. The integration of all parts of the collection under one roof allowed the library to address the pressing need of actually seeing how the physical items compared to the electronic representation.

There were some specific, known problems. There were "orphan" smart barcodes remaining in a binder, barcodes for which no matching physical item had been found. There were items that were long overdue, some of which had migrated from an earlier circulation system. Some items in the catalog were identified with a temporary barcode that had been input during initial work with the item, but for which no actual barcode had been included.

The professional staff prepared a working document in the summer of 2017, listing these goals for the inventory work: (1) Verify that WorldShare Management Services (WMS, the current ILS) represents as accurately as possible the holdings of Kroemer Library; (2) Verify that the call number listed in the catalog matches the call number on the book; (3) Verify that the barcode listed in the catalog matches the barcode in the book; (4) Verify that the author and title in the catalog correspond to the book. The end purpose of the inventory process was to make sure that the catalog accurately reflected what was on the shelf, and to take action on all books *not* on the shelf.

The library's collection development policy provided the basis for determining the disposition of books that were not on the shelf (or were on the shelf, but needed repair). Factors considered when looking at whether to replace or repair a book included the number of libraries from which the book was available, the availability of full text online, the number of circulations the library copy had, and whether the book fit the definition of a "core" collection of a Lutheran seminary.

Goals need to drive the method used to achieve them. Most integrated library systems—including OCLC's WMS—have an inventorying capability, but these capabilities did not do everything we wanted. We used readily available (and free) tools to create the lists we needed for the inventory: MARC data from OCLC, MarcEdit to translate MARC data to a textual form, the perl scripting language to manipulate the textual data, a perl module (Library::CallNumber::LC) to sort call numbers, and Google sheets to store the shared, working copy of the inventory lists. We used these tools to create a spreadsheet that included all the elements we wanted to verify: barcode, call number, author, and title. (An attendee pointed out that OCLC reports could produce a listing of all these items, so we may have been incorrect in thinking that OCLC could not provide our lists.)

Three of the library's professional librarians prototyped the process in late summer 2017. The prototyping showed us that the process was one that student employees could easily manage. The prototyping also allowed us to put together an initial list of problems that might be encountered during the process, together with the steps for resolution.

The inventorying project was sizeable: the circulating collection of 139,752 volumes needed to be inventoried at the same time that the library was in use, so that volumes would go out and come in, some having been inventoried, while others not. An estimate of the length of the project was made by taking this total number of volumes, determining the average number of books handled in an hour, how many hours of student workers we could dedicate to the project, and which times of the year there would not be sufficient student workers available to dedicate any time to the project. Our estimate was that the project could be completed in approximately five and a half quarters. Thus, starting in the fall quarter of 2017, we should be finished by the end of the spring quarter 2019 (an estimate that proved remarkably accurate).

The prototyping phase helped us determine a number of factors. One was the amount of time one person could reasonably spend doing the work (one half-hour). One was a realization that the person working did not have to compare the entire thirteen-digit barcode, but needed only to match the last four digits; the inventory sheet was modified to include only these four digits. Other than this, the inventory sheet was remarkably stable. The division of labor between student workers and librarians was shifted slightly after several months of work. The librarians had been checking on books not on the shelf to determine if they were checked out. This step was given to one of the last student workers in the day to accomplish. This required another small change in the worksheet: the entire barcode was not on the sheet (it *was* included in the Google sheet used by the librarians), so that was added to expedite lookups by the student worker.

As already implied, student workers and professional librarians were involved in the project. The student workers did the physical inventory, marking books that were not on the shelf and pulling books that had some problem with them. The three professional librarians (on a rotating basis) went through the result of each previous day's work, acting on cases that needed resolution, and recording the activity and decisions in the Google sheet.

Close attention was paid to keep the project on track. A check was done each month to see whether the project was progressing on schedule, and whether it would be finished by the estimated completion date. The full professional staff reviewed the progress every week during their normal staff meeting. About twice a month the three professional librarians and the director met to review specific items that an individual librarian could not resolve.

Necessary adjustments were made as the need arose. As noted above, only a few changes were needed. The goals of the project had been clarified; the methods to achieve those goals had been developed and tested. There was consistent and continual overview of the project, to determine that adequate progress was being made and that any problems could be quickly and efficiently solved.

The outcome? We completed the project in the projected time, even having time to inventory the reference section before the end of Spring Quarter, 2019, the projected ending date of the project. We updated our holdings in WorldCat to reflect as accurately as possible our actual holdings throughout the project. During the course of the project, we handled or researched 5.5% (7,683 items) of the circulating collection. It is worth noting that not all of these were "problem" children. Because our student workers were checking author and title, the librarians often had to review a book that was entered under a uniform title which wasn't on the book, or under a form of the author's name that wasn't on the book. These were necessary distractions, since we wanted to verify that the catalog listing was accurate, and they were quickly marked "OK" on our Google sheet and returned to the shelf.

Statistics are interesting, but tell only a part of the story—but it *is* a part of the story. We withdrew 1,081 items during the process. Most of these items were ones that had not been on the shelf for decades, so this, for the most part, represented only a correction in our list of holdings. Almost 600 items were relabeled, and almost 700 had the local holding record updated. Some of the mistakes would generally not have made the item invisible: lack of a date in the call number, or the last digit of the cutter incorrect. However, some mistakes completely lost the item in the stacks: an incorrect classification number or even the wrong shelving location. So those 1300 items represent books that can now be found, when they might have been invisible earlier.

What would we have done differently? Actually, very little. We had defined our goal, or methods, and knew how long the project should take. That analysis required us to determine how we would handle books that weren't on the shelf because they were checked out, or otherwise unavailable. All of these steps had been done at the outset of the project. What was left were the problems of which we were unaware, problems that cropped up while we worked—but these were taken care of quickly because of the close oversight of the project.

What is next? There are several sections of the library's collections that we have yet to inventory. There is the determination of the disposition of books that were discovered not to be on the shelf during the inventory (these are what we call the "new missing" ones, in contrast to the ones we already knew were missing). Then there is the planning for a new periodic inventory—which will probably happen before another thirty years.

STEPHEN SWEENEY, DIRECTOR, CARDINAL STAFFORD LIBRARY, ST. JOHN VIANNEY THEOLOGICAL SEMINARY

In a 2017 issue of *Collaborative Librarianship*, Jennifer Harveland states one of the outcomes of inventory is that "[l]ibrary staff gained knowledge of the local collection during the process, and having organized it, were able to provide stronger customer service" (https://digitalcommons.du.edu/collaborativelibrarianship/). First, an introduction of Saint John Vianney Seminary followed by the inventory process that has happened over the past decade.

Saint John Vianney Theological Seminary (SJV) is the Catholic seminary in Denver with 3.5 FTE in the library. We serve a population of about 120 FTE seminarians and approximately thirty faculty and staff. Our seminarian/student population is 100% residential, and all students have the occasion to use the library. Saint John Vianney offers one nondegree program in the form of a propadeutic year (it's named the Spirituality Year). The seminary offers two philosophical degrees: a BA in Philosophy in affiliation with Regis University in Denver, and a BPhil degree in affiliation with the Angelicum in Rome. SJV offers to some students the opportunity to complete their philosophical studies by a nondegree "standard program" of coursework in philosophy. Two degree programs are offered in theology: the MDiv program is approved and accredited by ATS, and the STB (Baccalaureate Degree in Sacred Theology) is offered via affiliation with the Angelicum in Rome.

The library currently owns approximately 165,000 items and subscribes to OCLC WorldShare Management Services (WMS). The conversation first began in 2010 with the appointment of a new Library Director. In conversations with current staff and volunteers, the realization was arrived at that inventory (if it had occurred) had not happened since prior to 1978. It was at that point that one of the library's volunteers first began her employment at SJV. Frequent inventories use staff and financial resources and require community support and cooperation. Frequent inventories remind the users that we are responsible for this collection and that use of the collection has a real impact (negative and positive). Inventory also requires buy-in from the Academic Dean and the Rector-President, as we close access to the stacks for the duration of inventory of that part of the collection. We share some of the inventory statistics with our seminary community. The value of inventory lasts long after the process ends. It provides an opportunity for a look at the collection in a way that does not happen every day. Inventory gives us a chance to pay attention to the physical collections that do not circulate often or at all. Inventory tells part of the library story. It tells the story of the numbers of items we have and do not have, the areas that need attention (replacement, repair, correction, movement [shifting]), and areas of growth or decline.

SJV started its retrospective conversion in 2000. That project came to completion in 2010, so the timing was right to begin inventory in

2012. Over time, the number of missing items discovered in the inventory process has declined. In 2012, the missing volumes totaled more than 1,000. In 2015, this list dropped to 257. By 2017, that had dropped again to 206. And at the time of this presentation in 2019, the number of missing items hovered around 157.

Thinking still about the inventory process, SJV has always begun with the smaller parts of the collection a few weeks or months before the regular stacks. Over past inventory projects, approximately 20,000 items are scanned per week in the stacks. This is semi-dependent on staff allocated to the project. In 2012, we combined inventory with cleaning shelves and identifying books for repair. Two people shelf read as the books were replaced after cleaning. Eleven volunteers and three seminarians assisted in the cleaning. The cataloger was responsible for repair and corrections as problematic items were found. In 2017, SJV underwent a migration to WorldShare Management Systems. WMS was implemented after nearly twenty years of SirsiDynix. It was a slightly different process. In Sirsi, the scanner stored the bar codes and reports were run differently. The library has replaced or withdrawn items following each inventory. This allows the Library to accurately reflect on the shelf what is in our catalog and vice versa.

Among other reasons, a completed inventory is important for insurance purposes. The collection is a moving target, because even as inventory is happening, new items are being added to the collection. New items will be counted during the next inventory cycle.

Mama Don't Take My Codex/Tome Away[1]

Strategies/Best Practices for Partnering New/Reluctant Users with Academic eBooks

Ryan Douglas Shrauner, Baptist Seminary of Kentucky

ABSTRACT Many readers of academic books prefer reading on paper. In many of our contexts, however, avoiding academic eBooks is becoming less and less of an option as students (as well as other users) have few viable opportunities for accessing print-on-paper information if that content is already available to them in electronic form. This session primarily considered ways in which librarians and information professionals can demystify and make useful the academic eBook for the (disinclined) user.

Currently, we have a mixed bag of experiences regarding how the academic eBooks in our collections operate and we don't yet know what the academic eBook of the future will look like or be able to offer to our readers. This session explored some options for both preparing the uninitiated for the variety of eBooks they will encounter, as well as consider some point-of-service strategies that may prevent a research conversation from ending abruptly when paper resources on a topic are scarce. How can we best help the resources that we have access to currently be more informative for our readers?

MISMATCH

"It is no wonder that, when the library has been extending its scope, changing its outlook and altering its very character and functions, there should not be adequate understanding among the public as to what has been going on."[2] Academic eBooks can present particular challenges; without a plan for productively connecting them with readers, libraries might want to consider for whom they are acquiring (and paying for) them. David W. Lewis concludes his book *Reimagining the Academic Library* with ten concrete steps to prepare academic libraries for the future. The first among them is to "retire the print collection now" with the implication seeming to be that the past is analog/print and the present/future is digital.[3] It is beyond the scope of this presentation to consider the larger argument that Lewis is making, but on this particular point there is a sense that academic libraries are being advised to switch from a horse to a bicycle midstream. Before switching, libraries need to train and equip staff and readers.

For present users of academic libraries, questions of preference are important but questions of usability are paramount: if a theological library were able to complete the Herculean task of retiring the print collection efficiently and effectively, how would users make the transition to digital reading? Richard M. Adams asserts that, despite the proliferation of digital containers for what we still refer to as books, "the reading habits of our patrons remain the same."[4] Adams argues that we are in a sort of "incunabula period" somewhat like the time following the invention of the printing press when printed books closely followed the forms and styles of their manuscript counterparts. It may be true that the eBook will eventually become significantly different than digitized versions of the printed page, but we need to pair the eBooks that we have now with the readers that we have now.

The items that we call eBooks which we have now vary in quality and accessibility along several axes. Discoverability can be a problem, even in libraries employing federated search tools. Points of potential failure with regard to both the accessibility and usability of library eBooks are multiple and (somewhat) notorious.[5] Loan periods can vary by platform and bear little resemblance to those of a library's print collection. Some items considered academic eBooks work fairly smoothly for users with little more than a modicum of digital literacy, while others require users to have both tenacity and diligence, sometimes even with direct library staff intervention. There is a near imperative for library staff to know their eBook collections in facets beyond the ways they know their physical collections, because of the numerous variables with regard to discoverability, accessibility, and usability with titles grouped under this heading "academic eBooks." There is a parallel need for library staff to be able to quickly gauge both a reader's degree of digital literacy and tolerance for deviation from the expectation that eBooks will be like print books. At some point a mismatch between the knowledge and effort required for using a particular resource and the patience a user brings to the encounter creates a situation which renders a title all but unusable (or worse). Readers are interested in reading: having access to the material relevant to their interest. Few relish having to learn the intricacies of making resources usable.[6]

There is a mismatch between the assumption/presumption of an all-digital future and the experience of both the existing eBooks and existing reader pools that most theological libraries experience. Leaving aside the eternal promise that "the technology is just not quite there yet," with its wonderful and shiny and (supposedly) intuitive eBooks,[7] how can we best match libraries' current readers with the resources that they are provided today? Simply because a library has paid for access to a resource, does not mean that the readers using the library are able to actually access to it. This is a crucial distinction in whatever future there is for libraries and academic eBooks.

LEARNING GAPS

The sources of this mismatch on the readers' side are at least three and likely include a fourth factor. If a user is unable to find or use (or unwilling to consider using) an eBook, it is probable that there is some form of learning gap between the user's current knowledge and the knowledge that might make the resource useful for them. It is helpful to categorize these gaps into different dimensions of learning: affective, behavioral, and cognitive. A learning gap in the affective dimension may well be motivational (not wanting to put in the time to learn to use eBooks or to engage a particular interface) or it might be attitudinal (not liking eBooks as a concept, regardless of execution). If the suspected learning gap is in the affective dimension, its severity and source might be helpful information for the library staff to (gently) probe. Knowing the intended use for the resource (checking a reference vs. consulting a chapter vs. reading the entire book) may prove useful here, as well as knowing what the particular format of the work allows and what it makes difficult.[8] For some uses, eBooks can bring distinct advantages that readers may not have yet considered.

Anecdotally, a lot of information literacy education around eBooks (and other topics) seems to assume that the primary learning gap users have is behavioral: readers have not yet acquired the skills necessary to effectively use eBooks.[9] Many library staff are well versed in teaching and demonstrating the processes necessary to use academic eBooks from their respective collections. A behavioral learning gap may be relatively easy to diagnose: a reader knows about and wants to access a resource, but cannot complete the process. This learning gap can also be the simplest to recognize when it has been overcome: the reader uses eBooks effectively. It should be noted that an apparent deficit in behavioral learning may actually reflect a gap in either affective or cognitive learning. If the reader is not motivated (affective learning gap) to use eBooks or if the user is not familiar with steps of using these resources (cognitive learning gap), he or she will not be able to demonstrate the skill. The source of the deficit cannot merely be assumed to be behavioral.

A cognitive learning gap may take a couple of forms. Most obviously, readers may not know what an eBook is or, more likely, may not be fully aware of the eBooks available at their library or the steps necessary to use them. One-click downloads may be an expected feature of (some) retail eBook vendors, but the process of accessing academic eBooks through a library is most likely a multistep process which can be quite opaque to many, if not most, readers. Not knowing the steps is a cognitive learning gap. Working to simplify the processes related to future library eBook use is a noble goal, but attempting to be sure that every reader has a basic understanding of the steps of the current processes leans into best practices. Multiple vendors, interfaces, and formats certainly complicate efforts to overcome this cognitive learning gap.[10]

Examining the timid or non-use of academic eBook users through considering these learning domain gaps can help library staff understand where a particular reader's difficulty might be overcome and even help make non-users into users. Plus, it has the added beneficial condition of being an ABC mnemonic: affective, behavioral, cognitive. For more complete consideration of eBook usage (and non-usage) it is helpful to extend the schema into hardware and consider adding a "D," as well: device. Printed books are largely platform independent, while eBooks require a device, or rather a defined combination of devices and software, in order to make them useful. Considering devices in relation to academic eBooks also brings in another host of potential affective, behavioral, and cognitive learning gaps. One of these gaps may indeed be users' abilities to effectively use and manage their own devices. These gaps, coupled with consideration of the multiple uses that readers make of eBooks, make a dizzying array of combinations, some of which end in the sadness of incompatibility, while others can be relatively frictionless and even advantageous over their analog counterparts.

A FORCED EQUIVALENCE

One of the most effective strategies for partnering new and/or reluctant users with academic eBooks is acknowledging that paper books and eBooks (especially as they exist currently) are *not* directly equivalent. Any equivalence they have is a forced equivalence and the more that libraries can foreground this reality with new and/or reluctant users, the better. This type of honesty leans into the patron experience of academic eBooks and abandons any easy notions about accessibility.[11] As has been observed, a lot of information literacy instruction about eBooks looks to fill behavioral learning gaps, while a lot of user resistance to eBooks seems to reflect affective learning gaps. It is possible, however, that much of the mismatch between new and/or reluctant users and academic eBooks rests on a cognitive learning gap: the continuing error of assumed equivalence. Academic eBooks are simply not a direct equivalent to the same title printed and bound.

Depending on the context, eBooks can be vastly superior. The titles found in better interfaces with minimum digital rights management interference and linked tables of contents allow for more efficient workflows for some uses than their print counterparts. Full text searching along with the ability to directly copy and paste reasonable amounts of text can save time and effort which may be applied to other tasks. The ability (given a fairly specific set of circumstances) to access these books at nearly any distance at any time of the day or night coupled with the reality that (voluminous) additional titles add no weight to the access device demonstrate some clear advantages that eBooks can have over their paper counterparts.[12]

The disadvantages of academic eBooks are also real and relevant to all readers. Printed books are generally considered superior for long form reading, and the (real or perceived) reading experience is less taxing than the known forms of screen reading.[13] Paper books (once in the possession of the reader) are more reliable with no concerns about battery life, compatibility, and connectivity. It is also not insignificant that paper library books can be (albeit with certain penalties) kept a day or two past their due dates, while their electronic counterparts can be much less flexible with unfinished reading, incomplete assignments, and the like. Library staff would do well to understand and be ready to admit that eBooks are not a direct equivalent to paper books and to highlight the differences (including advantages and disadvantages) to readers. In many cases a reader may be better off with eBook version, depending upon their particular need and intended use. Again, the context of use and reader are vital in this calculus.

Articulating the different advantages of print and digital books can have additional benefits for the reader as well as for the relationship between the reader and the library staff. Looking at the relative benefits associated with format can help emphasize the kind of information need that a given user has. In a research environment, users may make assumptions about how much and what kind of access to a work they desire which may be somewhat disconnected for their actual need. Training researchers to better estimate their needs (and their time) can be both an entryway into eBook use and a way to reinforce effective research habits.[14] Preparing readers who actually do require the entire text of a work to manage this forced equivalency in an academic eBook environment is truer to the experience of the reluctant eBook user. It is best to acknowledge to all readers that eBooks and print books of the same title are not directly equivalent; for the new and/or reluctant reader, it is obvious, helpful, and honest. The purchase or lease of eBook titles and packages needs to be carefully considered, as do the contexts, needs, and abilities of the readers for whom they are acquired so that every book may indeed have its reader.[15]

ENDNOTES

1 I would like to extend sincere apologies to Paul Simon, all the good people at Columbia Records, Warner Brothers Music, Kodak, and anyone who attended this presentation for the cringe-worthiness and derivative nature of this title. I may have a lot of excuses, but no really sound reason for choosing it. I regret it and appreciate your continued consideration despite it.

2 S. R. Ranganathan, *The Five Laws of Library Science* (New Delhi: Ess Ess Publications, 2006), 315. Ranganathan was, of course, speaking to his own context, but this quote seems to encapsulate a lot about the experience of a shift to academic eBooks.

3 David W. Lewis, *Reimagining the Academic Library* (Lanham, Maryland: Rowman & Littlefield, 2016), 155. Lewis acknowledges the difficulty and the long timeline of the task and of course this is one part, albeit a central part, of a larger argument he is making. The achievability of this task is suspect, unless librarians are comfortable with significantly diminishing access to considerable portions of their collections as many titles (including current titles) are not presently available in eBook form at any price. See: Aiping Chen-Gafney, "Transitioning to E-Books at a Medium-Sized Academic Library: Challenges and Opportunities—A Feasibility Study of a Psychology Collection," in *Academic E-Books: Publishers, Librarians, and Users*, Charleston Insights in Library, Archival, and Information Sciences (West Lafayette, Indiana: Purdue University Press, 2016), 287–98, https://www.oapen.org/search?identifier=626970, especially pages 290, 295–6.

4 Richard Manly Adams, Jr., "Which Should We Buy?: Reconsidering Best Practices in the Purchase of Print versus Electronic Books in Theological Libraries," *American Theological Library Association Summary of Proceedings* 70 (2016): 283.

5 Joelle Thomas and Galadriel Chilton, "Library E-Book Platforms Are Broken: Let's Fix Them," in *Academic E-Books: Publishers, Librarians, and Users*, Charleston Insights in Library, Archival, and Information Sciences (West Lafayette, Indiana: Purdue University Press, 2016), 250, https://www.oapen.org/search?identifier=626970.

6 It is at this point that another apology is in order. I had hoped that this presentation would be eminently practical with several clear and easy steps to get new and/or reluctant eBook users to be on their merry digital way. In truth some fairly foundational theoretical realities prevented such a cheerful tidiness.

7 Timothy D. Lincoln, "Reading and E-Reading for Academic Work: Patterns and Preferences in Theological Studies and Religion," *Theological Librarianship* 6, no. 2 (2013): 43–44, https://doi.org/10.31046/tl.v6i2.293.

8 Tao Zhang and Xi Niu, "The User Experience of E-Books in Academic Libraries: Perception, Discovery, and Use," in *Academic E-Books: Publishers, Librarians, and Users*, Charleston Insights in Library, Archival, and Information Sciences (West Lafayette, Indiana: Purdue University Press, 2016), 210, https://www.oapen.org/search?identifier=626970.

9 Zhang and Niu, 218.

10 Librarians and users can certainly hope for a degree of industry standardization with regard to academic eBooks.

11 Adams, 287, 288.

12 Suzanne M. Ward and Rebecca A. Richardson, "Use and Cost Analysis of E-Books: Patron-Driven Acquisitions Plan vs. Librarian-Selected Titles," in *Academic E-Books: Publishers, Librarians, and Users*, Charleston Insights in Library, Archival, and Information Sciences (West Lafayette, Indiana: Purdue University Press, 2016), 128, https://www.oapen.org/search?identifier=626970.

13 Zhang and Niu, 211.

14 Michael Kibbe, *From Topic to Thesis: A Guide to Theological Research* (Downers Grove, Illinois, 2016), 68.

15 Ranganathan, 299.

NACO/CONSER/SACO Listen-and-Learn Session

Presented by
Richard A. Lammert,
Concordia Theological Seminary
Atla PCC Funnels Coordinator

ABSTRACT This listen-and-learn session was primarily intended for participants in the Atla funnels for the NACO, CONSER, and SACO programs of the Program for Cooperative Cataloging. It provided an update from the PCC meeting in May, with an opportunity for participants to ask questions about the programs.

The information for this session is based (primarily) on the meeting of the Program for Cooperative Cataloging (PCC) Operations Committee (OpCo) in Washington, DC, May 2–3, 2019. The agenda for that meeting, as well as links to most of the documentation, can be found at this URL: http://www.loc.gov/aba/pcc/documents/OpCo-2019/Agenda-OpCo-2019.pdf.

NACO CJK FUNNEL REFERENCES PROJECT

In 2008, OCLC prepopulated the LC/NACO Authority File with non-Latin references derived from non-Latin bibliographic headings in OCLC WorldCat. OCLC updated 480,000 NACO records. These records were identified with a 667 field, “Machine-derived non-Latin script reference project.” Although it was known that some of the added cross references were incorrect, cleanup work was left as a future project. The NACO CJK Funnel has now picked up this project, identifying 80,956 CJK records that contain multiple non-Latin references. During the course of the project, estimated to last from one to two years, incorrect references will be removed, and the record recoded to RDA (if it is not already RDA-compliant).

NACO AND INTERNATIONAL LIBRARIES

The NACO Program is expanding with the addition of international libraries. Library and Archives Canada (LAC) joined the NACO Program in 2017, and the librarians were trained in 2018. Nine universities in the Netherlands (the Netherlands UKB Consortium) joined the NACO Program in 2018. These institutions were trained in 2019. Seven universities in Hong Kong plus the University of Macau joined the NACO Program in 2019. Training was scheduled for May 2019. The inclusion of these libraries in the NACO Program means that there will be more authoritative records for names from these areas of the globe.

OCLC RECORD MANAGER AND NACO

NACO catalogers should remember that OCLC Record Manager is available for NACO work, and can be used in addition to or instead of Connexion Client. Paul Frank, Coordinator, NACO and SACO Programs, remarked that he found checking records in Record Manager easier than checking them in Connexion Client. Recalling past searches was easier, and the consistent use of the dollar sign for the delimiter simplified input. However (something that Paul did not mention), OCLC does not keep statistics for authority record transactions in Record Manager, so any Atla NACO cataloger using Record Manager will need to be careful to record statistics by hand.

NACO 024 FIELD MORATORIUM

Attendees at the NACO OpCo were reminded that there is a temporary moratorium on the use of MARC field 024 in authority records. This moratorium is *not* in official NACO documentation. The reason for the moratorium is that use of the field is dependent on the (eventual) definition and use of subfields $0 and $1. The Policies Committee of PCC has convened three groups to work on the use of this field: PCC Identity Management TG, Standing Committee on Standards, and Linked Data Advisory Committee. These groups will answer such questions as what sources can be used in the 024 field.

NACO 672 FIELD

MARC field 672, "Title Related to the Entity," was added to the MARC authority format in 2013. However, its use has been on hold pending some guidelines for its use. (Atla's "Best Practices" document advises, "Use sparingly until PCC issues guidelines.") Some groups within the PCC are now thinking about the use of this field. However, the recommendations so far do not go further than the best practices established several years ago by Atla: "Use to record a title of a work not expected to be written by the person being established. For example, a book on fly fishing written by a Reformation Historian." One difficulty that will have to be worked out is that the field is defined to accommodate *any* type of relationship between a title and an entity, not just the "creator" relationship that we might first think about.

NACO ADVISORY GROUP

Paul Frank reported that he is creating a NACO Advisory Group that will be composed of five NACO catalogers. These catalogers will be selected by the chair(s) of the PCC Standing Committee on Standards and the PCC Secretariat. The group will operate as a corporate body, responding to NACO-related PCC listserv discussions when a topic is not resolved through member contributions, or when there is a lack of consensus on a particular NACO-related topic. In the past, questions that could not be answered authoritatively by contributors to the list would simply remain unanswered. This group will serve to provide an answer to such questions.

SACO TOPICS

SACO catalogers should be aware that a new interface is coming to Classification Web. The functionality will be the same, but the look will be somewhat different, providing better ways to navigate the interface. The LCSH Multiples Project is underway, as the Library of Congress removes all bracketed multiples in the Library of Congress Subject Headings (LCSH). Distribution of revised headings began in May. Once a multiples heading has been canceled, new headings will need to be proposed through the SACO subject heading proposal system—which is where Atla SACO catalogers can step in.

RDA 3R PROJECT

The OpCo attendees received an update on the RDA 3R Project. The RDA beta site is no longer under constant revision: the project has reached the stabilization phase. This means the site is stable, but not unchanging; changes for mistakes can and will still be made. Stabilization does not mean "official." Several steps have to be taken before the new RDA becomes official. Major translations of the code need to be completed, as well as policy statements completed. After that, the RSC and RDA Board must unanimously agree that the 3R Project is complete. At that point, the one-year countdown clock begins.

DIACHRONIC WORKS IN RDA

A diachronic work is a work that is planned to be embodied over time, rather than as a single "act of publication." The essence of a diachronic work is a plan for the change of content, which can be done either by accumulation or by replacement. So far (other than the terminology) the concept is well known to catalogers. The new RDA, however, takes a concept from IFLA LRM and applies it to all diachronic works. IFLA LRM (5.8 Modelling of serials) regards any serial as "a distinct instance of the work entity." The new RDA extrapolates the modeling of all diachronic works from this model: any work with a diachronic extension plan may be realized in one and only one expression and embodied in one and only one manifestation. In the new code, *Religion past & present* is not a translation of *Religion in Geschichte und Gegenwart*. It is a *new* work (albeit related work), a transformation by audience of the original. How this will be represented in MARC remains to be seen.

AGGREGATES IN RDA

A second area in which catalogers can expect changes is in the area of aggregates. An aggregate is "a manifestation that embodies multiple expressions of works." Again, the concept is not new, although the terminology is. An example might be the collected poems of Robert Frost. Under the current cataloging code (and all codes up to now, as far as I know), we considered that the volume of poems *contained* the individual poems. The new RDA redefines the relationship between these parts. The aggregating work (the book of all the poems) does not include the content. There is no whole/part relationship between the aggregated works (the individual poems) and the aggregating work (the volume of poems). How this will be represented in MARC remains to be seen.

Streaming Video for Theological Education

Dr. John B. Weaver
Dean of Library Services and Educational Technology
Abilene Christian University

ABSTRACT Recent research reveals significant differences between theological libraries and other academic libraries in the licensing and use of streaming video. State-funded and large research university libraries have reported high adoption and significant expenditure. The comparable trends raise significant questions about support of digital pedagogy in theological education, as well as the potential for new products that meet the curricular priorities and budgetary capacities of theological libraries. This paper reviews recent research and identifies opportunities for licensing of streaming videos among Atla institutions.

Recent trends in technology are dramatically reshaping academic library collections, and while the use of video in higher education isn't new, the move toward streaming brings a new array of benefits and challenges for academic librarians. I recently explored the ways in which libraries are addressing interest in streaming video services.

In April and May 2019, a survey on the topic of "Theological Libraries and Streaming Video" was sent to the ATLANTIS listserv. There were 45 responses, with 20 responses (44%) coming from schools with 500 students or less. A total of 13 responses (29%) came from schools with between 500 and 2500 students. Only 12 (27%) came from schools between 2,500 and 20,000, and no schools had over 20,000 students. The survey group, therefore, represents a profile of primarily smaller schools with almost 85% of participants coming from schools with less than 5000 students.

Of this number, over 71% of the respondents were from theological libraries serving post-graduate education, with the reminder serving community colleges or two-year academic institutions (2%) or four-year college/universities (27%).

The majority (58%) of these libraries are situated in a stand-alone seminary context, with a significant portion located in a larger college or university library (27%) and a minority located in other types of contexts (15%).

Four respondents are in Canada, while the remainder are in the United States, representing a wide geographical variety from California to Connecticut, Oregon to Georgia. Texas and Ohio had the largest number of respondents.

Forty-four (98%) of the schools are private, while one is public.

The results of this survey might be profitably compared to a 2017 survey conducted by *Library Journal*, which asked a similar set of questions upon which my survey was based with the approval of the editors of *LJ*. The LJ survey focused on 221 four-year college and university programs, serving an average of 10,392 students. “Slightly over half of the schools were in public university systems.”[1]

In the Atla survey, the schools or their libraries provide a variety of streaming video content, from full-length movies and television shows (31%) to historical archive footage (24%) to faculty and student produced content (35%). The most common type of content is documentaries (44%), followed by content newly produced for the academic market (35%). Twenty percent report providing no streaming video content, and a couple of other libraries specifically reported providing access to Psychotherapy.net.

The Atla libraries use a variety of streaming platforms, including Alexander Street (24%), Films on Demand (22%), Swank Digital Campus (11%), with Kanopy the most often used platform (27%). A significant percentage of libraries don’t use any of these major platforms. The variety is reflected in the other resources utilized, with Psychotherapy.net mentioned five time as a platform. Other platforms include: Wistia, YouTube, FilmPlatform.net, Tugg, and local instances of Omeka.

When it comes to the number of streaming videos licensed, there is significant separation between two groups of Atla libraries. While 39% report not licensing streaming videos at all, 41% report licensing fewer than 500 videos. At the other end of the spectrum, 16% of respondents license 4000 or more videos per year.

When it comes to the methodology for accessing the videos, a significant majority utilizes either remote access through IP address authentication (85%) or single sign-on (30%), with only 7% utilizing multiple logins.

The single greatest challenge associated with providing streaming content is the cost (75%), followed by minimal concern with copyright (4%) and bandwidth (4%). Among other concerns were: staff time for selection and the challenge of streaming videos not hosted by a vendor. Convenience and accessibility were most often cited as the benefits of streaming content over physical video. This is reflected in the key factors when selecting a streaming content vendor. Cost per title is the most important factor (83%), with nature of content (54%) and purchasing model (50%) the other most important considerations.

The selection of streaming video is most often done by faculty request (76%) with librarians of different types also responsible, from collection development personnel (40%) to the library director (28%) and subject librarians (16%). Student requests and vendor-selected titles were most often identified as another method of acquisition.

The current method is not the preferred one, however, with libraries reporting a preference to acquire the majority of their streaming video content though demand-driven acquisition (22%) or title-by-title (26%) rather than through faculty request (13%). A similar difference is seen between the most common duration of license, which is one to two years (72%) and the preferred duration, which is perpetual (45%).

With most of the funding coming from an electronic resources budget (52%) or a media budget (29%), the largest number of library budgets are between $1000 and $5000 (38%) with most others being either less than $500 (19%), $500-$999 (14%), or $5000-$9,999 (14%). When analyzed by cost per title, librarians report that, on average, their title rate was most often $0-$49 (35%) or $150-$199 (30%), with $50-$99 being the third most common response (20%).

By contrast, in the *Library Journal* survey of academic libraries, the average budget for streaming content was $19,800 (median $12,800), with nearly half of libraries reporting budgets in the $5,000–$19,999 range. The average amount spent per annual license for one streaming title is $110.60.[2]

When it comes to budget, Atla libraries' budget for streaming videos increased (33%) or remained the same (66%), with no decline reported. The source of any increased funding was most often a new appropriation (29%) or the print monograph budget (10%), and most librarians anticipated that this funding would either increase again next year (33%) or stay the same (43%). Usage metrics (55%) and inclusion in course assignments (45%) were the primary ways that the schools assign value to streaming content and assess its return on investment.

Comments on the reasons for faculty and students not making greater use of streaming collections focused on lack of knowledge of their existence and selection of titles that are not available in streaming format. The challenge of discovering streaming videos is underscored by the report that the most common ways that students discover the library's video content is through "word of mouth" either through a faculty member (57%) or a librarian (52%).

The use of streaming videos is recognized to span most academic disciplines, with usage highest in the social sciences and the pre-professional disciplines, and lowest in the hard sciences and the arts. The specific uses of the videos are seen as highest with specific assignments in coursework (81%) and in demonstration of techniques (43%) and as lowest when used as a primary source (5%).

Looking to the future, 6% of libraries are planning on adding streaming, while 53% will probably add streaming video, but have no immediate plans, and 40% have no plans to add streaming video, primarily because of cost.

When given a list of possible topics that would be a priority in their library's licensing of streaming videos, libraries reported a variety of interests in areas of theology and social ethics, with greatest interest in videos on trauma and healing (59%), economic justice/poverty (45%), inter-religious dialogue (41%), the environment (35%), and mass incarceration/criminal justice (31%).

Respondents were then asked the following question: "If a set of approximately one-hundred high-quality short films and longer documentary films on theological topics were made available for your faculty and students for research and instruction, what would you be willing to pay for this access on an annual basis?" Besides those who generally responded "it depends," most (54%) of the libraries would pay $500/year for such a resources, while 18% would pay $1000/year, and 4% would pay $1500 and $2000/year, respectively.

As with any change in library collections, streaming video offers its own unique challenges and barriers to use. Overall, however, librarians responding to this survey reported a strong interest in this kind of content, as many students and faculty in their communities find it to be a powerful tool for teaching and learning. For students raised on Netflix and Amazon, streaming video platforms fit with their lives and their expectations for how technology works—and how to work with it.

FIVE CONCLUSIONS:

1. Streaming videos are an increasingly important part of theological education, especially in classroom assignments and clinical (how-to) instruction.
2. Theological librarians have interest and need related to streaming video, but significantly less access to streaming video solutions in comparison to larger universities, primarily due to funding, but also due to availability of relevant content.
3. Funding for steaming video is a priority and is increasingly available in most cases.
4. There is interest in and available funding for a licensable set of theological videos costing $500-$1000/year with a focus on questions of social justice, health care, and religious dialogue.
5. This online platform for streaming videos would best be provided through IP authentication/SSO authorization, and it would best be organized and marketed according to the needs of a theological/religious studies curriculum.

ENDNOTES

1 Jennifer A. Dixon, "The Academic Mainstream," *Library Journal* (Sept 1, 2017), 42.

2 Dixon, "The Academic Mainstream,"44.

Three Credits' Worth of Research

The Librarian as Research Advisor for MA Candidates

James Humble, St. Charles Borromeo Seminary

ABSTRACT In addition to the MDiv degree, granted after three years of graduate study, students at St. Charles Borromeo Seminary in Wynnewood, Pennsylvania, can complete their requirements for the MA degree in Theology in their fourth and final year by writing a thesis paper. Several years ago, in an effort to ensure that the candidates were performing an acceptable level of research before beginning writing, academic administrators enjoined the librarian to supervise them during the fall semester of that fourth year, when their courseload is lighter. The students now earn three credits for the research they do. Thus, without the framework of regular class meetings, the librarian had not only to advise each student individually on the best sources and research techniques suited to his subject, but to encourage the students to work consistently, without the structural benefits that traditional courses provide, in the hope that the students will produce academically satisfactory work. The author will relate the trial-and-error course he took to bring this enterprise to its current form, and share some of the methods that he uses to keep on top of all the students throughout their research journey.

INTRODUCTION

A good number of Atla member libraries serve institutions like St. Charles Borromeo Seminary (SCBS) in eastern Pennsylvania—small seminaries primarily focused on producing people bound for ministerial work, not advanced academic work. But in the past five decades SCBS has increasingly emphasized academic achievement as a prerequisite for successful priestly performance. One illustration of the change in the atmosphere is the Master of Arts in Theology it begain offering in the late 1980s.

In any given year, ten to twenty men may be in their fourth and final year of the theologate program (IV Theology for short). Having earned their MDiv degrees and been ordained as deacons by the end of their third year (III Theology), these men spend more time at their parish assignments on the weekends, preparing for life in that environment. In addition, all those studying for the Archdiocese of Philadelphia must fulfill the requirements for a Master of Arts degree in Theology by writing a thesis during IV Theology. Seminarians from other dioceses studying at SCBS have the option of pursuing the MA, but it is not a requirement for them as it is for the Philadelphians.

The purpose of this degree, the Seminary Catalog asserts, "is to provide an opportunity for *further research* into historical and speculative aspects of the foundational theological study... [It] seeks to equip the seminarian with the breadth of background in the theological disciplines useful as a basis for further graduate study as well as to enhance the ordained priest's *general proficiency and aptitude in research* and study at the graduate level" (p. 91, emphasis mine). While the centrality of research is highlighted on paper, in practice the results, judging by the completed theses, have been mixed.

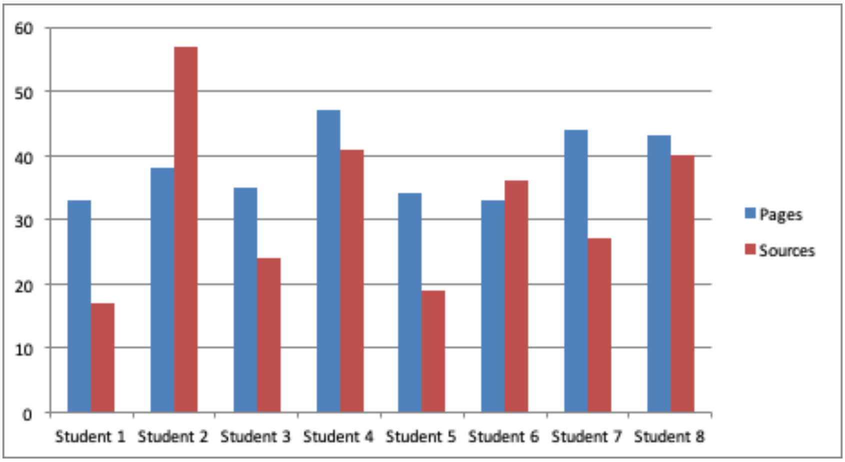
This is where the Ryan Memorial Library (RML) first came in. While RML may indeed have helped the MA candidates in their research at certain times, the candidates were not required to consult the librarians; oversight of the entire research-reading-writing process was entrusted to the faculty advisors. But the variability of the finished products led the academic dean to work out a plan, in 2008, with the library director, whereby the reference librarian would act as a research advisor, supervising the early stages of the MA process. This coincided with the formal adoption of the "research semester" as a three-credit fall course for IV Theology. When the reference librarian position was eliminated, I took on the role of Research Advisor, which I continue to maintain as Director of the Library.

While the impact of the Library's involvement was felt almost immediately, I became aware, after a few years of relatively high performance, that the program was moving backward again, this time because of other factors. It was at this point that I decided to revise my entire approach to RML's role in the MA program.

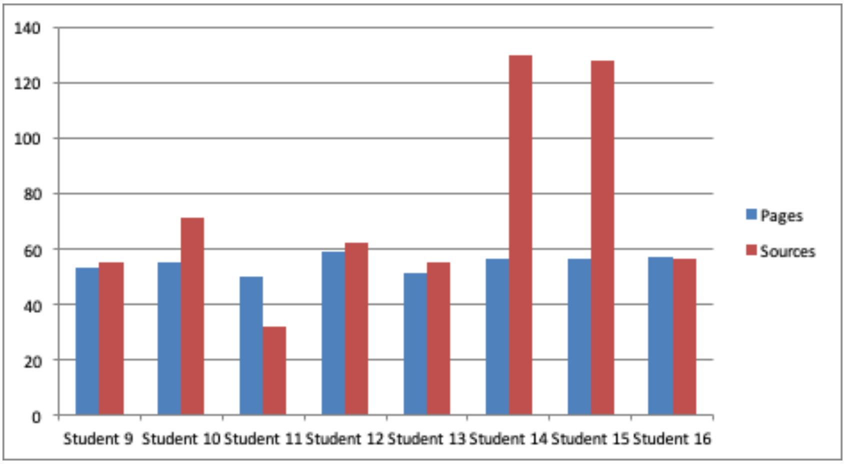
THE RESEARCH ADVISOR

One procedural matter that hasn't changed over the years is the forms that must be filled out by the librarian to verify the student's work during the research semester. The student will not be granted the three research credits without it. A portion of the form is reproduced here.

Two years after the Reference Librarian took on the role of Research Advisor, the number of sources cited in the bibliographies and the number of pages of the main text, which had been glaringly inconsistent, stabilized to where the department wanted them to be: 30–50 sources, and 45–50 pages.



2009



2011

When I took over as Research Advisor, I worked at what I thought was my primary duty in this capacity: to supervise the students in finding their sources. I emailed the students as a group, introducing myself. I told them to schedule a meeting with me as soon as possible—by the first week of September. (Too much valuable reading time is lost if they start any later than that.) At that meeting, I asked them to send me, as soon as they had done a little work on their own, a draft, even in very rudimentary form, of their bibliography—what they'd managed to acquire thus far from their initial searches. Knowing what they'd found on their own, I was able then to offer both search strategies and selected titles I'd come across that they had missed. I would send the bibliographies back to the students with these suggestions appended. We would then be able to review the expanded bibliographies at a later meeting in the semester.

Walsh, Christopher J. *The Untapped Power of the Sacrament of Penance: A Priest's View.* Cincinnati: St. Anthony Messenger Press, 1989.

30 books
3 articles
3 papal documents
3 liturgical books
1 Bible
40 total

A good number of sources, but there's a need for more articles and possibly even more books. I performed a few searches in the databases for articles first. Here are the searches I suggest you replicate:

Search through databases ATLAS, CPLI, Religion & Philosophy Collection, Philosopher's Index.

Search terms:	SU guilt	AND	SU reconciliation	42 results
	SU shame	AND	SU reconciliation	9 results
	SU guilt	AND	SU penance	20 results
	SU shame	AND	SU penance	5 results
	SU shame—religious aspects			43 results
	SU confession	AND	SU guilt	62 results
	SU confession	AND	SU shame	7 results

Here are two promising article titles from these results, although there are others as well:

George, Joseph. "Shame, Guilt, and the Rites of Reconciliation." Bangalore Theological Forum 35, no. 2 (Dec 2003): 60-82.

McCormick, Angela G. "The Intrapsychic and Interpersonal Effects of Talking about Guilt." Journal of Psychology and Christianity 31, no. 4 (Winter 2012): 354-365.

I would repeat these searches in the World Catalog as well, since you may find some books you've overlooked. You can find a link for it on the Journal Databases page, or you can simply select "Libraries Worldwide" from the dropdown menu in the search field on the main page. I recommend you use the Advanced Search function for ease in combining terms. You might want to try searching these terms as keywords instead of subjects, to broaden your result list.

By the end of the fall semester, I could tell who had performed sufficient research from the state of their bibliographies. The rest—the absorption of substance from the sources, the development of the thesis into a structured argument, the writing of the actual text—I left to the student and his faculty advisor. Sometimes the student would ask me to review his bibliography and footnotes before he handed his final draft in, but for all intents and purposes I was done with my part of the process.

PROBLEM POINTS

Three years into my tenure as research advisor, I had an opportunity to look over the theses that had been written in the last few years. I was astonished and ashamed at what I found—not in all, but in enough to make a significant impact on my sense of satisfaction. Perhaps, because I was so focused on the research portion of the process, I was more-than-highly attuned to what I regarded as deficiencies. But other faculty members told me they were aware that the work was lacking in several respects, some of it having to do with the fact that the students were delinquent in producing their work. Most of the problems we perceived fell into one or more of the following categories (n.b. for "students" read "most students" or "certain students"):

First, students did not meet their target dates for handing in material. This went for the interim drafts (e.g., first chapter due in January, second in February), bibliographic work (first draft of bibliography finished by mid-fall semester, final draft as the MA text nears completion), and the final draft due in mid-April.

Second, students handed in final (first?) drafts as late as exam week. This means that any suggestions, edits, critiques (e.g., that their bibliographies were too thin, their expression too choppy) which, properly followed, might have improved their work, went unabsorbed, unincorporated, unanswered, since they were "on the way out the door" toward ordination by that time.

Third, students relied on non-academic web sources (news articles, blogs, personal webpages, YouTube videos) to an alarming degree. They seemed not to have even searched the databases for relevant literature, even after I gave them suggestions for search strategies and results. Four possible reasons why occurred to me, each worse than the next: 1) they couldn't remember their passwords to the databases, and weren't inclined to reset them; 2) they couldn't remember how to get to the portal to enter their passwords, and weren't inclined to ask; 3) they knew their passwords and where to enter them, but weren't inclined to consult academic literature; 4) they drew no distinction, in terms of substance, between journalistic and academic content. That students consult less rigorous, popular material isn't lamentable *per se*—anything can serve as a source for study or as support—but the degree to which that material outnumbered formal academic works in the bibliographies I was getting was.

Fourth, the students' tendency to turn to the web for material which could easily have been consulted in print versions meant that they ignored/omitted what would have been more verifiable, up-to-date sources (e.g., they used the 1917 Catholic Encyclopedia online at the New Advent website, neglecting the advances of the second and third editions; they quarried patristic quotations from homemade web sites on which someone collected favorite sayings from the Church Fathers, with no citations detailing where the quotations were drawn from or who translated them).

Fifth, students seemed to rely largely on sources that agreed with, confirmed, or supported their own views. The general drift of their bibliographies was toward the focused, the succinct, the predigested (or, more unkindly put, the one-sided, the superficial, the predictable). Most bibliographies evinced neither a broad survey of the literature, nor a determined effort to include views and opinions at variance with the students' own. When the subject matter (e.g., a divisive moral issue) called for tangling with opposing viewpoints, students opted for selectively packaged presentations with which they sympathized (e.g., video interviews with Bishop Barron or Cardinal Arinze), bypassing established texts on both sides.

Troubling as these deficiencies were, I understood that they were merely actualizations of problems which are present *in potentia* every year. In the past, the students' own personal standards of workmanship and honesty, coupled with the guidance of advisors and librarians, were enough to keep their work from falling into mediocrity. But we cannot anymore, apparently, take for granted the presence of such safety nets. To ensure that our future students produce acceptable Master's theses, I had to take steps to prevent these problems from being realized in the subsequent years.

MAKING THOSE THREE CREDITS COUNT

To that end, I first had to change the way I approached the students about the fall semester's work. They had to see the work they did for their MA in the same light as they did their other courses. A description of my current practice follows.

At our first one-on-one meeting, I impress upon each student the fact that this is a three-credit course like all the others. Despite our lack of fixed meeting times, the principle of Carnegie hours still applies: as a three-credit course is understood to derive from three hours in the classroom, students must start with a base of at least three hours which are devoted to nothing but the finding and, more importantly, reading of their sources. But, as students are supposed to devote twice as many hours per week to a single course's work as they do in the classroom, they should, in practice, set aside nine full hours for their research every week.

Once students get over their shock and disbelief, we try to identify the openings in their schedule which they could designate "research hours." Ultimately, the students are relieved to have a schedule (of their own devising, no less!), as it's easy to forget about deadlines in the fog of unstructured time. To help them visualize the work of the next few months, I drew up a syllabus for this and the following semester, laying out a series of meetings whose times, while not fixed, nevertheless had to happen at regular intervals. Syllabus in hand, the students cannot forget that deadlines exist, and are no longer able to treat the "research period" cavalierly as an unfathomable stretch of time in front of them. (See the Appendix for an abbreviated example of the syllabus.)

MONTHLY MEETING

At each and every monthly meeting, I ask a series of questions about what the students have been reading. When I became aware that, regardless of the size of their compilation of sources, the students were not putting in the time to read them—thus making their final products very narrow and parochial in the sources they actually drew on to write—I knew that in this capacity I must encourage, prod, and/or wheedle (if necessary) them to actually read what they find. Not skimming them—they must read entire articles, essays, chapters, even whole books. I knew that they would likely benefit from a voice that impels them to read and comment on what they've read, especially at this early stage.

This led me to institute the research ledger, a daily journal of reading, research, anything else that contributes to the completion of the thesis. In order to provide them with structure, I generated a form which the students could then fill out and hand in at the following meeting (reproduced below). Students must see the entirety of this time (the fall semester) as productive, not just short bursts of research followed by inactivity. Not only does this form help students keep track of what they have read, it actively encourages them to read the materials they find, since they know that their notes will make it easier to consult quotations et al. when writing the paper.

Both the syllabus schedule and the ledger get the students into the mindset that every month, something is DUE. If they hand in a brief, sketchy, or nonexistent reading journal, or haven't added anything to their bibliographies, they will be aware that they have come up short.

MA RESEARCH LEDGER

Date	Activity	Time Start	Time End

At each monthly meeting, I also ask several or all of the following questions, depending on the course the conversation takes:

1. Which sources have you read/examined this week?
2. What attracted you to them? Why did you feel the need to pick them up at this point? (i.e., were they recommended, referenced by teachers; are they classics in the field; did you find them referenced elsewhere)

3. What is the level of discourse of each? (to make them conscious of how many popular sources they're consulting, and how many scholarly ones)
4. Have you come across any new terms or phrases that might prove helpful in further searches? (to emphasize the need to keep searching for sources, even after the initial searches produced good returns)
5. Which of this week's sources was the most challenging to absorb?
6. How will these sources prove helpful to you when you write?

To combat the apparent indifference students have toward journal articles, I give them a project for the second meeting. To make them more comfortable reading an academic article, they must find and read one before the next meeting. When we meet, we "take it apart" section by section. I ask him what is different or more difficult about this type of work than, say, a published book. If necessary, I review the database-searching process again.

Once we've reached the third meeting (usually mid-October), I ask the students to start thinking about their thesis statement, how they want to develop it throughout the paper, what kind of form and structure they will have their paper take. By Christmas, not only do they have a sizable bibliography, they will have read a good portion of the titles on that list; and with the outline fresh in their minds, they are ready to begin the writing in earnest. In the spring, I am available to meet with them, although I step back to let the faculty advisor take over during the writing. But I do ask them to submit their papers to me before they submit the final drafts, to make sure the footnotes and bibliographies haven't changed for the worse in the interim.

CONCLUSION AND UPDATE

The last IV Theology class saw fourteen MA candidates at the start of the year. Of them, twelve finished. While I continue to seek ways to make the MA research process fruitful and rewarding for the students, two developments occurred since I put this presentation together for the 2019 conference that affect my approach and practice. First, the MA is now optional, rather than required, for Philadelphia seminarians. Second, in response to the experiences of the two who didn't finish, as well as a number of students who did but found it difficult to research and write the thesis within the traditional eight-month time frame of IV Theology, students in III Theology are now encouraged to choose their topic and advisor well before they leave for the summer. Their first meeting with me takes place in the spring, meaning that I'm able to send them off with books and articles to dig into during those three months. These changes will, I'm sure, mean that the quality of the work done for the MA program will continue to improve in the coming years.

APPENDIX: SELECTIONS FROM THE SYLLABUS

MA THESIS RESEARCH
FALL 20XX

Supervisor: Mr. James Humble
Email: jhumble@scs.edu
Office: Ryan Library

Goals

In order to produce an acceptable Master's thesis, any student must first go through a period of intensive research. For students in a humanities subject like Theology, this means a period of intensive reading, in which he sifts through the published material on his topic. During the summer before IV Theology, the MA candidates are expected to read widely and deeply, gaining a foothold in their area of focus. The work done during this semester will lay the foundation for the writing of the thesis in the spring semester.

Recommended Texts

Hayot, Eric. The Elements of Academic Style. New York: Columbia University Press, 2014. ISBN 9780231168014

Kibbe, Michael. From Topic to Thesis. Downer's Grove: IVP, 2016. ISBN 9780830851317

Wicks, Jared. Doing Theology. New York: Paulist, 2009. ISBN 9780809145645

Yaghjian, Lucretia B. Writing Theology Well. 2nd ed. New York: Bloomsbury, 2015. ISBN 9780567499172

Reading Requirements

As the research semester is worth three credits, students are expected to devote the same amount of time to work toward their MA degree as they are to their other courses. Therefore, the student must set aside nine hours each week for searching, reading, note-taking, drafting bibliography or outline, meeting with the librarian. The student should look at this as a course whose class meetings are infrequent but whose requirements make the same demands as does a course that meets three times a week.

Assessment / Grade Determination

Grades will be determined according to the following factors and scale:

Learning Outcomes	Assessment Tool	Percentage of Grade
1. The student should be able to find relevant sources and cite them correctly and thoroughly	Bibliography, first draft (9/5) Expanded bibliography (10/3)	33%
2. The student should be able to plan out his entire thesis and explain it in detail	Preliminary outline (11/7) Detailed outline (12/5)	33%
3. The student should read all or part of all the sources he finds in his research	Reading journal (9/26, 10/17, 11/14, 12/12)	33%

NOTE: No grade will be given for this course, but a student will either pass or fail the course depending on the amount of work he does.

Schedule

Month	Requirements and Assignments	Assignments Due
8/20-9/19	Schedule first meeting with Mr. Humble Make initial research attempts Meet with Mr. Humble Start reading sources, keeping a reading journal	First meeting (8/28) Preliminary bibliography (9/5) Hold meeting (9/5-9/12) Journal entries (9/19)
9/20-10/17	Add entries to bibliography based on subsequent research (submit to both Mr. Humble and the advisor) Continue reading sources, taking notes	Expanded bibliography, perhaps with annotations (10/3) Next set of journal entries (10/17)

10/18-11/15	Meet with Mr. Humble Rough out a structure for the thesis Continue reading sources, taking notes	Hold meeting (10/24-10/31) Preliminary outline (11/7) Next set of journal entries (11/14)
11/16-12/15	Detailed outline due (submitted to both Mr. Humble and the advisor) Continue reading sources, taking notes, and adding entries to bibliography	Detailed outline (12/5) Final set of journal entries (12/12)
1/1-1/31	Write first chapter After advisors read draft, students in need of more research will be referred back to Mr. Humble for more help	Draft of Chapter 1 to advisor (1/23)
2/1-2/28	Write second chapter Perhaps students could start to submit portions of chapters to Mr. Humble for an estimate of their footnote formatting	Draft of Chapter 2 to advisor (2/20)
3/1-3/31	Write third chapter Insert footnotes for completed work so far, if they haven't already been Review bibliography, make sure all sources are accounted for	Draft of Chapter 3 to advisor (3/13) Drafts of all chapters to Mr. Humble for footnote format checking (3/13) Draft of latest bibliography to Mr. Humble (3/20)
4/1-4/15	Review returned drafts, make changes accordingly Prepare final version based on advisors' comments	Submit final draft (4/15)

Explorations in Bibliography

Zotero Goes Public

Gregory Morrison, Wheaton College

ABSTRACT The publishing of scholarly bibliographies has diminished significantly over the past two decades for an obvious reason: access to bibliographic tools via the Internet. But this has not marked the end altogether of research-level bibliographies, which are still vital to the preservation and advancement of knowledge. Research bibliographies are finding a new home online, and open source tools are now available to help scholars and librarians reestablish this genre in dynamic fashion. This listen and learn session discussed one such project that deploys Zotero, Tablesorter, and Libguides to serve a targeted group of users.

The core components of my session are Zotero, LibGuides, BibBase, and Tablesorter. Zotero has emerged as the "darling" reference management program. I will assume that everyone present is familiar already with Springshare's LibGuide program. It serves as the public interface for presenting the bibliographies that I will introduce in a minute. BibBase (https://bibbase.org) takes advantage of Zotero's API to enable researchers to "set up and maintain a scientific publications page," while Tablesorter (https://mottie.github.io/tablesorter/docs/) is described as "a jQuery plug-in [that] can successfully parse and sort many types of data including linked data in a cell." Tablesorter and BibBase offer alternative solutions for publishing bibliographies to the web. BibBase is very simple to use and requires no coding or programming knowledge. Tablesorter, in contrast, exists as open-source code that one can "fork" from GitHub and customize, which is what we did at Wheaton and named it "BibTable." We offer the code for BibTable to anyone here who wants to use it.

Before I launch into the details of how these tools work and work together, allow me a brief historical excursus. If you imagined that the number of printed bibliographies has declined since the 1990s when the Internet took off, you would be correct. According to a search in WorldCat, the heyday for bibliographies was between 1960 and 1980, when approximately 115,000 bibliographies were published. Since 2000, the number of printed bibliographies dropped to around 19,000. The decline was predictable, of course, as researchers could rely increasingly on resources like WorldCat, Google Scholar, and article databases to quickly generate customized, up-to-date lists of references. Many of the published bibliographies from the mid-twentieth century (I can confirm this from a recent weeding project) were little more than lists of references, but others provided an introduction to that area of scholarship and included annotations to some or all of the titles. I found some of these works worth keeping for their value to the study of academic disciplines and publishing and their potential usefulness to subject bibliographers.

The bibliography as a genre has found some life in the digital space. Oxford Bibliographies Online (OBO) seems to be the most significant effort to date. Also, though not easy to identify, research-level bibliographies are available on the Internet. One example is a web site devoted to the study of the early church figure, Evagrius Ponticus, available at http://evagriusponticus.net/index.htm. This is an actively curated research guide that is maintained by Joel Kalvesmaki at Dumbarton Oaks and has an advisory board made up of scholars at other institutions including Harvard and Catholic University of America and on that basis considers itself a "peer-reviewed publication."

With the exception of being peer-reviewed, the Evagrius guide represents the model I have followed for my research guide on the integration of faith and learning in evangelical higher education. In its original conception, the guide aimed to be a "prolegomenon" for the study of Christian faith and learning. That goal proved to be too ambitious, and I revised the guide several years later to target a more specific user group, namely, newer Wheaton faculty who, if on a tenure track, are required to write a "faith and learning paper" within the first five or six years in order to receive tenure and promotion to the associate professor rank. The second target group remained administrators at other Christian colleges—especially such schools abroad—who are interested in establishing a faculty faith and learning program similar to Wheaton's. A review of hits on the site revealed, in fact, an international interest in the content of the guide. My suggestion to you is to consider likewise what unique research interests your institution may have around which you can develop this kind of resource.

As for the execution of such a research bibliography, Zotero functions as the database. You simply create a folder for whatever bibliography you want to build and publish. At the BibBase web site, you are invited to "Get your BibBase Page" and Zotero is one of several source options. Clicking on the Zotero link, you will be prompted to log into the web version of Zotero. Each collection (i.e., folder) appears with another link. Once you click on the specific collection, the bibliography is generated along with three options for embedding it in a web page including Javascript, PHP, and iFrame. Javascript is the "easiest." The code is provided for you to cut and paste into the page; I work in LibGuides as my web editor but one can use whatever platform is available that supports basic world wide web protocols. Zotero-BibBase-Libguides is the easiest package for starters. View a sample page at https://wheaton.libguides.com/onlinebibs_atla2019. I chose to replace BibBase with TableSorter because of some functionality issues with BibBase in the LibGuides environment but it did require involving a library colleague with greater expertise in coding. As I mentioned earlier, this colleague modified the code from GitHub and this code is available upon request. Send the request to research.help@wheaton.edu.

I want to end by saying more about the content of the public bibliographies on the faith and learning research guide at http://wheaton.libguides.com/faithandlearning. I worked to identify the journals and magazines that publish "integrative" works. *Christian Scholar's Review* and *Zygon: Journal of Religion and Science* are prime examples. Some but not all of the integrative periodicals I selected are indexed in one or more databases. Others are not indexed anywhere. So, I committed to building (in a Zotero collection) an index to the selected journals, which represents the most time-consuming part of maintaining the guide and keeping it up-to-date. I must confess that I'm not doing so well to keep this commitment.

Going forward, I need to develop a maintenance schedule and get in the habit of conducting searches to update the Zotero folders that feed these public bibliographies. Otherwise, more frequent users will begin to notice and not return.

Safe at Home

Co-curricular Spaces for Generative, (un)safe Conversations

Chris Rosser
Oklahoma Christian University

ABSTRACT *Third space* describes an intentional space where normative assumptions are challenged by shared encounter with cultural and ideological *otherness*; third spaces open possibilities for transformational education. Beam Library at Oklahoma Christian University generates third space experiences through co-curricular events that engage the intersection of faith and culture. Specifically, our Safe at Home chapel exists as a generous *(un)safe space* that facilitates crucial conversation about gender, sexuality, and faith, empowering students who may feel unsafe because they are or affirm LGBTQIA individuals. Library initiatives like Safe at Home chapel create third space learning experiences, positioning the library at the intersection of *formation* and *information*, re-visioning the library as facilitator of generative conversation in a generously hospitable space. As co-curricular entities, academic libraries are aptly situated for the creation of *third spaces*, demonstrating the educational and formational value of the *library as third space*.

AT THE INTERSECTION OF *FORMATION* AND *INFORMATION*

Greeting. Good afternoon, my name is Chris Rosser, and I serve as Theological Librarian at Oklahoma Christian University, a small, private, liberal arts institution associated with the Stone-Campbell Movement, for any who are familiar with that particular branch of American Protestantism's forking tree. Since Oklahoma Christian's Beam Library is small, I also oversee our instruction and educational initiatives. Before we begin, let me say: I've been able to attend the Atla Annual conference for several years, but had to miss last year and definitely noticed the difference. For me, Atla is a place for sharing and sharpening ideas; I always return with new insights to pass on to colleagues that make our work as librarians and *our thinking about our work* as librarians better, clearer. I am grateful to Atla for these experiences, and I appreciate your presence and participation today as we discuss *Safe at Home: Co-curricular spaces for generative, (un)safe conversations*.

This afternoon, I'd like to share how Beam Library is creating *third space* learning experiences, ideas and initiatives that more clearly position the library at an intersection of *information* and *formation* and that re-vision the library as facilitator on our campus of generative conversations in generously hospitable spaces.

Specifically, I'd like to share with you about our Safe at Home chapel, which exists as a generous *(un)safe space* that facilitates crucial conversation about gender, sexuality, and faith, engaging with students who may feel unsafe because they are or affirm LGBT+ individuals. Beyond sharing about Safe at Home, here is the crux of what I hope to communicate: as co-curricular entities, academic libraries are aptly situated for the creation of *third spaces*, which in our context we envision as an intentional space where perceived normative rules and structures are challenged by shared encounters with cultural and ideological *otherness*. To better contextualize Safe at Home on our campus, let me first describe the Beam Library, who we are and how we serve within the Oklahoma Christian University community.

Oklahoma Christian University is currently undergoing rebranding—a new, contemporary logo and updated language to better express who we are as a University, in particular the importance of the life story of each individual student. In the library, we've also been hammering on language to capture and communicate who we are, what we do, and even more specifically how and why we serve. Currently, we're using the construct *(in)formation* to help communicate how we envision Beam Library existing on our campus at the intersection of formation and information. We are re-visioning the library as (in)formational third space. You can see here some of the language we're using to help clarify our understanding of what Beam Library is and what we do.

Information is readily associated with an academic library; *formation* of students is perhaps our aspiration, especially as many of us work within institutions that make faith formation central to mission, and it's likely that all of us desire to *form* as well as *inform* the students we encounter and the campus communities we serve. But the library has a problem: we are a co-curricular space, positioned outside the classroom, and it is difficult to meaningfully assess how we form and inform students in direct relation to student learning outcomes and to University learning outcomes.

We've come to recognize that revisioning the academic library as (in)formational third space opens possibilities for transformational education and measurable demonstration of the library's manifold value. Before unpacking what we mean by "the library as (in)formational third space," let me explain some of the philosophy of teaching that informs our thinking.

We talk a lot about faith and learning on our campuses. It just so happens that ideally the center of learning is also the center of love: love and learning each require encounter with that which is not self, something different, someone who is other. Lives transformed for Christian faith, scholarship, and service—in other words, lives transformed by learning and by love—such lives are necessarily shaped by and through encounter with difference. Loving neighbor (difference) as self (sameness) is central to Christian faith; similarly, souls enlarge by and through encounter with new knowledge (difference). Such encounter is central to learning, and the Beam Library intentionally facilitates encounter for the sake of learning, as an expression of love.

Beam Library exists as a generously hospitable space for encounter at the center of OC's campus, and the library itself is central to our campus. Our purpose as librarians and as educators is to reach and transform each student's heart; we recognize that the truest path to the heart is not through the head but *through the gut*. Therefore, we strive to bring learning to spaces of desire. Transforming the heart involves reorienting or clarifying desire so that students' love (i.e., desire) vectors more truly toward God and neighbor. Love is both the motivation and the goal of our work and teaching. In other words, *formation* is essential to the information we provide.

For several years now, we've understood the library to be *third space*, which as I mentioned is an intentional space where perceived norms and structures are challenged by shared encounters with cultural and ideological *otherness*. Beam Library is also a co-curricular space, positioned outside the classroom yet integral to classroom learning and student success. As a co-curricular third space, our distinctiveness is most clearly demonstrated by our ability to recognize, understand, and capitalize on co-curricular identity. We are a third space for co-curricular learning; we are a third space for co-curricular formation; we are a third space for co-curricular encounter.

Meaningful encounter with otherness is the primary context and catalyst for transformative educational experiences. And the kind of encounter we're talking about is the context in which formative education and spiritual formation happen—encounter with otherness is the heart of faith and learning. Librarians and staff understand ourselves as facilitating transformational encounters that foster academic growth and spiritual formation.

Education electrified by formative experience—that is the cumulation of our work, the *faithful learner's posture* we intentionally nurture in our students and within the OC community. As a library entity, we recognize who we are and have a vision for who we might become. We understand ourselves to be a hub of learning and formative experiences within our campus. We are positioned at an intersection of *information* and *formation*; we recognize the library as facilitating generative, complex conversations in generously hospitable spaces.

LIBRARY AS CO-CURRICULAR THIRD SPACE

So that's some of the thinking that supports and informs how we envision the library as third space. While there are many ways of thinking about third space, in our context third space refers to liminal learning spaces created where dominant culture, with its normative rules and assumptions, intersects with *difference* or *otherness*. Third space is the space between: for individuals, it's the space between I and Thou; in classrooms, it's the intersection of students' out-of-school experiences, knowledge, and culture and the curricular content, rules, and school culture; in society, third space is the borderland where cultural minority groups navigate dominant cultural norms.

In a very real sense, the academic library—though considered by many (especially librarians) to be the hub or beating heart of student learning and education—is already positioned on the fringes of the classroom, the liminality of in-class and out-of-class experiences, the borderland between classroom and cafeteria.

Following trends in student learning, many libraries have shifted toward offering intentional space for collaboration—study areas are redesigned, "maker spaces" developed, and the library is re-tooled as a "learning commons." The evolving library landscape presents a challenge to librarians as we roll up cardigan sleeves, sheath our shushing-fingers, and re-imagine what academic libraries are and what we're becoming.

First, what we are. The library's reality as a co-curricular institution presents a challenge for articulating and assessing our value in terms of learning outcome achievement. Academic student learning outcomes associated with the library and/or information literacy are generally connected to class research assignments, while library instruction is most often co-curricular. So for librarians, it can be difficult to show our value in terms of direct fulfilment of learning outcomes.

Now, what we're becoming. Envisioning the library as *third space* reflects an emerging trend in librarianship ripe with potential for capturing the significance of the library for transformative, co-curricular learning. Third spaces open possibilities for transformational learning by broadening worldview, encouraging self-reflection, and enlarging the soul through formational learning experiences. We believe that encounter with difference is both the spark and the medium of transformative education.

As a co-curricular third space, Beam Library is positioned to facilitate encounters that simultaneously challenge and shape identity. We believe that encounters with difference open spaces pregnant with potential for learning, and we believe that learning experiences in third spaces should be measured and outcomes articulated, assessed, and mapped to University learning outcomes.

Assessment has become a top priority for many institutions of higher education, especially as we seek to maintain accreditation. And academic libraries, which *as we know* have always been central to the academic enterprise—providing, facilitating, and instructing in the use of resources—must also assess their place and value within our academic institutions.

Probably many of you are familiar with the Association of College and Research Libraries study, *Academic Library Impact on Student Learning and Success* (ACRL, 2017), which highlights the value of the academic library in terms of its general contribution to learning. The report spells good news for academic libraries, outlining empirically verifiable ways that the library *benefits*, *enhances*, *strengthens*, *boosts*, and *increases* student learning and success. Note, however, that each of these positive terms—*benefits*, *enhances*, *strengthens*, *boosts*, and *increases*—positions the library in an auxiliary relation to the core. The glaring problem for assessment in terms of the centrality of the academic library in fulfilling student learning outcomes remains: the library is a co-curricular institution, and information literacy instruction or research interactions are often *peripheral to the courses in which projects are assigned*, and therefore instruction is difficult to assess in terms of direct support and fulfilment of student learning outcomes.

In other words, because student learning outcomes are connected to class research projects, while library instruction—whether in class or individual, virtual or face-to-face—is co-curricular, *librarians face a challenge in directly assessing and mapping our instruction to student learning outcomes and, consequently, to program or university learning outcomes.* The problem, bare-bones: for instruction librarians, it can be difficult to show our value in terms of direct fulfilment of learning outcomes, to meaningfully show how we both form and inform students.

CHAPEL AS NORMALIZED "THIRD SPACE"

So, we're thinking about how to assess our capacity to both *form* and *inform* students. Briefly, I'd like to introduce you to two third space weekly chapel events the library facilitates as illustrative of the formational power and potential of third space creation.

In our context, we are able to capitalize on a normalized type of space—weekly chapel meetings—and enfuse chapel with *third space* learning experiences. Students at Oklahoma Christian University are required to attend a certain number of approved, spiritually-oriented events, including chapel events. For several years, the library has facilitated Beam Chapel and Safe at Home Chapel. These chapels offer librarians and library staff an important means for demonstrating our connectedness to the spiritual life and formation of our campus community.

Let me briefly overview Beam Chapel, which introduced us to the vibrant potential of third space learning. For thirteen semesters, Beam Chapel has intentionally offered a dynamic space for engaging gritty questions that impact faith and the culture(s) we inhabit, questions arising from the dark of film, literature, and television. We envision Beam Chapel as a third space: in relation to our larger campus community, Beam Chapel hollows out a space for acknowledging, questioning, celebrating, and critiquing assumptions about faith, popular culture, and inherited traditions from a multiplicity of backgrounds and beliefs. Through chapel, librarians foster meaningful conversations and contribute to the University's spiritual mission of transforming lives for Christian faith and service. In fact, Beam Chapel recently received a very positive write-up in the Oklahoma Humanities newsletter. Semester themes are second-commandment driven: Beam Chapel exists at intersections of faith and popular culture as a reflective and questioning space where participants discern together how to enact the commandment to "Love the neighbor as the self." This orientation characterizes Safe at Home chapel as well.

Since Fall 2015 Safe at Home chapel has existed to provide a safe space for thoughtful and respectful conversations about gender, sexuality, and church. Facilitators of the chapel hope to encourage dialogue, foster positive relationships and understanding, and increase experiences of feeling "safe at home" for all students. So, Safe at Home exists as a generous, liminal, (un)safe space that fosters connection and facilitates crucial conversation about faith, gender, and sexuality.

By using the construct (un)safe, we acknowledge the reality that this chapel is not entirely "safe" despite best intentions. Certainly, characterizing the chapel as a "safe space" does not imply coddling students by telling them what we think they want to hear or protecting them from difference or dissent. On the contrary, Safe at Home offers an important space for acknowledging students who may feel unsafe because they are or affirm LGBTQ+ individuals. Safe at Home challenges participants toward hospitality and love; in fact, our mantra is

Romans 13:10, which reminds us that "love does no harm to neighbor; therefore, love is keeping the law."

Currently, thirteen coordinators from departments across campus help to advise, plan, and direct the chapel. Three librarians serve as coordinators of the chapel with other faculty and staff who represent a diversity of perspectives on questions of gender, sexuality, and Christian faith. Coordinators recognize the enormous complexity of such questions; society, biology, and the Bible resist easy answers. Our shared goal is to provide a theologically-informed ethic by which students learn to navigate complexity, guided primarily by an orientation toward love for neighbor. Coordinators believe that this chapel and the chapel coordinators themselves are valuable and necessary for Oklahoma Christian: valuable because they mentor and show compassion to students for whom compassion desperately matters and necessary because the chapel serves as a "pressure valve." Questions of sexuality, gender, and church have not become highly politicized or volatile on our campus, and we believe the existence of Safe at Home and the gentle, behind-the-scenes work of coordinators (and others as well) increases students' experience of OC as home and provides an avenue for loving and respectful discourse.

The term *safe space* refers to people as well as places. We envision three primary functions for coordinators:

Information: We help establish OC as an informed community.
Communication: We facilitate dialogue with administration and others.
Advocacy: We protect privacy, preserve dignity, and position ourselves alongside the vulnerable (i.e., those who feel *unsafe* at home).

For students who are *questioning*, Safe at Home is a source of both information and formation. Some are questioning personal identity; others are questioning beliefs; many are questioning responses by church and family to LGBT+ individuals; many are likewise questioning what it means to "love the neighbor as the self." Safe at Home as third space intentionally fosters orientation toward love for neighbor so that both students and non-student participants have reported deepened willingness to love and engage those whose thinking is radically different and even perceived as adversarial. As one participant noted, "It has really helped me to try and be more empathetic with people who are not affirming."

Among other implications, "safe at home" implies *protection, inclusion,* and *embrace*.

> **Protection**: a campus culture is intentionally fostered that promotes understanding.
> **Inclusion**: spaces for formation and channels for communication are developed so that LGBT+ students are afforded voice and place among this community.
> **Embrace**: a generously hospitable campus culture is intentionally fostered so that LGBT+ students experience welcome in the name of Jesus.

We believe that *love obligates us to deeply care for all others* regardless of personal perspective or conviction. By working to foster a generously hospitable campus culture, Safe at Home exists to better fulfill the vision that OC is home for LGBT+ individuals in our community.

ASSESSING LOVE AND LEARNING IN CO-CURRICULAR SPACES

Because of its longevity, we've articulated, mapped, and been measuring outcomes for Beam Chapel, primarily via an electronic survey. Results are encouraging and demonstrate the significance of Beam Chapel in terms of student formation.

Oklahoma Christian University has established a constellation of seven University Core Outcomes. In order to better assess how Beam Chapel helps to fulfil student learning outcomes related to University learning outcomes (ULO), librarians developed and deploy a yearly survey that maps responses to articulated outcomes. Through Beam Chapel:

- Students will recognize that faith, discipleship, and Christian spirituality are not compartmentalized but richly inform all aspects of life, including our experience of literature, art and culture. (Maps to the ULO Active Faith.)
- Students will explore Christian faith within the milieu of popular culture. (Maps to the ULO Foundational Knowledge.)
- Students will participate in a community of information and

resource sharing. (Maps to the ULO Information Literacy.)

- Students will be more critically reflective in the ways they think about and engage elements of popular culture (e.g., film, music, TV, art, etc.). (Maps to the ULO Creative and Critical Thinking.)
- Students will share ideas through discussion and student-led presentations. (Maps to the ULO Effective Communication.)
- Students will gain a better appreciation for otherness and for the implications of *love thy neighbor as thyself.* (Maps to the ULO Personal, Social, and Global Stewardship.)

Chapel facilitators foster meaningful conversations among participants and demonstrate the library's capacity as a significant space for transformative learning, as evidenced by participant survey responses, some of which are displayed on the slide. Also, from Fall 2017 to Spring 2019, fifteen students led presentations; two students presented with us at a national conference where we talked about the library as third space, and their presentations became part of their Honors capstone projects.

Concerning Safe at Home, over the years we have requested qualitative feedback from students (and non-student participants), but this semester we developed an anonymous survey instrument which we'll likely use for several years; responses map to the University Learning Outcome for Personal, Social, and Global Stewardship (primarily because this outcome recognizes the importance of fostering awareness of and appreciation for diverse thinking and identities). Twenty student-participants responded to this semester's survey; we're OK with that number since it reflects about 40% of weekly attendance this semester. You can see the simple instrument we developed on the slide.

To the prompt "Chapel has increased my awareness of LGBTQ+ identity on campus," 95% indicated that experiences in chapel have been formative in this way. Eighty percent indicated that experiences in chapel have "increased my sensitivity to LGBTQ+ identity on campus"; 80% indicated that experiences have "increased my understanding of LGBTQ+ stories"; and 80% indicated that experiences in chapel have "deepened my compassion for members of the LGBTQ+ community." To the prompt "Chapel has increased my awareness of allies on campus," 90% indicated that experiences in chapel have been formative in this way.

Safe at Home chapel has now weathered early storms that threatened its sustainability, and we are beginning to hammer out outcomes that capture and communicate formation through this third space experience. I'd like to share a few examples of student feedback that connect well with the transformative third space experiences we're hoping to generate.

One student comments that chapel experiences have helped in "understanding my neighbor. Understanding helps my love for them grow." Another student reports, "I never really had too much knowledge on this subject, despite being part of the LGBTQ community. This chapel is really good for learning more of people's personal knowledge and opinions of this, and that's very valuable." And another student comments, "As Christians we're kinda expected to keep anything that doesn't fit the mold on the down low, so being gay or transgender is frowned upon. By talking about it and getting rid of the mystery about being gay or transgender really helps me love others, any way they come!"

Since the chapel averages between ten and fifteen faculty, staff, and guests weekly, we also surveyed non-student participants. One respondent notes that the chapel:

> has given me language to encourage others to support those who are minorities. It is critical that Safe at Home continue to provide vocabulary to talk in "current language" about those who are on the LGBTQIA spectrum. Language helps individuals on the outside know that others different from themselves exist.

Another non-student respondent noted, "Throughout my time in Safe at Home I believe the stories and experiences that people have shared have been the most moving and helpful. When you can put yourself in someone else's shoes it always helps put things in a new perspective."

Negative feedback from both student and non-student respondents primarily focused on the one-sidedness of Safe at Home conversations. For example, a student commented, "Chapel has served as an echo chamber for the exact same idea each week." This student went on to describe their desire for a more debate-style experience, two views pitted against each other, iron sharpening iron with clanks and sparks and heat. We have intentionally resisted debate. Safe at Home is a co-curricular third space that is also a chapel space; it is thus a sacred space for holy encounter, a space for learning to love both difference and sameness, a space inhabited by many who are our campus community's most vulnerable members. For students on our campuses who experience challenges from mental health and mental stress, third space can become a space of welcome, respite, and hope. As one student commented, "Safe at home has offered this interesting idea of respite, a sanctuary away from 'home' in which the hard questions can be truly dug into with a passion and drive to actually understand, to better ourselves and therefore the lives of our neighbours."

In our context, Beam Library facilitates encounter with difference by engaging the intersections of faith, gender, sexuality, and popular culture, fostering conversations that are often perceived as taboo on a campus like ours. Re-visioning the library as third space helps us realize the potential of co-curricular third spaces on our campus.

Through third space initiatives, we hope to better position the library at the intersection of *formation* and *information*. Generative conversation in a generously hospitable space characterizes both Beam and Safe at Home chapels. We're developing ways to meaningfully assess both *if* and *how* students are formed by the third space experiences intentionally provided by the library.

So now, we'll open up for questions and discussion, but in conclusion here's a recap: on our campus, the library is positioned at an intersection of information and formation; we recognize the library as facilitating generative, complex conversations in generously hospitable spaces. Beam Library is striving to be an (in)formational third space. I've appreciated this opportunity to share with you how the library—itself a co-curricular space—can intentionally create third space experiences and how we can meaningfully measure those experiences to better demonstrate the manifold value of the library. So I'd love to continue this conversation and hear about your own initiatives like Safe at Home chapel that create third space learning experiences. Thank you for listening today.

Weeding or Rightsizing? Why Not Collection Adjustment?

Alejandra J. Nann, University of San Diego

ABSTRACT Almost twenty years into the 21st century, libraries are under more pressure than ever to maximize use of their physical spaces, often through reduction in the size of print collections to allow for more study and collaborative user spaces. Print reduction is a balancing act of thoughtful review and stakeholder input, with assessment strictly by title circulation or book condition no longer acceptable in many academic environments. This session examines a new way of thinking about book and journal footprints in the library. What are the tools librarians can adopt to justify retaining current titles and housing future volumes? How do we involve stakeholders so that we see each other as partners with a common goal? What kind of workflow and time does this investment in adjusting the collection require and can it be scaled? This paper will examine these issues and offer practical advice from her professional background and experiences in adjusting a collection size based on renovation needs.

BACKGROUND

Copley Library is the University of San Diego's undergraduate library. The full time enrollment is 8,900 students, which includes undergraduate, graduate, and law school students. Copley library owns half a million monographic volumes and almost 3,000 print serials. The decision to review the collection from a different perspective started when the library obtained funding to renovate the building.

With the new renovation, the library is not getting additional space for collaborative spaces or the current collection. Therefore, only a portion of the collection will return to campus. USD is working with Iron Mountain, a secure storage company, for the removal and storage of most of the library's print collection, both monographs and journals. With such a short time frame, The Head of Collections, Access, and Discovery and I needed to come up with an efficient plan to evaluate the entire print collection.

The idea of weeding is often met with politics and anxiety, both from librarians and the users. However the approach we went for, collection adjustment, encouraged us to be more thorough and more articulate, in hopes that it would lessen user concerns about our management of our collections. We knew it was possible by identifying, compiling, and manipulating robust data about the collection using a variety of tools that many libraries already have access to.

WHY COLLECTION ADJUSTMENT?

Oftentimes librarians are focused on an end goal that creates a smaller footprint for collections and repurposed library space that includes weeding material. However, it may also be done for reasons that require more than a simplistic approach of just weeding material, including:

- Looking for offsite storage for some or most of the collection (e.g., self-owned storage or a third-party storage company)
- Working through large-scale collection withdrawals as part of merging collections across satellite libraries within an institution and/or affiliation
- Replacing print with non-print format
- Participating in resource-sharing arrangements (e.g., shared print programs, consortial sharing)
- Reviewing online overlap with print serials and print monograph series
- Budgeting for on-demand programs for articles (e.g., Get it Now)
- Requesting funds for vendor deposit accounts (pay-per-article or streaming media)
- Cancelling subscriptions and using interlibrary loan for seldom-used journals
- Joining journal archiving consortiums (e.g., WEST Western Regional Storage Trust, Rosemont Shared Print Alliance, Center for Research Libraries)

The trigger for collection review may include resource-sharing arrangements and perpetual access to individual or packages of e-content rather than a more holistic review of each title. The need to adjust the size of the collection may include more than print books and journals; it can also include audiovisual material, government documents, microform, and even electronic resources. Frequently, you may have to move huge elements of the physical collection offsite. These large-scale efforts are frequently triggered by re-use of the space, either for more user collaboration or for another entity, like a lab or offices, etc., and are often at the command of those outside the library. It is not that none of these events have ever come up before now, but the amount of data and tools to manipulate it that are now available makes today's efforts seem much more multi-dimensional.

Sensible collection adjustment is feasible, regardless of project size, as long as the right steps are taken. First the library must thoroughly consider the kinds of data that are meaningful, not just to withdraw or relocate material, but more importantly in retaining material. If the approach of the project is as a proactive, comprehensive discussion with campus stakeholders of the specific plan to retain specific material and the reasons behind it, perhaps it will provide additional support for materials that are moving off-site or withdrawing permanently. Collection adjustment requires those who perform it to become well-versed with the kinds of data available and also with the tools that help manipulate the data. Frequently these tools also allow access to the manipulated data in forms that are digestible for collaboration.

TOOLS AND DATA TO CONSIDER

We frequently extract a lot of data as part of our normal duties, especially from Sierra, our integrated library system (ILS), so we used Excel extensively as a moderately informed user. We found it to be the most robust spreadsheet application for manipulating data.

However, our institution is a Google campus, so we started making extensive use of Google Sheets for sharing results of data extraction and review specifically for the collection adjustment process. It works much better as a collaboration platform within spreadsheet software because Google Sheets are live documents and there is no need to worry about having multiple versions of a particular spreadsheet that is being updated by various librarians.

Since the majority of the reference librarians at Copley rely on the online catalog, they find it helpful if they are able to link out quickly to the resource they are evaluating. A title can be hyperlinked directly to the library online catalog on the spreadsheet. Each tab of the Google Sheet can be locked, so only specific librarians that have permission can modify, add, or remove information from that locked tab. For example, if five librarians are working on the same project and reviewing the collection in their subject area, they can work on the same spreadsheet using their specific locked tab. The only caveat is that anyone who has access to the spreadsheet can look at every tab, regardless of whether or not they are locked.

One giant project that was completed recently was the JSTOR reclamation project, also known as weeding the print JSTOR journals. Copley Library purchased the entire JSTOR Arts & Sciences Collections late last year and with the renovation around the corner, it was the perfect time to take advantage and withdraw print titles that are covered through the JSTOR archive. I created a really large Google sheet and divided it up by liaison subject areas through locked tabs (12 liaisons). I extracted information from the ILS along with what we have available through JSTOR and I combined it so that liaisons can identify the overlap. The library faculty collaborated on ensuring faculty on campus were aware of this project and reached out to their faculty to let them know about this project and what it entails. The library was able to weed most of the JSTOR print collection, but there were a couple faculty members who were keen on keeping a few titles and the library wanted to ensure that faculty know their voices are heard.

Copley Library was also very fortunate to use the GreenGlass software that was acquired through the SCELC shared print project Copley participates in. GreenGlass ingested the library's data which included all of our monographs, number of checkouts, and other pertinent information from the ILS. Librarians are able to pull useful information such as:

- Duplicate checks
- If titles or collection of titles are available in HathiTrust's public domain

- If titles or collections of titles are available in other libraries in California and across the United States and how many are actually circulating

This helped liaisons determine whether a book is worth holding onto.

We also relied heavily on vendors and publishers for relevant information. Many vendors offer a free service where a library provides the vendor a list of owned print titles along with their ISBNs. The vendors are able to identify titles available for purchase as e-collections or separately. They sometimes offer special deals if a library is able to reach a certain spending threshold. Additionally, libraries will more likely have print and online overlap in their collection. Some institutions strongly believe that print shouldn't be weeded without some form of perpetual access due to ILL restrictions or resource-sharing limitations, so it is crucial to review publisher licenses and contracts whenever possible.

Going with collection adjustment, which in turn is an investigative approach, helps libraries understand how to start reviewing their collection. Finding meaningful data and its purpose will really identify the collections' strengths and weaknesses.

FUTURE CONSIDERATIONS

With a large portion of collection remaining off-site after the renovation is complete, there are still some obstacles that Copley Library will need to tackle in order to maintain and continue the quest for collection adjustment as a best practice. However, the last few months pre-renovation taught us that time may not always be on our side and there will be concurrent ideas and different interests, but the data that is pulled and manipulated will always provide a strong argument for efforts made by the library. We plan to continue to gather data to support materials that should be brought back to campus after the renovation and make a case for material that should stay in off-site storage and not be withdrawn.

GROUP MEETING

Contemporary Religious Literature Conversation Group

Facilitators
Donna Wells, Southeastern Baptist Theological Seminary
Jennifer Ulrich, Eastern Mennonite University

ABSTRACT The Contemporary Religious Literature Conversation Group provides a space during the annual conference to discuss books and other resources that the group finds interesting and meaningful. It's a good place to find the next book on your reading list.

A small group met on Friday morning to discuss what they have been reading throughout the year.

The group discussed Nancy Pearl's "Rule of 50,"[1] which basically says, read fifty pages of a book and then if you don't like it go ahead and move on to the next book. We decided that it is okay to put down a book if you don't like it.

We had a good time chatting about what we'd been reading and watching. Here's the list.

Berry, Steve. *The Malta Exchange*. New York: Minotaur Books, 2019.

Card, Orson Scott. *Rachel & Leah: Women of Genesis*. New York: Forge, 2005.

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Cosper, Mike. *Faith among the Faithless: Learning from Esther How to Live in a World Gone Mad*. Nashville, Tennessee: Nelson Books, an imprint of Thomas Nelson, 2018.

Hastings, Max. *Winston's War: Churchill, 1940–1945*. New York: Vintage Books, 2011.

Haog, G. G., W. K. Willmer, and G. H. Henson. *The Council: A Biblical Perspective on Board Governance*: ECFAPress, 2019.

McDermott, Alice. *The Ninth Hour*. London: Bloomsbury Publishing, 2018.

Millard, Candice. *Hero of the Empire: the Boer War, a Daring Escape, and the Making of Winston Churchill*. New York: Anchor Books, 2017.

Miller, Madeline. *Circe*. London: Bloomsbury Publishing, 2019.

Sanneh, Lamin O. *Translating the Message: The Missionary Impact on Culture*. Maryknoll, N.Y.: Orbis Books, 2009.

Shteyngart, Gary. *Super Sad True Love Story*. London: Granta, 2010.

Vodolazkin, E. G. and Lisa C. Hayden. *Laurus*. London: Oneworld Publications, 2016.

Westover, Tara. *Educated: A Memoir*. New York: Random House, 2018.

Wilson-Lee, Edward. *The Catalogue of Shipwrecked Books: Young Columbus and the Quest for a Universal Library*. London: William Collins, 2018.

Wright, Joe (dir.), Tim Bevan, Eric Fellner, Lisa Bruce, Anthony McCarten, Douglas Urbanski, Gary Oldman, et al. *Darkest Hour*. Universal City, CA: Universal Studios, 2018.

ENDNOTES

1 "Nancy Pearl's Rule of 50," *Globe & Mail* (Toronto, Canada), https://www.theglobeandmail.com/arts/books-and-media/nancy-pearls-rule-of-50-for-dropping-a-bad-book/article565170/.

Southwest Area Theological Library Association Spring Meeting

June 14, 2019 Vancouver, BC

SWATLA members attending the 2019 Atla Annual Conference met over lunch on Friday, June 14, 2019.

Informal news/sharing:

- David Schmersal is leaving Bridwell Library, Perkins, and starting a new position at Austin Presbyterian. Austin Presbyterian is starting a renovation.
- Bridwell Library, Perkins, is also starting a renovation.
- Jessie Zhong reported that Dallas Theological Seminary purchased the Fuller Arizona collection for their extension in Washington, DC. They plan to keep Fuller's labeling and are using OCLC batch processing for this. Jeff Webster is moving to San Antonio and working remotely. The DTS president is retiring. The school is breaking ground for a new student center.
- Charles Bellinger reported that Texas Christian also has construction happening on campus.
- Heather Hicks reported that Southwestern Baptist Theological Seminary has a new president, Adam Greenway, from Southern Baptist Seminary. SWBTS is hosting the 2021 Atla conference in downtown Ft. Worth.
- Carisse Berryhill reported that Abilene Christian is renovating the 3rd floor east of the library. The big Bible [Waynai Bible] has returned from loan and is going back out again. As part of the Max Lucado papers, the library now has two Lucado pulpits (in addition to their Thomas Campbell pulpit). Carisse also reported that the Disciples Organizational Archives have moved to Bethany, WV; the new facility is adjacent to the

Campbell Mansion. There are records for these materials in OCLC, but locally there is no system to access it.

The gathered members wondered whether they will be called upon to help with the 2021 Atla conference but decided they can probably discuss that in Detroit.

The meeting adjourned at 12:30 p.m.

Submitted by Ellen Frost

POSTER

Defining Digital Theology

Barthian Reflections on the Role of Open Access and Electronic Publishing in the Theological Toolkit

Race MoChridhe
University of Wisconsin-Milwaukee

ABSTRACT As a student member of the Atla Press Coordinating Council, the presenter has spent the past eight months evaluating, developing, and implementing digital tools to support the Press's initiatives in open access scholarship. This session frames those efforts in the context of theology's status as a "minor participant" (Hutchings 2015) in the digital humanities as well as the emergence of a trans-disciplinary domain increasingly identified as "digital theology" (Phillips 2014). Drawing on Anderson's (2018) analysis of theology's disciplinary distance from the main body of digital humanities work, the presenter outlines a case for the distinctive primacy of digital publishing tools and open access commitments in digital theology, as compared with the broader suite of research tools and methods that constitute the "cultural capital" (Schroeder 2016) of digital humanities as generally understood. Particular attention is paid in this regard to Karl Barth's vision of a "proclamation-centered" (Hector, 2015) theological method as the basis for an ecclesiological critique of closed access publication models.

Anderson examined digital humanities not just as a toolkit but as "cultural capital" arising from its community of practice, elaborating how theologians and biblical scholars "exist at the 'margins' of the digital humanities," separate from a culture around "tools for linking data, mapping, network analysis, text mining, and visualizing information that are fueling digital scholarship in other disciplines."[1] While theologians are very active in digital libraries/archives, these are increasingly seen as the low-hanging fruit of the field as software like Omeka reduces the need for coding skills, and the relative absence of theology from the lists of projects driven by computational analysis results in a cultural divide among practitioners.

A division between theology and the humanities is not a new idea, however. For Karl Barth, theology was the discipline by which the church holds itself accountable for the integrity of its proclamation, ensuring that the word it preaches remains identical with the Word given by God in Christ Jesus and conveyed through the apostolic tradition.[2] Crucially, this meant that theology "does not have to begin by finding or inventing the standard by which it measures. It sees and recognizes that this is given with the church."[3] To submit theological inquiry to the standards of evidence or the methodological rules of either the humanistic or the scientific disciplines was, for Barth, a violence against the unique nature of theological inquiry—a nature necessitated by the transcendentally unique nature of its object. "Theology along these lines," he wrote in his *Church Dogmatics*, referring to theology practiced according to the academic standards and methods of the humanities or the sciences, "must be flatly disowned as theology. … Whatever may be the concept of science [*Wissenschaft*, which in German includes the humanities], this object of knowledge cannot be handled in this way." Many scholars, including Hector, have therefore opined on the need for a Barthian theology to have an ethnographic component that can keep theological work closely connected with the pastoral and proclamational life of the church in its varying contexts. The other half of that communication, however—i.e. the mechanisms by which the work of theologians is transmitted back to the church to produce "accountability"—has been relatively neglected in the literature.

Meanwhile, Anderson and Squires examined the religious rhetoric and motifs in open access advocacy, observing that:

> [w]hen academics draw on this [religious] tradition … they do so rhetorically, without methodically addressing substantive historical connections or analogical correspondences. …[W]e identify a theological imaginary operating in open access discourse rather than a proper theology.[4]

The question is thus invited, is there a "proper theology" of open access? And, if so, does it have a special role to play in defining digital theology, as distinct from its general presence in digital humanities?

From a Barthian perspective, an argument can be made that "digital theology" should not be understood as a sub-discipline of DH, but rather as a distinct field of endeavour. While theology certainly draws upon the computational tools that define DH, actual use patterns of those tools in studies such as those of Hutchings, Anderson, and Schroeder suggest that they are far less central to theological work than to humanities disciplines. The robust representation of theology in digital library and archives projects might therefore be better understood as reflecting the centrality to digital theology of toolkits and cultural practices that foster engagement with ministerial professionals and broader faith communities—a significance that differs qualitatively from the town-and-gown outreach of the humanities, insofar as theology is not simply benefitted by, but actually *defined* by, such engagement. Within the scope of Barth's understanding of the discipline, if the outputs of theological work are not available to the church to critique its proclamation on a practical level, the work done is not theology at all. The emerging digital theology community may therefore benefit from considering OA as constitutive of its community of practice in a fashion parallel to, but distinct from, that in which computational analysis has formed the core "cultural capital" of DH.

ENDNOTES

1 Clifford Anderson, "Digital Humanities and the Future of Theology," *CURSOR_ 1* (2018, July 24). https://cursor.pubpub.org/pub/anderson-digitalhumanities-2018.

2 K. W. Hector, "Theology as an Academic Discipline: Reconciling *Evangelical Theology and Theological Encyclopedia*," in *Karl Barth and the Making of* Evangelical Theology: *A Fifty-Year Perspective*, edited by C. B. Anderson and B. L. McCormack (William B. Eerdmans Publishing Company, 2015), 93.

3 Quoted in Hector, "Theology as an Academic Discipline," 94.

4 Talea Anderson and David Squires, "Open Access and the Theological Imagination," *Digital Humanities Quarterly* 11, no. 4 (2017).

Fox @ the Fireside

Using Strategic Marketing & Outreach to Foster Authentic Scholarly Conversations in the Library

Sarah Stevenson, Research & Instruction Librarian
George Fox University & Portland Seminary

This session highlights the strategic marketing, intentional outreach through liaisons, and event planning that went into developing "Fox @ the Fireside," shares about the program, and invites conversations about other opportunities that might exist for libraries to host and engage in scholarly discussions around campus. Fox @ the Fireside is an event hosted by the George Fox University librarians each semester, designed to showcase the intellectual and creative output of a campus community member or group (student, staff, faculty) and invite the university community to participate in conversation centered around a topic of campus-wide interest. Past programs have showcased art, books, and even LEGO® creations! Through this event, we have created a hospitable, inviting, inclusive space for conversation that furthers the library's mission to be a place for holistic connection, innovative creation, and authentic contribution.

Poster available at: https://sched.co/NqxX

IDEATION

In 2017, the George Fox University Libraries welcomed a new dean. The library went through a staff reorganization process and revised the mission and vision statements. Our new mission is *to be a place for holistic connection, innovative creation, and authentic contribution.* This new strategic direction prompted us to do some internal reflection:

- How do we engage and direct our community towards connection, creation, and contribution?
- How can we showcase intellectual output of our amazing students, staff, and faculty?

We developed the Fox @ the Fireside program with the vision of creating space for the community to come together, connect, learn about the work of someone in the community, and discuss a topic of interest. We wanted to foster scholarly conversations in a "town square" space, and the library fireside—an open, central spot in the library—was the perfect location! We also hoped this event would address two common perceptions:

- The library is only a storehouse of books and quiet place to study.
- Librarians are purveyors of books and keepers of silence.

PLANNING AND LOGISTICS

We launched a pilot in April 2018 to test out the event model in the library space. After a successful launch, I created the 2018–19 academic year's program, scheduling three speakers. As part of this process, I created two checklists for library event planning:

Pre-Event Checklist:

- Check possible event dates with campus calendars and other partners
- Arrange and confirm speakers
- Order coffee and treats from campus caterer
- Arrange additional furniture/technology with Event Services and Information Technology
- Write event messaging for website and all marketing outlets
- Add event to library calendar (we use LibCal)
- Share event messaging with Academic Affairs, campus news, and other partners
- Design, print, distribute posters and digital posters (slides) for campus monitors
- Design and schedule social media posts
- Create in-library directional signage for the event

- Create LibGuide (if applicable)
- Purchase speaker's books (if applicable)
- Gather speaker biography introduction and picture for marketing purposes
- The host librarian should meet with speaker to discuss format and event outline
- Create event feedback survey for participants

Day of Event Checklist:

- Post room reservation signs and directional signage (if applicable)
- Arrange furniture one hour before event
- Meet caterer for set up
- Post getting ready (hype-building) posts on social media before event starts
- Get water for speaker and help them get ready
- Greet attendees
- The host librarian runs the program (welcome guests, introduce speaker, facilitate Q&A)
- Share feedback survey with participants
- Post a "thank you" on social media after event

MARKETING

As coordinator for all library marketing, I create all of the print and digital marketing materials using Canva, a free online design software. However, some campuses have a marketing and communications department that manages this work, so my recommendation is that you find out what your campus resources are before doing the design work. It can save you time!

If you are doing the designing, here are some additional considerations I recommend, especially if you do not have a design background:

- Follow your institution's brand and design guidelines
- Review basic design tutorials online
- Follow elements and principles of design
- Tweak templates (like the free ones in Canva) to make them fit your brand

- Schedule social media posts
  - I use Hootsuite to schedule posts for Instagram, Twitter, Facebook. There are many free options for scheduling!
- Leverage your network to spread the word:
  - The library dean promoted this event to the university's Academic Leadership Team, a team made up of other department deans and the provost
  - Librarians promoted event to their liaison departments

For this marketing campaign, I created social media posts, posters, and digital posters, and sent an info notice to our daily campus news editor. Find out what communication channels exist on your campus to get the word out.

COLLABORATIVE PARTNERS

One of the challenges with Fox @ the Fireside was figuring out how to find speakers and discerning what topics might interest the community.

One way that we went about this work was through strategic listening. Librarians shared with me what conversations they were aware of on campus with faculty and students and what things people in various departments were working on. One of the benefits of embedding librarians in academic departments is a heightened awareness of interesting projects faculty and students are working on. These connections led to some exciting opportunities!

In addition to leveraging our partnerships with departments, we also are intentional about looking for partners and collaborators on campus. For example, I work with student life, the academic resource center, and other campus groups to engage with the community and find spaces for collaboration on mutually beneficial, innovative projects that ultimately help us achieve exceptional life outcomes for our students.

The pilot event was born out of this kind of connection. In 2018, faculty and staff were participating in book discussion groups, reading *Between the World and Me* (Ta-Nehisi Coates, 2015). A staff member (and artist) participating in a group created an art show in response to the book and its impact on her. The Associate Provost of Local and

Global Engagement asked the library if we had a venue to have her display her art work. We said yes, and offered an opportunity to not only display the work, but also share with the community and foster further discussion as a Fox @ the Fireside guest.

As the program gains momentum, we are looking at ways to make the process for bringing in speakers equitable across departments.

THE 2018–19 PROGRAM

Our 2018–2019 academic year featured two faculty speakers and one student, on a variety of topics.

- November 2018: Guadalupe García McCall, Professor of English & Author
  - This event featured her award-winning Young Adult fiction novels, one which published at the time of the event.
  - Books featured:
    - *All the Stars Denied* (Tu Books, 2018)
    - *Shame the Stars* (Tu Books, 2016)
    - *Summer of the Mariposas* (Tu Books, 2012)
    - *Under the Mesquite* (Lee and Low Books, 2011)
  - She talked about Latinx fiction and the fiction writing process, discussed themes from her novels such as Mexico and Texas border history, and shared some tips for aspiring authors.
- January 2019: Melanie Springer Mock, Professor of English & Author
  - This event featured her book, *Worthy: Finding Yourself in a World Expecting Someone Else* (Herald Press, 2018).
  - She discussed themes from her book including identity, self-worth, and how all people are worthy of love.
- April 2019: Grant Davis, George Fox University College of Engineering Student
  - This event featured his LEGO IDEAS Pop-Up Book creation.
  - He discussed the process of designing the pop-up book and his journey to working with LEGO on this project.

RESULTS AND RESPONSES

Assessment is a key aspect of library programming. For the 2018–19 year, we created a guest survey for event participants.

Survey Questions:

- I am a ___ (student, faculty, staff).
- How satisfied are you with the event overall?
- Did you check out the resource page created for this event (LibGuide)?
- How did you hear about this event?
- Did you learn something new?
- How engaging was the topic of conversation?
- How likely are you to attend another Fox @ the Fireside?
- Any questions for us?
- Anything else you would like us to know?

Informal Qualitative Assessment:

We had few survey results, but did record a number of positive comments from faculty. Here are some examples:

- "I can tell the library has been really intentional about being a part of the community. Thank you for your work supporting students."
- "I appreciate your work this year engaging with the scholarly life of George Fox and highlighting the work of my colleagues."

For the 2019–20 year, we plan to look at other options for gathering survey results such as using a guest list, so that we can send the survey to participants following the event, or administering paper surveys before guests leave.

REFLECTION

Finally, I met with the dean at the end of the year to reflect on the 2018–19 program and discuss how effective we were at achieving our objectives. Some key observations we made about the Fox @ the Fireside Program:

- We did successfully engage faculty, staff, and community members with the events.
- The events were hosted right at the center of the library and by the last event of the year, people were engaging in the margins of the room, grabbing coffee and chatting about the conversation in progress.
- Event attendance grew and student participation increased with each event.
- We want to continue building the conversational aspects of the event, looking for more ways to engage the audience.

The event was part of a larger initiative to welcome students to campus, and engage more intentionally with faculty partners, building relationships with them and establishing trust. We believe the program effectively raised the visibility of library faculty this year on campus, and we look forward to expanding involvement of students, finding more student presenters next year!

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HISTORICAL ANNUAL CONFERENCES

1947–2019

YEAR	PLACE	Host
1947	Louisville, Kentucky	Louisville Presbyterian Seminary
1948	Dayton, Ohio	Bonebrake Theological Seminary
1949	Chicago, Illinois	Chicago Theological Seminary
1950	Columbus, Ohio	Evangelical Lutheran Seminary and Capital University
1951	Rochester, New York	Colgate-Rochester Divinity School
1952	Louisville, Kentucky	Southern Baptist Theological Seminary
1953	Evanston, Illinois	Garrett Biblical Institute
1954	Chicago, Illinois	Chicago Theological Seminary
1955	New York, New York	Union Theological Seminary
1956	Berkeley, California	Pacific School of Religion
1957	Fort Worth, Texas	Southwestern Baptist Theological Seminary
1958	Boston, Massachusetts	Boston University School of Theology
1959	Toronto, Ontario	Knox College
1960	St. Paul, Minnesota	Bethel College and Seminary
1961	Washington, D.C.	Wesley Theological Seminary
1962	Hartford, Connecticut	Hartford Seminary Foundation
1963	Mill Valley, California	Golden Gate Baptist Theological Seminary
1964	Kansas City, Missouri	St. Paul School of Theology
1965	New York, New York	General Theological Seminary
1966	Louisville, Kentucky	Southern Baptist Theological Seminary
1967	Chicago, Illinois	McCormick Theological Seminary
1968	St. Louis, Missouri	Concordia Seminary
1969	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary
1970	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
1971	Pasadena, California	Pasadena College

YEAR	PLACE	Host
1972	Waterloo, Ontario	Waterloo Lutheran University
1973	Bethlehem, Pennsylvania	Moravian Theological Seminary
1974	Denver, Colorado	Iliff School of Theology
1975	S. Hamilton, Massachusetts	Gordon-Conwell Theological Seminary
1976	Grand Rapids, Michigan	Calvin Theological Seminary
1977	Vancouver, British Columbia	Vancouver School of Theology
1978	Latrobe, Pennsylvania	Saint Vincent College
1979	New Brighton, Minnesota	Bethel Theological Seminary
1980	Denver, Colorado	Iliff School of Theology
1981	St. Louis, Missouri	Christ Seminary — Seminex
1982	Toronto, Ontario	Toronto School of Theology
1983	Richmond, Virginia	United Theological Seminary in Virginia
1984	Holland, Michigan	Western Theological Seminary
1985	Madison, New Jersey	Drew University
1986	Kansas City, Kansas	Rockhurst College
1987	Berkeley, California	Graduate Theological Union
1988	Wilmore, Kentucky	Asbury Theological Seminary
1989	Columbus, Ohio	Trinity Lutheran Seminary
1990	Evanston, Illinois	Garrett-Evangelical Seminary and Seabury-Western Theological Seminary
1991	Toronto, Ontario	University of Toronto, Trinity College, and Toronto School of Theology
1992	Dallas, Texas	Southern Methodist University
1993	Vancouver, British Columbia	Vancouver School of Theology, Regent College, and Carey Theological College
1994	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, and Trinity Episcopal School for Ministry
1995	Nashville, Tennessee	Divinity Library of Vanderbilt University and Tennessee Theological Library Association
1996	Denver, Colorado	Iliff School of Theology
1997	Boston, Massachusetts	Boston University and Boston Theological Institute
1998	Leesburg, Virginia	Virginia Theological Seminary and Washington Theological Consortium
1999	Chicago, Illinois	ATLA and Association of Chicago Theological Schools
2000	Berkeley, California	Graduate Theological Union
2001	Durham, North Carolina	Divinity School at Duke University

YEAR	PLACE	Host
2002	St. Paul, Minnesota	Minnesota Theological Library Association
2003	Portland, Oregon	Mount Angel Abbey, George Fox Seminary, Multnomah Biblical Seminary, Western Seminary
2004	Kansas City, Missouri	Kansas City Area Theological Library Association
2005	Austin, Texas	Southwest Area Theological Library Association
2006	Chicago, Illinois	American Theological Library Association staff
2007	Philadelphia, Pennsylvania	Southeastern Pennsylvania Theological Library Association
2008	Ottawa, Ontario	Saint Paul University
2009	St. Louis, Missouri	St. Louis Theological Consortium Libraries
2010	Louisville, Kentucky	The Theological Education Association of Mid-America
2011	Chicago, Illinois	Chicago Area Theological Library Association and Association of Chicago Theological Schools
2012	Scottsdale, Arizona	Theological Library Cooperative of Arizona
2013	Charlotte, North Carolina	Carolinas Theological Library Consortium
2014	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
2015	Denver, Colorado	Theological Librarians and Libraries of Denver/Rocky Mountain Region
2016	Long Beach, California	The Southern California Theological Library Association
2017	Atlanta, Georgia	Columbia Theological Seminary, Erskine Theological Seminary, Mercer University, McAfee School of Theology, Pitts Theology Library, Candler School of Theology, Emory University, Robert W. Woodruff Library, Atlanta University Center, The Interdenominational Theological Center
2018	Indianapolis, Indiana	Robert Roethemeyer, Concordia Theological Seminary in Fort Wayne & Ken Boyd, Local Host Representatives
2019	Vancouver, British Columbia	Cindy Aalders, Regent College, Local Host Representative