atla

Summary of Proceedings

Seventy-fourth Annual Conference of Atla

Kris Veldheer
EDITOR

JUNE 17–19, 2020 • ONLINE
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Editor's Introduction

EVERY YEAR, ATLA MEMBERS GATHER to attend and participate in the annual conference, and this is documented in the *Summary of Proceedings*. For many, the conference dates are penciled into their calendar years in advance. It is a time to see friends, visit a new city, get out of their library for some time away, and even learn something new. But the 2020 conference was like nothing we have ever experienced before in the history of Atla. The COVID-19 pandemic was raging, forcing everyone into some form of isolation and stopping in-person events for several months. So, what is an annual conference to do? Like so many events during the time of COVID, Atla's 2020 conference went virtual.

The year 2020 will be marked as the year of going virtual. From graduations and other celebrations to the more routine events like family gatherings and church services, people turned to virtual platforms, most notably Zoom, to stay in touch and carry on with the events of life. But the turn toward events on a virtual platform was not easy or simple to accomplish. Just like face-to-face conferences, the logistics of putting on a virtual conference were immense. Suddenly each "Zoom room" needed a moderator and tech support. Atla needed to find a new way to interact with vendors, present the poster sessions, create a schedule for all the papers, and that is just the beginning of the to-do list. Instead of meeting friends in Detroit, where the conference was supposed to be held, attendees waved at each other from boxes on a screen and used the chat feature to type a greeting. Atla did an admirable job of putting on an annual conference despite the constraints and hiccups of the virtual environment.

With the first-ever virtual Atla Annual as a backdrop, the 2020 edition of the *Summary of Proceedings* showcases several interesting topics. In keeping with Atla's identity as "Collectors & Connectors in Religion and Theology," some of the contributions focus on building and balancing library collections. Others focus on the "connectors" theme by highlighting the instructional and curricular focus of library work. Given the trying times the 2020 conference was held under, one of the papers was reimagined in light of the COVID-19 pandemic. Finally, the balance of the papers contribute to the ongoing discussion of theological librarianship as a profession and a vocation. The *Summary of Proceedings* collects the wisdom shared at the annual conference and may also inspire you to find new ways to connect that wisdom to your work.

Although the 2020 Atla Annual was held in a virtual format and required all of us to find different ways to connect, I continue to marvel at the creativity and dedication of Atla members as represented in the *Summary of Proceedings*. For those sessions you didn't get to attend in person, I hope you enjoy reading the papers, panel discussions, presentations, and meeting summaries to glean the fresh ideas drawn from the experiences of Atla members. It has been my pleasure to edit this volume and I hope the 2021 Atla Annual can be a time when we can reunite in person.

Kris Veldheer
Editor-in-Chief

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BUSINESS REPORTS

Atla Association Update

Brenda Bailey-Hainer, Atla Executive Director

ABSTRACT The Atla Association Update provides highlights of Atla's accomplishments for the year, an overview of finances for fiscal year 2020, and a brief preview of the projected budget for fiscal year 2021.

Each year at Atla Annual, I provide an update on the finances and accomplishments of Atla during the previous year along with a look at high priorities for the next year. Due to the condensed nature of Atla Annual 2020 Online, my usual update on the Association has been combined with the official business meeting. Because of this, my remarks will be relatively brief and primarily about the Association's financial health, but a detailed report, including information on Atla's many accomplishments since last year, will be included in the July 2020 Atla Newsletter.

Last fiscal year, which ended August 31, 2019, was a financially healthy one for Atla. As always, our budget for the year was breakeven, with $7,966,799 projected for both revenue and expense. Although at the end of the year our revenue came in slightly less at $7,477,770, our expenses also were less than anticipated at $7,368,768.

Atla's primary source of revenue continued to be royalties from the research tools we create (93%). Income generated from Member Programs department activities was related to the conference and fees for services such as hosting e-journals for other organizations

(4%). Interest from investments and other miscellaneous income accounted for another 3% of overall revenue.

On the expense side, the largest portion is used for staff and technology to produce research tools (61%). However, we focus a significant amount of income on fulfillment of our mission and organizational ends—last year this was 23%. That includes funding committee work, open access publishing, Member Programs staff, and professional development opportunities for our members—like Atla Annual. Board meetings and other governance work makes up 4% of expenses and administration costs comprise 12%.

Because fiscal year 2019 was a successful one, at the end of last year we were able to invest in Atla's future. $50,000 was contributed to the Endowment Fund from product revenue. As of mid-June, the current balance in the Endowment Fund was $785,708, an increase of over $100,000 from the previous year. In addition, we were able to add $100,000 to our operating reserve. The operating reserve is a fund mandated by the Board of Directors to cover unforeseen expenses or unexpected capital expenditures. The operating reserve must be maintained at a level between three to six months of monthly operating cost. For fiscal year 2020, it stands at $2.3 million, equal to 4.75 months of operating cost. Atla's audited fiscal year 2019 financial statements are available online in the *Annual Report*.

Our membership numbers have been fairly consistent over the last seven years, holding steady in the low to mid-800s. Memberships at the end of fiscal year 2019 stood at 830.

Currently, we are about three-quarters of the way through fiscal year 2020. This year's budget is $8,516,285. At this point in the year, we are on track to meet our revenue goals and our expenses are down significantly due to the impact of COVID-19, which has curtailed all travel and exhibiting expenses that we would normally have in the second half of the year.

The staff leadership team is in the middle of our regular budgeting cycle, which begins in March and ends with finalizing the budget in August. We are carefully watching the impact of COVID-19 on higher education because academic libraries are the primary market for our research tools. Like many of our member institutions, we expect reduced revenue next fiscal year—perhaps at a level closer to fiscal year 2018 or 2019. However, we are confident that we can live within our means. Just a few areas that we believe will have reduced expense in the coming year are travel—which we are curtailing through the end of the fiscal year due to health and safety reasons—and our expense for physical office space. The 15-year lease on our office space ends in February 2021, and we know that we will be significantly reducing our square footage in a new location. Another area in which we expect lower costs next year is infrastructure. Over the last seven years staff have been systematically updating various parts of our infrastructure—our production platform for the research tools, association management software, content management software, website design, and, finally, our accounting and budgeting systems. We will complete the last project in the next few months and there are no more major investments needed in infrastructure at this time.

So, let's turn to where we will focus our attention next year. The Atla Board of Directors adopted new organizational ends in February. A new strategic plan is being developed and workplans for committees and task forces will be created specifically to work on achieving those ends. Staff will be completing a search for new office space in the next few months, and then we'll focus on successfully exiting our current space. But most importantly, we will continue to focus both human and financial resources on creating quality professional development opportunities for members, and we will continue to create the quality research tools that support your work with your faculty and students.

But we are concerned about the well-being of our members. While we feel confident that Atla itself can weather the turmoil that COVID-19 has caused, we know that the pandemic is having a significant impact on many Atla members. This has manifested itself in budget cuts, layoffs, furloughs, or eliminated positions. We were pleased to be able to offer free event registration for members to attend Atla Annual 2020 Online but wanted to do more. At their regular meeting on June 16, the Atla Board of Directors authorized Atla to offer members financial relief through optional dues reduction for fiscal year 2021. At the point of renewal, individual members may pay their regular dues amount, or choose to take a discount of 25, 50, 75, or 100%. Institutional members may choose to pay their regular dues or take a discount of 25%. These rates are also available to new members. This is Atla's way of helping our members through these trying times by ensuring they still have access to the full benefits of Atla membership.

It's already clear that the coming year will be fraught with challenges, but ample opportunities exist as well to make progress on moving forward with Atla's new organizational ends and our ongoing purpose: to promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers. Together, we can still thrive in the face of adversity.

Minutes of the Atla Business Meeting

Christina Torbert, University of Mississippi, Atla Board Secretary
Thursday, June 18, 2020

The annual business meeting of the Association was convened by Board President Stephen Sweeney at 11:45 a.m. US Central time via Zoom.

President Sweeney spoke to the members attending about the Board's adoption of new organizational ends, about the continuity of those ends with the work done by previous boards, and about the resolution against racism and xenophobia. President Sweeney stressed the board's decision to focus during the coming year on the need for racial diversity, equity, and inclusion; challenging racism; promoting antiracism; and dismantling White supremacy in the Association and in theology and religious studies institutions and libraries.

Christina Torbert presented the secretary's report. Members of the 2020 Teller's Committee were Karen Wishart, who served as chair, from Emmanuel College of Victoria University in the University of Toronto; Steve Jung from Azusa Pacific University; and Lisa Grover from Denver Seminary. The Teller's Committee received the election results via email from Survey & Ballot Systems and verified that 261 (or 44.69%) of the 584 eligible members cast valid ballots. The membership elected—as given here in alphabetical order—Kerrie Burn, Leslie A. Engelson, Michelle Spomer, and Karl Stutzman to the board class of 2020–23.

Kathy Harty moved to accept the secretary's report, and Gerrit Van Dyk seconded. The motion was approved.

President Sweeney welcomed the incoming board members and thanked the three outgoing board members: Jennifer Bartholomew, Suzanne Estelle-Holmer, and Matt Ostercamp. President Sweeney announced the 2020–21 officers for the Board of Directors.

President Sweeney called for any new business, and there was none. The meeting was adjourned at 12:09 p.m. US Central time.

President Sweeney and Executive Director Bailey-Hainer answered questions submitted prior to the meeting and through the Q&A function of Zoom.

Presidential Address

to the Atla Board of Directors, June 18, 2020
Stephen Sweeney, Saint John Vianney Theological Seminary, Atla Board President

Hello. I appreciate the opportunity to speak with you today. I have served Atla on the Board of Directors for the past four years, and this most recent past year as president of the Board. What a moment for our association; at this point I have heard the opening plenary: what struck me was her slide title "The librarian profession suffers from a persistent lack of racial and ethnic diversity that shows few signs of abating." I have also participated in many breakout sessions and heard the Association Update a moment ago.

We honor the people who have retired; thank you for your years of service to librarianship, theological librarianship, and the pursuit of education (theological and otherwise). We also honor those memorialized for continuing to pave the path to where we are today, at the beginning of Atla's 75th year.

In her president's remarks last year, Jennifer Bartholomew acknowledged the land where we were, and for whom that was traditional territory. Territory: race and space, are issues of such importance today.

Thinking about race, all of you have seen the resolution from the Atla Board on racism and xenophobia. In the light of policy governance, the board chose to develop a resolution because this model gives the statements beginning with the 'therefore be it resolveds' more teeth, so to speak, for action on the part of the Association. I would call your attention to the statement in the resolution, "opportunities for thoughtful reflection on diversity, inclusion, equity, and antiracism." This is not lip service or a promise of some future action, but rather a statement that will bear immediate fruit as well as ongoing, long-term initiatives of the Association as they are envisioned in the new organizational ends. The board met Tuesday evening this week, and one of the major issues we will be tackling this coming year is diversity, equity, and inclusion, as well as promoting antiracism. In her plenary yesterday, Lisa Janicke Hinchliffe said, "Power is the ability to determine what is normalized as the status quo and to control what is discussed with respect to alternatives." Doing the successful work of antiracism as well as keeping the conversation of diversity, equity, and inclusion cannot be seen as alternatives. They are our work. Definitely more to come.

Thinking about space, we are in a different conference space! I wish to convey my thanks to Atla staff, Member Programs, and those involved in the pivot to an online experience for the reimagined conference. It's difficult to think that in March we experienced such an upheaval requiring reimagining education at every level, including our own world of education in theology and religious studies. In light of the COVID-19 pandemic and all the issues that touch it, I wish to convey my (and the board's) sympathy for those who have lost jobs due to furlough, cuts, position eliminations, and other institutional fiscal trouble.

Recognizing the challenges that this presents, I also recognize what this upheaval looks like across our history. At the Atla conference in 1969, our 23rd year as an association, then-President of Pittsburgh Theological Seminary Donald Miller opened his remarks with the comment, "All academic situations are characterized by unrest and confusion;" still true today! Or how about this quote, "At the beginning of the present decade, many educational leaders used the term crisis with increasing alarm to characterize the emerging state and conditions of academic libraries." That was in a report written by Stephen Peterson for *Theological Education* in 1981!

With those quotes and bits of information in our mind, how do we think about entering Atla's 75th year? Robert Beach, at the 1971 Atla conference, made the assertion, "ATLA has not just happened! There has been a cause, a need, an exploration, an open-ended task." There has been an interest in the work of theology and religious studies in North America since the late 19th century, and that continues: we went from approximately 50 seminary librarians at Louisville Presbyterian Seminary in June 1947 to almost 200 attendees at Atla Annual in Vancouver in June 2019 to almost 400 attendees at an online Atla Annual this year!

Atla was created by an act of the American Association of Theological Schools in order to strengthen the standard around library and information resources. At the 24th annual conference hosted by

New Orleans Baptist Theological Seminary, the proposed purpose of Atla was "to bring its members into closer working relations with each other, to support theological and religious librarianship, to improve theological libraries, and to interpret the role of such libraries in theological education. In order to accomplish these objectives," the statement goes on, "the Association shall develop and implement standards of library service, promote research and experimental projects, encourage cooperative programs that make resources more available, publish and disseminate literature, and cooperate with organizations having similar aims."

I share these lookbacks on purpose to help frame the future; we need to know where we have been in order to make decisions about the future. Last year, President Bartholomew outlined a multi-year trajectory of Atla from the Big Hairy Audacious Goal (BHAG) to the creation of a new vision, core purpose, core values, rebranding, web presence refresh, through to the adoption of new organizational ends in February 2020.

Reflecting on the proposed purpose of Atla in 1970, consider our core purpose today: "To promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers." These feed to and from our core values of today:

- Excellence in library collections and services
- Widest possible access to relevant information and ideas
- Hospitality, inclusion, and diversity
- Collegiality and collaboration
- Creativity, innovation, and transformation

Policy governance makes use of organizational ends as a way of strategic thinking. Organizational ends are meant to be a long-term view of the Association, the way that the board assesses the movement of the Association year over year. When you read them, where do you see yourself, your position, your institution fitting within the scope of Atla? Take a look at our current organizational ends:

Atla exists so that: Librarians and information providers in theology and religion are connected in a sustainable and diverse global community at a cost that demonstrates good stewardship of resources.

This is further defined to include, but not be limited to, the following:

1. *Users have access to quality academic and professional resources.*
    1.1 *Open access resources and special collections are available and discoverable by librarians and information professionals.*
2. *Institutional leaders have an awareness of the trends impacting the religion and theology library ecosystem.*
3. *Librarians and information providers are growing in their competencies and skills.*
    3.1 *Librarians and information providers demonstrate competencies in diversity, inclusion, equity, and antiracism.*
    3.2 *Information professionals are able to successfully navigate the changing landscape.*
    3.3 *Librarians and information providers have access to professional development in technical and digital skills.*
    3.4 *Information professionals have opportunities to innovate.*

Last year, President Bartholomew remarked, "Transformation is possible—we have the vision! Let's do all that we can to live our values and bring this vision to life." Yesterday, we were challenged by Lisa Janicke Hinchliffe—in my summary: how do we define, discover, dream, design, and deliver on the future of Atla? Finally, in a 2017 article by Amelia Gibson, Renate Chancellor, Nicole Cooke, Sarah Park Dahlen, Shari Lee and Yasmeen Shorish, they share that, "Libraries are not, and have never been, socially or politically neutral institutions . . . As community anchors, libraries (and librarians) actively influence their communities . . ." In our work as collectors and connectors, I look forward to the next year of continuing to carry out this important work.

Thank you.

PAPERS AND PRESENTATIONS

Digitizing the Records of Philadelphia's Historic Congregations

Walter R. Rice, Jr.
Carol W. Smith, Christ Church Preservation Trust

ABSTRACT In 2018, the Council on Library and Information Resources (CLIR), funded by the Andrew W. Mellon Foundation, awarded a Digitizing Hidden Collections project grant to Christ Church Preservation Trust to digitize the records of eleven of Philadelphia's historic congregations. Founded by William Penn in 1681 upon the principle of religious liberty, Philadelphia drew worshippers of all denominations. By 1750, the Society of Friends, Christ Church, First Presbyterian, Gloria Dei, Mikveh Israel, and others were providing spiritual inspiration to their various congregations. Their records reflect an emerging society, providing a glimpse into political and social changes before much other official record keeping was in place. These largely hidden records allow access to historical data of great use to scholars, students, and family historians. It is a collaborative project with resources shared generously by the congregations and their partners in this initiative: the Athenaeum of Philadelphia, Atla, and the University of Pennsylvania.

Four years ago, the idea of scanning and placing online in one unified website the records of some of Philadelphia's oldest congregations pushed us into an exciting and rewarding venture. Along the way, we've acquired strong partners, willing congregations, and dozens of volunteers who have all come together to make this dream a reality. In 2016, the Council on Library and Information Resources (CLIR), awarded a Digitizing Hidden Collections project grant for the scanning of New England's Congregational church records. That project led to our impetus to bring together the records of Philadelphia's diverse religious communities, offering an even broader array of theology and religious traditions. These "hidden records" would allow current and future generations of researchers to envision life in 18th- and early 19th-century Philadelphia through the minutes of the various trustee bodies; the baptismal, circumcision, marriage and burial records; the accounting records; sermons; and more. We hoped to find not only the histories of the individual congregations but the shared history of Philadelphians as they faced epidemics, revolutions, depressions and a civil war.

Digitizing the Records of Philadelphia's Historic Congregations is a project that has been in the works for the last two and a half years. It brings together the records of eleven of Philadelphia's historic congregations, ranging in date from 1708–1870. Participating congregations include the African Episcopal Church of St. Thomas, Christ Church, First Baptist Church, First Presbyterian Church, Gloria Dei, Mikveh Israel, Second Presbyterian Church, St. George's United Methodist Church, Saint Paul's Episcopal, St. Peter's Episcopal, and Third Presbyterian Church.

The records are being scanned, uploaded to one unified website (www.philadelphiacongregations.org), then shared with the public through that website and through Atla's digital library (dl.atla.com/collections/philadelphia-congregations-early-records-project). Records can also be viewed through the University of Pennsylvania's Special Collections Libraries' OPenn portal (openn.library.upenn.edu/html/congregations_contents.html). It is through OPenn that long-term digital preservation is ensured.

The project built upon an earlier pilot initiative undertaken at Christ Church in 2012, when the Athenaeum of Philadelphia scanned the first three volumes of the Christ Church vestry minutes. Walter

Rice, our IT consultant, built software to allow for transcription to be done online and to have it viewed alongside the original record. These were uploaded to the Philadelphia Geohistory website; links from the Christ Church website took researchers directly to these records. Also included in this project was an access database of baptismal, marriage, and burial records from 1709 through 1900, allowing searches for individuals, dates, and life events. The continued demand from researchers for copies of those original records led to a search for funding that would make the scanning and placing online of those records possible. CLIR's Digitizing Hidden Collections project grants provided a viable option. Over the years, we had developed strong relationships with many of the archivists and volunteers working with the records of the older congregations in Philadelphia; it was easy to reach out and invite them to join us in this project.

The goal was to scan those records created by congregations established in the historic city of Philadelphia prior to 1800. Records of high interest were vestry minutes, sacramental registers, accounting records, charters, and more. Our dates spanned the years from the beginning of the congregation through 1865.

Nine different congregations ultimately agreed to take part; others wished to but were under contract with Ancestry or their records were held by a collecting institution that did not wish to join. We submitted our application in 2016 and were rejected, but heartened by the comments we received. We spent the ensuing year figuring out ways to strengthen our proposal. We learned of Atla's new digital library and decided to use it as our digital portal. This would widely expand our audience reach. We reached out to the University of Pennsylvania's Special Collections Libraries and asked them if they would provide the long-term preservation of our images and they willingly agreed to join our venture. Finally, we strengthened our proposal by adding two more congregations—the African Episcopal Church of St. Thomas and the First Baptist Church—and we expanded our date range to 1871 to cover the period of the assassination of Octavius Catto, the well know African American teacher, baseball player, abolitionist, and vestryman of St. Thomas's. We had talked with digital archivists and gotten feedback, inviting them to join a technical advisory committee. We resubmitted our proposal and, in November of 2017, received word we had received a grant of $385,000. Work began in

January of 2018 and it's been an exciting journey of discovery. Volunteers or staff from the congregations took their records to the Athenaeum to be scanned. Carly Sewell, our metadata archivist, provided checks, metadata, numbering, and generally kept track of images, and Walter Rice created an Omeka-based website for us to use as we built the project. Our website went live in April of 2019, and we notified interested groups such as the Genealogical Society of Pennsylvania that it was available.

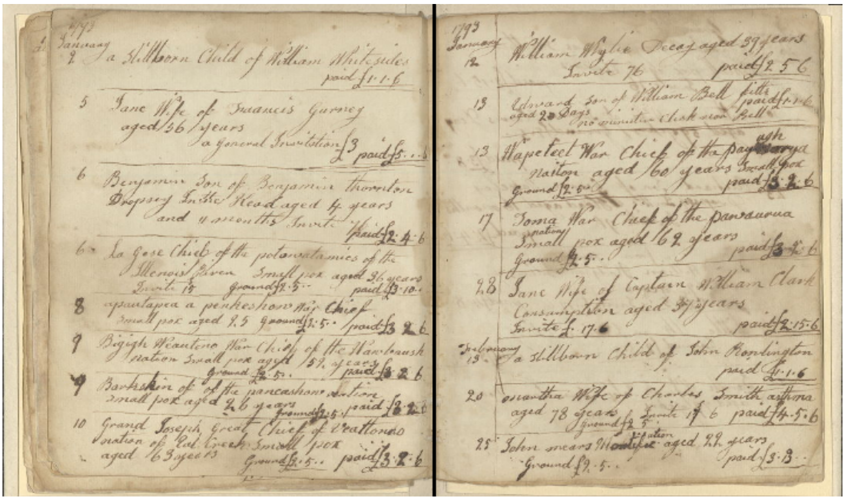

FIGURE 1: Sexton's Account Book, St. Peter's Burial Ground, 1789–93, pp. 43–4. Used by permission of Christ Church. www.philadelphiacongregations.org/records/items/show/280.

The records chosen for scanning were wide-ranging: trustee and vestry minutes; baptismal, circumcision, marriage and burial records; accounting records; sermons; and more. They provide listings of names of those who helped to shape their congregations and the city of Philadelphia, as well as the "hidden" stories of their times. Through the sexton's account records (see figure 1), we see the names of the Native American chiefs who died of smallpox on their visit with President Washington in 1793 and the impact of the American Revolution on these various congregations told through their minutes. They are a treasure trove for genealogists but equally important for those interested in religious, social, and political history.

We worked hard to leverage key partnerships to create an ambitious yet successful project. The content partners provide amazing historical information that is unavailable anywhere else. Penn and Atla provide long-term stability and wide dissemination. But without the participation of a key middle-size institution, the Athenaeum of Philadelphia, the project would not have been possible. From the perspective of the small archives partners, the technology and infrastructure necessary for the project is beyond their capacity to create, let alone maintain. Archives staff are often part-time or volunteer, with limited capacity for projects. From the perspective of our large partners, the project is in many ways too small to get their attention, but their participation is key to ensuring the viability of the endeavor. Utilizing existing relationships with small institutions like Christ Church and large institutions like the University of Pennsylvania, the Athenaeum connects small and large partners by providing a sophisticated digital infrastructure and digitization center that could cater to the specific needs of the congregations while, at the same time, providing the human networking connections, a community gathering place, and the standards-based technology to make partnership with the larger institutions possible and to their benefit.

The collaboration between so many institutions requires adhering to a set of best-practice standards. With public-facing frontends on the project website, the Atla Digital Library, and Penn's OPenn site, a standard metadata profile and crosswalks was essential. Working with Atla, we adopted a version of the PA Digital and DPLA Dublin Core-based standards. For transcriptions, we adopted a modified version of the Library of Congress' transcription style guide.

Limited technological resources of the congregational partners pushed us to develop the project using open standards and (as much as possible) open source software. Defining our goals in advance, we were able to patiently observe the development of various projects and carefully combine different software components to build the desired functionality. The project is using DCMI terms for its primary metadata creation, with crosswalks to TEI and EAD. Images are created as archive TIFF files and converted to JPEG2000 for display. Metadata is exchanged between systems using OAI-PMH, and image metadata and the images themselves are displayed using IIIF. The system components include Omeka, ArchivesSpace, Samvera (Atla Digital Library), and Universal Viewer. Figures 2 through 4 provide diagrams of the workflows, standards, and protocols utilized for the exchange of metadata, images, and transcribed text.

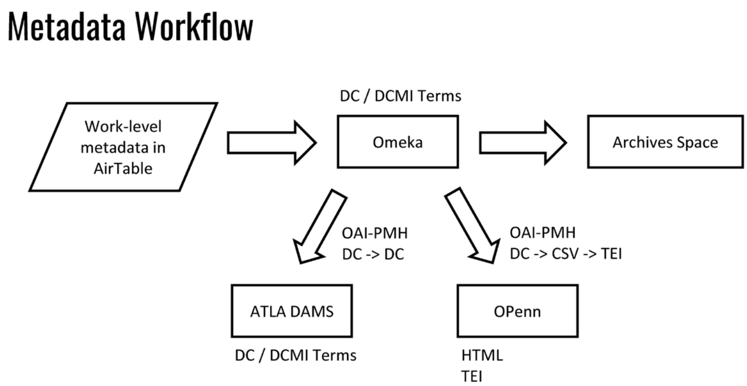

FIGURE 2: Metadata workflow.

The project's success owes much to our ability to re-use and extend existing projects and technology infrastructure. We are using the Athenaeum's existing digital infrastructure, built over the last 20 years primarily for maps and large-format architectural drawings, now extended to support bound book volumes, OCR'd text, and human transcriptions. The crowdsourced transcription functionality is built using an interface designed for an earlier Christ Church project to transcribe early minute books. The Atla and OPenn systems were designed for a different genre of resources and for much larger data-sets, but we have been able to request careful, minor changes to fully support the project's resources for discovery and long-term preservation and access.

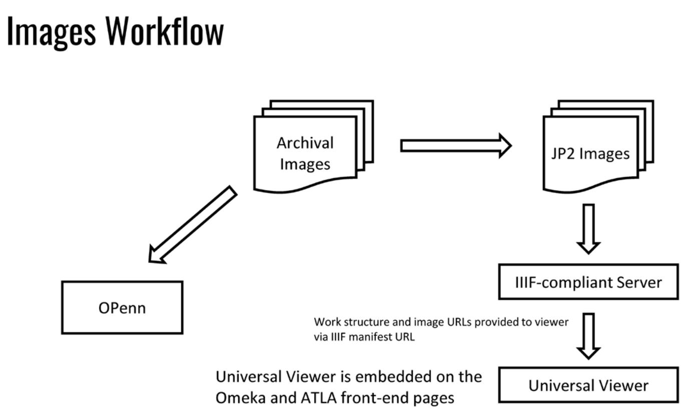

FIGURE 3: Images workflow.

Outreach has been a key component of this project from the beginning. We've held public programs with scholars talking about their use of the records, presented the project to the broader historical community at the American Association of State and Local History in Philadelphia in 2019 and to smaller groups of congregational members and their constituents. We've used social media to spread the word about this project and to try to recruit transcribers. With the advent of the quarantine lockdowns, we began a concerted transcription effort. We had set up the website so that transcription work could be done online and had done some training with our congregational members and a few volunteers in the fall. This enabled us to refine our guidelines (based on Library of Congress standards) and clarify the registration process. Emails to prospective groups and Facebook posts brought in a dedicated crew of volunteers whom we try to keep united and engaged through biweekly coffee hours.

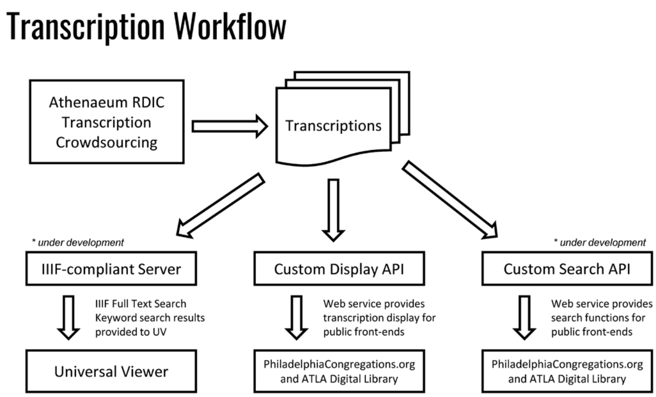

FIGURE 4: Transcription workflow.

The project will need to be extended, partially because pandemic shutdowns have slowed scanning, but we had already anticipated extending it in the hopes we'd get more transcription work done. We are also bringing in more records as Ancestry contracts expire. As a result of this, we have added approximately 30,000 records of the Society of Friends. We are also hoping that additional grants may help us expand this project.

The project has already proven beneficial to researchers and the congregations. Archives are not the primary or even secondary mission of these institutions, which are reliant on volunteers for the most part (or someone whose job was something else altogether), so to have the project come this far is terrific. The advantages to the congregations cannot be overemphasized. By scanning these records and making them available online, our team can reduce the need for scholars or family historians to physically come in and view the records—something these congregations are not always set up to do. Our work provides them with a preservation copy of the information and reduces physical handling of materials. Finally, by putting this information online and putting it together in a unified database, more researchers will see it. In these days of COVID-19, all of us are more conscious of how important digital access is and how important it is to provide access to those who cannot physically visit to see the records.

It is our partners who have truly made this possible: the Athenaeum for its high quality scanning and careful handling, the University of Pennsylvania for providing long term preservation, and Atla for providing access through its digital library to a far greater audience than we could hope to reach on our own. This was an incredible gift from CLIR and the Andrew W. Mellon Foundation to researchers of early Philadelphia history and we could not be more grateful to them and to our partners.

Ecologies of Space in the Paradoxes of Technology and Community

Adaptability and Resilience in Libraries, Churches, and Theological Schools in a COVID-19 World

Anthony J. Elia, Southern Methodist University

ABSTRACT: Technology has afforded both opportunities and threats that contrast the paradoxes of our world and impact our communities in ways that are often unintended. By considering the meanings and understandings of technology in the circumstances of church, seminary, and library, especially under stressful conditions, and provide a framework for individual and community adaptability and resilience, we allow for a hopeful, curative, and constructive way forward in our present world—to a place of meaningful belonging and participative community. The roles that theological libraries and churches play in adapting will reinforce the needs of the present and the strategies for the future of theological education itself—especially as we identify specific ecologies of space—those places that afford us the opportunity to restore and develop who we are as human beings and faith communities. Finally, we will look at all of this through the most unexpected lens of change and challenge confronting our world in the last six months—the lens of a world ravaged by the COVID-19 pandemic and how this has altered our conversation.

A POST-COVID PREFACE

The idea for this paper came well before the onslaught of the COVID-19 pandemic. The entire idea of technology and community as it relates to churches and theological education and librarianship was of interest for some time and the concerns for discussion and consideration were relevant for some time. With the rise of a new working environment in a COVID and post-COVID world, we are pressed with a new framework within which to consider and think critically. The demand for work and study and communications to be done almost strictly through online platforms, especially videoconferencing like Zoom, and to some extent so-called hybrid environments, has made it imperative for us to consider these issues immediately and, in fact, with a greater sense of urgency. What many of us may have only felt fleetingly in the past has been put forcefully in front of us by the present world of Zoom meetings: it has forced us to recognize both the positives and negatives of telecommuting—the isolation, quarantine, and the virtual world of representation online, something that both humanizes and de-humanizes all at once the interpersonal spatial experience of education and theological experience.

INTRODUCTION: A MEMORY OF LIFE WITHOUT TECHNOLOGY

A few years ago, I drove through southern Indiana, deep into the Hoosier National Forest, and made my way to a secluded hilltop hamlet, not that far from the meandering Ohio River. The isolated spot was its own cloistered oasis in the rugged and wooded countryside called Saint Meinrad Archabbey. By the time I'd arrived at the guesthouse, checked in, and had a modest lunch, I found that my cellphone reception was failing and that my room had no modern technological amenities—no television, no radio, no phone. I was in a simple room, quiet, with two single beds, a reading chair, lamp, and a desk. There were ornaments of the cross on the wall. I had a couple books with me and a simple window looked out onto a modestly sloping hill spotted with tall white pines. As I settled in, I was ever more keenly aware of the quietude of the space and place as a whole. I ventured into the halls, which were also quiet, and went outside to walk around the grounds, which were lush green with gardens and full of majestic trees of all sorts. I went to the chapel and the abbey church itself. It was quiet everywhere, save for an occasional echo of a few people chatting in the distance—over on a bench, there on an outdoor patio, inside on some steps. I recall this time because of the distinct separation from technology in my life at that moment—the amenities, which we take so much for granted and which seem to be almost at the core of our modern existence. It was in this moment no more than a handful of years ago that I began to think about the real relationships between technology and the fundamental aspects of our life—how we perceive and understand the world; how we interact and communicate with other people; how we engage or disengage with our surroundings; how we are imprinted by the technological and digital social media that not only influence our quotidian thinking, but compel us into distinct and often Pavlovian behaviors to which we seldom admit. Additionally, the role that technology plays is not singular: it may enhance many things, like connectivity, speed, and communications, but it also has a side that, intentionally or not, moves us as members of multiple and diverse communities into mental, physical, intellectual, spiritual, and emotional spaces for which many of us are unprepared.

WHY IS *THE HUMAN* SO IMPORTANT?

The problems and paradox of technology and community are rooted in the nature of what it means to be human. We as people demand experience and interaction with other human beings in order to exist. The role of technology is that which mediates—it mediates the self, the human with the world around and outside us. It separates and extends the world away from us, while at the same time drawing it closer, through replication or alteration of physical space (e.g., how does a video call on Skype or Zoom bring a person in a Beijing cafe into my living room in Dallas?). And the paradox is that it both creates a barrier to reality *and* invents the illusion of reducing physical space. Our ability to speak over telephones or internet connections, hearing the voices or seeing faces of our friends and loved ones is just that: an illusion of space. And even though it creates this connective presence, that presence is only *so real*—not wholly, physically real, but an experience of *presence without presence*. Because we are tactile, visceral, and physical beings, the embodiment of our essences without actual embodiment is the crux of this paradox. Even when we attempt to use such things as artificial intelligence (AI) or virtual reality (VR), they may enhance these experiences, fooling our brains into considering something truly present and real, but they are not. They are doppelgängers and effigies, figments of a sort. When a colleague recently spoke of all the new (VR) equipment available to create virtual classrooms where it felt like you were "in the room" with other students, I first thought that would be a fascinating exercise; but I also thought "why are we trying to replicate the real with the unreal?"

The questions of the Church, then, are those that ask about *theological anthropology*: what is the person? What is the human? The questions of the ancient church were ones of presence, constitution, and nature of the human being. What was Jesus Christ, God, or the Holy Spirit after all? It depends on which church or theologian you speak to—from which denomination or tradition. What, then, might this carry over into the modern and post-modern world? What, for instance, might presence mean, especially in such things as communion, if it is done online, virtually? Is it *bona fide* or permissible? Is it real? Indeed, as COVID-19 spread around the globe, *Christianity Today* was already diving into the touchy subject in an article titled "Online Communion Can Still be Sacramental: The Bread and the Cup Zoomed for You" (Chris Ridgeway, March 27, 2020). The article notes some interesting statistics, including a PEW research study that was cross-denominational. Among American Protestant ministers, 83% "agree that viewing a livestream is an acceptable option for the sick." But why stop there? Everyone else seems to be going to "online" worship in this new age of COVID-driven liturgy. Of course, the problems arise around communion and the ideas of presence in the host. What is interesting in this piece is that the author discusses the issues and concerns of presence specifically, noting that "a daily digital culture has shaped our interactions to the point that *human presence is not synonymous to physicality*."

Many people already recognized this before the COVID pandemic struck and had a plethora of opinions about what this meant. In fact, many writers on the subject found technology a complicated agent of change that could both help and hinder our own social development—which we could extend to theological, ethical, and emotional development (see, for example, Combi 2016, who looks at "past and present" issues of digital technology and later the "problematic features" of digital natives, as well as Putnam 2000, Diamond 2019, Brownstein 2015, Antonucci 2017, and Boyle 2016). With the onset of the pandemic and the rapid need for a radical reworking of our educational, liturgical, and work environments, we have been forced to reconsider not simply the role of technology in our lives, but the question of its adaptability and how true or not our predictions were about digital and online environments. One of the primary outcomes of being forced into Zoom rooms for hours of disembodied meetings and classes is what is being called "Zoom Fatigue"—Julia Sklar at the *National Geographic Magazine Online* wrote an article titled "Zoom Fatigue is Taxing the Brain: Here's Why That Happens," in April 2020, which goes into the science of human cognition and adaptability to technological interfaces.

How, though, does this relate to the church, theological education, and theological libraries? And what are the intersecting points that are part of the larger questions at hand? Regardless of basic denominational factors, churches, seminaries (or theological schools), and theological libraries are each interconnected to one another for the purpose of serving communities of faith. Prior to the COVID pandemic, many colleagues in the ministry and theology fields would have discussions about how technology would best serve the church and congregations. Every theological school that I have ever worked at or been a part of has had extensive conversations about the role that technology should play in teaching, learning, and the formation of clergy, and theological libraries have sought in many cases to be ahead of the curve on technological advances over the years—whether document delivery, demand-driven acquisition, or even virtual reality tools, among others. Part of the question, though, is that many of these institutions—churches, seminaries, and libraries—may be ahead of the game, while others are dreadfully far behind. Sometimes the church may have advances that outpace the seminary, or vice versa; or sometimes the library has advances that are more in line with the seminary, while the churches lag behind. In some cases, the issues in theological education are a result of a monoculture of tradition and content-driven focus that often shirks the advantages, advances, and dynamics of technological structures. In two decades of engaging with this topic, the theme has almost always been the same: technology is a "structure" that is a tertiary component subjugated by "content"—technology in itself is *not seen as content*. Yet, I would argue that if we were to look at technology *as* theology and theology *as* technology, each category would become both *content* and *structure*, and be more highly valued.

What this all means, then, is that in this triangulation of church/school/library, the approaches and outcomes pre-COVID were in a holding pattern of complacency. Wherever we found the weakest points of this triadic structure, we would find the need to enhance technologies, communications, and outcomes—almost to a point where we were forever talking about "technology" and "change" without being bold innovators and implementors of that change. But since March 2020 and the rise of the global pandemic, our challenge has become slightly different—the fact that nearly every church, theological school, and library has had to close temporarily or have reduced hours or go to flex schedules, and in some cases had to lay off staff. This has required everyone to take technology seriously. This does not just mean "pay attention" to something a bit more—it means that it is integral to the way we operate, the way we perform, and the way we live. We also have begun to realize that technology is neither as easy or as demonstrably curative of our human ills as we may have thought. There are things, including the "Zoom fatigue," that we were unaware of for the most part. We have come to recognize the physical, physiological, psychological, and even emotional and spiritual pitfalls of being forced into these new spaces of digital human interaction.

Like many things in life, though, there are positives and negatives to all of this, and we make our way forward while negotiating these spaces and concerns. Pre-COVID, almost no one would have considered having "online church" with elderly relatives, who had suppressed vision or hearing loss—it was impractical, if not inconceivable. Yet, now not only is this becoming commonplace, there is anecdotal evidence that some church attendance has gone up—for there is no excuse for "not leaving your house" now. Though, of course, there are those who don't have internet at home, which is another issue altogether. For some, there is safety in home-based digital worship. For many introverts, the idea of distanced participation is attractive—a way to be amid the blessed community but remaining in the comfort zone of one's controlled home environment. A few months ago, I was set to give a few lectures in Dallas to a retirement group at a religious institution—I would have never imagined thinking it could work on Zoom, and yet that is what we had to do, and it had more participants and more questions than usual, many of them "Zooming" in from both the east and west coasts.

There are indeed many surprises to what has happened in 2020—many are, in fact, positive. But there are the unforeseeable aspects of online theological encounters, the manipulation of digital space, and the psychological warping of our senses that come from our extended engagement with other people in virtual spaces. One aspect of our work in theological schools and libraries, which many people working in offices, higher education, finance, law, and other similar fields today may likely be experiencing, is this very issue of space—or, how this continuation of human presence in virtual form is holistically affecting the human mind and body. Believe it or not, there is a long theological tradition that has dealt with this topic.

WHAT IS SPACE AFTER ALL?

In 1977, the philosopher Yi-Fu Tuan published a groundbreaking work on the themes of spatial embodiment titled *Space and Place: The Perspective of Experience*. In it, he covers areas including the role of space and place in the mind of children, the concept of crowds and crowding, our spatial abilities and how that relates to human knowledge, awareness of architecture and its impression upon our cognition, time and intimacy in spaces, our attachment to homelands, and how the visibility of spaces creates distinctions of place. What should not be surprising, then, is that the author begins this work with an introduction on Paul Tillich's theological roots and how they were informed by his childhood attachments to open visions of the Baltic Sea. We may not readily say that the Baltic Sea formed one of the most highly regarded works of 20th-century Protestant constructive thought—Tillich's *Systematic Theology*—but we cannot ignore that we are all informed by both space and place in the way that we think, read, write, and act in our lives. We are forged in experience, as Yi-Fu Tuan's work expresses, and, as most experiences are in the world (in contrast to dreams, for example), we are formed by that existence. Yet, since the emergence of the internet, the ideas of virtual spaces in relation to experiences and realities have long been considered, questioned, and debated. What, for example, does it mean "to experience" something virtually, digitally, or in an online environment? What is the difference between *physical space* and *cyber-space*? This is rhetorical, to some degree, so readers can answer in any number of ways. But this is to say that the elements of experience have taken on new turns and meanings in the last quarter-century or so. And now, because of a pandemic, we are forced to confront many of the questions like these that we hadn't thought really necessary to wrestle with—especially in religious and theological communities.

What do we mean by space and place in our lives and world? What value do they hold for us and what meanings do they convey? And how might they play into the roles of theology, theological education, and theological libraries? This is a salient point, because the question of space and place have deep theological importance to how we understand human connectivity to what we constitute as having meaning. Human beings associate with *space and place*, giving these physical locales meaning—sometimes elevating the "three-dimensionality" of our world to the sacred, creating sacred spaces. Houses of worship, chapels, tombs, sacred ground, memorials, monuments, and the earth itself constitute the array of the human attachments to the divine. So, our projections about space and place are not merely descriptions but transcendent environments that are informed by our very real human interactions in those dimensions. When we take real *space* and *place* away, when we "virtualize" spaces, something is lost.

The question of the *sacred* has been debated since time immemorial, and in the last few centuries by scholars of religion. In some cases, we can describe sacred space as a location that mediates between the profane, the living, and the sanctified, divine. But one might also argue that "sacred space" is the place on earth where we encounter one another and find in that encounter the physical presence of our breathing, pulsing, living humanity—in some ways like the approach Martin Buber took in his works, most notably *Ich und Du* (I and Thou; 1923), where divinity and sacredness was *in other people* and *the encounters we had with them*. Our essences of being *human* are tied up in the physical—*being* is what it means to be us, to be human. When the craft of the ancient Greek *techne*, made famous by Heidegger, extends our humanity to a place that is *both us and not us* at the same time (as in a video-chat), we are creating distinctions that echo the curious oddity of how the ancient Greeks played around with the origins of our souls and bodies (as Plato suggested). These philosophies influenced the dynamic and often confusing jumble of early Church debates about essence, being, and double-nature. Our existence in Zoom (or "Zoomtopias" as I like to call them) is two-dimensional *disembodied* embodiment—which is to say, we are given the appearance of ourselves and our nature, but without actually being of anything. What would the Greeks or Patristic writers have said about all this today?

ECOLOGIES OF SPACE: REAL AND VIRTUAL

What, then, are the ways forward for churches, theological schools, and libraries in the current environment? What are the trends, practices, and tips for consideration while we live through the uncertainty of COVID-19? And how might we best negotiate this new world that requires us to work in this paradox of technology and community—where we are brought closer together but, at the same time, distanced from the real embodiment of our colleagues, friends, and families? What does it mean to have church, but not the usual church functions and fellowship in person? What does it mean to have semesters of classes and seminars and chapel online, but not take communion in person or share in the community meals and events that remind us of our humanness? What does it mean to have services of reference, circulation, and research in a theological library, but done completely through technological means, where patrons cannot do their work in the physical library?

When first approaching this topic, the suggestions I had included the development of better and more sophisticated practices of communication and community-building that interwove the networks of church to seminary to library. This meant that we should do what some colleagues have called "technology evangelism." But, since the pandemic, some things have changed. I still believe that these considerations of technological evangelism ought to be pushed—bluntly, we need to talk about and do better at incorporating technology into every aspect of these communities. The difference, though, is that, since the spring of this year, we have been forced to think very differently about technology, about presence, and about what it means to live and interact in not just *hybrid* work and research environments but in *all of our environments*.

The questions that we now must progress toward are questions of balance. As we have moved into the technological, we recognize that our spaces and places require us to navigate and determine how well we can function as human actors in these very spaces and places. We are adapting to new environments in ways that we either thought were not previously possible or not desirable. But because the pandemic has demanded our behaviors change, we have come to a point where we are looking at *ecologies of space*. Ecology is generally defined as "the relationships between organisms (e.g. people) with one another and their physical surroundings." As we have seen in this discussion, the world heretofore has considered its surroundings as "physical" until recent times, with the advent of "virtual" spaces. But we can extend the definition of ecology to include new surroundings, just as we have experienced this new idea of the non-physical world of the internet.

In these *ecologies of space*, we must continue to be active as individuals in the assessment and evaluation of what all spaces mean: the physical church and the virtual church, the physical seminary and the virtual seminary, the physical library and the virtual library. These ecologies demand that we better understand the relationships among communities and their environments—whatever those environments may be. If we consider how ecology proper has been studied and detailed, there are multiple levels of design: organismal ecology, population ecology, community ecology, and global ecology, for example. Applying the principles of such a design might help us, as individuals and communities, function better in our current circumstances. Furthermore, a consideration of what some scholars have considered a most important trait—resilience—may be what we must strive for most in this time of great stress and turmoil. As it relates to global ecologies and ecosystems, the work of Brian Walker and David Salt (2006), titled *Resilience Thinking: Sustaining Ecosystems and People in a Changing World*, is one of the most prescient and relevant pieces of scholarship that may guide us in our present time.

The principles for resilience are central to how we navigate through the COVID-19 pandemic and adapt accordingly, healthfully, and holistically. Being resilient is absolutely necessary in a time when our worlds of the physical and virtual are colliding and uncertainty is prevalent in office spaces, meetings, and planning strategies. These principles from Walker and Salt include the following: 1) maintain diversity and redundancy, 2) manage connectivity, 3) manage slow variables and feedbacks, 4) foster complex adaptive systems thinking, 5) encourage learning, 6) broaden participation, and 7) promote polycentric governance systems. How we may adapt to these principles for our communities will vary, but we can be creative and collaborative in finding the best approaches. The descriptions provided come from the aforementioned work and a review from the Stockholm Resilience Centre.

1) *Maintain diversity and redundancy*: "In a social-ecological system, components such as species, landscape types, knowledge systems, actors, cultural groups or institutions all provide different options for responding to change and dealing with uncertainty and surprise."

2) *Manage connectivity*: "Connectivity can be both a good and a bad thing. High levels of connectivity can facilitate recovery after a disturbance but highly connected systems can also spread disturbances faster."

3) *Manage slow variables and feedbacks*: "In a rapidly changing world, managing slow variables and feedbacks is often crucial to keep social-ecological systems 'configured' and functioning in ways that produce essential ecosystem services. If these systems shift into a different configuration or regime, it can be extremely difficult to reverse."

4) *Foster complex adaptive systems (CAS) thinking*: "Although CAS thinking does not directly enhance the resilience of a system, acknowledging that social-ecological systems are based on a complex and unpredictable web of connections and interdependencies is the first step towards management actions that can foster resilience."

5) *Encourage learning*: "Learning and experimentation through adaptive and collaborative management is an important mechanism for building resilience in social-ecological systems. It ensures that different types and sources of knowledge are valued and considered when developing solutions and leads to greater willingness to experiment and take risks."

> 6) *Broaden participation*: "Participation through active engagement of all relevant stakeholders is considered fundamental to building social-ecological resilience. It helps build the trust and relationships needed to improve legitimacy of knowledge and authority during decision making processes."
>
> 7) *Promote polycentric governance systems*: "Polycentricity, a governance system in which multiple governing bodies interact to make and enforce rules within a specific policy arena or location, is considered to be one of the best ways to achieve collective action in the face of disturbance change."

Some of these principles may not be easily enacted. In fact, their presentation may require a fair amount of thought and preparation, but they are designed both to foster resilience and enhance the strength of community. The question for us today and in the coming years is, how might these principles provide us with a framework that helps us in this COVID and post-COVID world? How might we best negotiate the relationships between church, theological school, and library, especially where technology has roles in the way it forms or inhibits community? And how do we foster the best practice of life balance within a new world that hybridizes life, work, and school?

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Libraries and Access to Information In Palestine

Impacts of Military Occupation

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ABSTRACT Life under occupation, for over 70 years, has had a major impact on Palestinian libraries, their function within communities, and access to materials and resources that most libraries in other places around the world do not experience. This paper will give a brief overview of several libraries within Palestine, including a historical narrative about the history of the Israel/Palestine conflict. Also included are snapshots of a few libraries within Palestine, the experiences of a few librarians living and working in the West Bank and Gaza, and a summary overview of the documentary film *The Great Book Robbery* by Billy Brunner. This paper has previously been published as a chapter within an open access resource titled *International Libraries: An Open Textbook*.

COUNTRY PROFILE

Since 1948, Palestine has been an occupied land under military control by the modern State of Israel. Palestine's categorization as an independent nation-state is a complicated and contested issue because it is not a recognized country, nor a region—it is a territory comprising three cut-off locations, the West Bank, Gaza, and East Jerusalem (Lefebvre-Danset 2009, 322). For more than 70 years, the apartheid system of repression that Israel has inflicted on Palestinians has caused their economic and social structures to collapse. Librarians in the occupied territories work endlessly to ensure that the once vibrant Palestinian culture remains active and does not become a distant memory. Collecting and curating materials that speak to the past presence and current living of Palestinians in the historic land of Palestine is, in itself, an act of resistance. However, this is increasingly difficult as the normalization of the seizure of books, confiscation of supplies, limited budgets, and "security" checkpoints continues. With increased "security" measures by the State of Israel, the daily lives of Palestinians become more confined each day. One reason why the Jewish state feels a need to protect itself is because of the decades-long narrative that Arabs are terrorists.

> Much of Israeli media and academia have characterized the Palestinian resistance movement as a key factor in the global history of terrorism. The role of the academics to validate this depiction with 'scientific' research that both recorded acts of Palestinian violence and proved the applicability of theoretical definitions of terrorism to these acts. Israeli politicians and the media fully accepted this portrayal, although during the period of the brief, failed Oslo Accords it was toned down. (Pappe 2014, 28)

These images of Palestinians as terrorists are deeply rooted in the Zionist agenda, as well as in the historical memory of many Jewish Israeli citizens.

The socio-political religious conflict between Palestine and Israel creates significant tension and disagreement; one thing that is agreed upon is that no one agrees. The situation in both the West Bank and Gaza is both dire and ambiguous and there is no clear, easily agreeable solution about what can be done to bring a lasting peace to the region. While opinions differ on both the history and present reality on the ground in both Israel proper and the occupied territories, the truth is that, since the Nakba, or catastrophe, of the Israeli war against the Palestinian people in 1948, Palestine has been shrinking.

HISTORY

In order to understand the present reality within Israel/Palestine, knowing the historical background is necessary. Before diving into this complicated web, a few terms must be clarified. Palestine refers to the historic land that exists in the region. Palestinians are the non-Jewish, Arab community living inside both Israel proper and inside the West Bank and Gaza. The Occupied Territories are the lands within this geographic location that have been illegally seized and settled by the modern nation-state of Israel. For the purposes of this chapter, the State of Israel will refer to the current and modern country, not

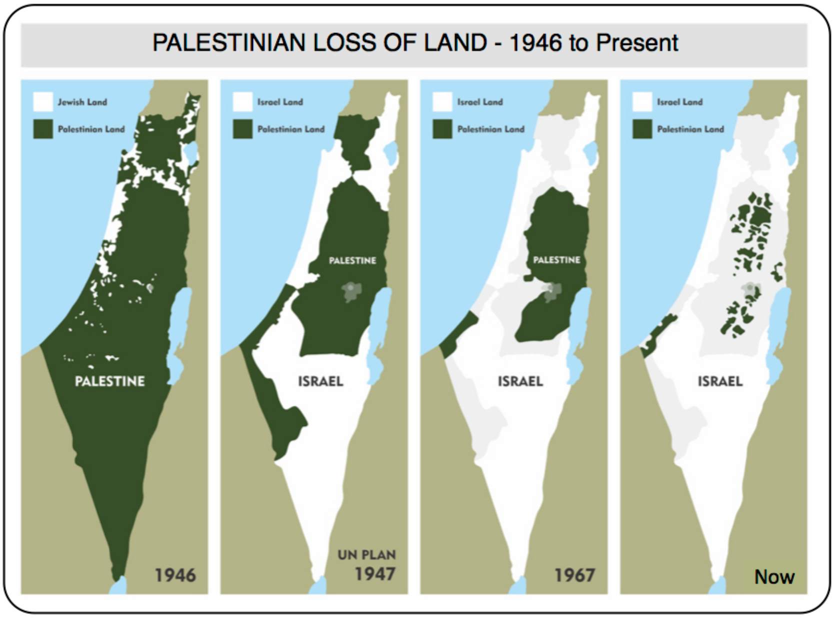

FIGURE 1: Image of shrinking Palestinian territory (Israel Palestine Mission Network, new.israelpalestinemissionnetwork.org/study-resources/maps).

the ancient nation and biblical people. Additionally, there is a difference between Judaism and political Zionism that impacts how the politics of the region are understood. Judaism is a religious tradition that is based upon the Hebrew Bible scriptures and tradition. Zionism is a political movement to create a Jewish homeland. Theodor Herzl proposed that this political strategy would be the solution for both anti-Semitism and Jewish secular culture. "It is impossible to discuss the realities of the West Bank situation and what this means for Palestinians without reference to Israel's political ideology of Zionism . . . the objective of Zionism from the beginning has been to take control for the Jewish people, as much of the land of Palestine with as few non-Jewish natives there as possible" (Christison 2008, 33). Political Zionism is the ideology at the center of the dehumanization of the Palestinian people.

Zionism was European Jewry's response to the devastating effects of anti-Semitism and, in particular, to the despair at the failure of the Enlightenment to confer rights and equality to the Jews of Europe. The Zionist national movement was driven as much by a fierce need for dignity and self-determination as by a feeling of physical vulnerability. Modern Israel is, more than anything, a source of pride for Jews: it is good to have survived, and Israel is the proof of our survival (Braverman 2010, 55).

Zionism has been a tool that modern-day Israel uses as a way to ensure that the Jewish culture, faith, and religious story is kept alive. It is important to differentiate between the religion of Judaism and the political movement of Zionism when beginning to understand the current lived reality for the human beings that live on this land.

One popular narrative within the Zionist movement is that there were no people living in historic Palestine prior to the British mandate (Pappe 2014, 29). The case is often made that the Jewish people, migrating after horrific persecution in Europe, came to an uninhabited land. This popular story is utterly false. Historically, non-Jewish Arab peoples of multiple religious traditions and ethnic backgrounds have been calling Palestine home for centuries. The Arab population in Palestine is descended from people who lived in the area during the mandate period, and in many cases, for centuries prior. The Arabs of Palestine have always overwhelmingly been opposed to a Jewish state, or to large-scale Jewish immigration, which has often led to their dispossession from their lands. Contrary to popular Zionist opinions, Palestinian culture existed in historic Palestine before the first wave of Holocaust-surviving Jews migrated to the region.

While there was a small community of Jews living in historic Palestine, they were the minority. By the 1920s, Palestinian culture had experienced a renaissance of sorts and started to mass produce literature and cinema, and it boasted a wealthy aristocratic class. According to Jewish Israeli historian Ilan Pappe, many Palestinians were wealthy in terms of assets and education (Brunner 2011). By 1840 Palestine had reverted back to a part of the Ottoman empire and was opened up to the British, Austrians, and Russians that came to the aid of the Ottomans. This increased international interest in Palestine led to the creation of consulates in Jerusalem and ports in Palestine's coastal cities. The Ottoman Land Law of 1858 led to the development of private property, agricultural production for the world market, the decline of tribal social organization, growth of the population, and the enrichment of the noble families. The Ottomans extended their military, municipal, judicial, and educational systems to Palestine, which brought marked increases in foreign settlements. By 1919, the population of Palestine was majority Muslim at 535,000, with about 70,000 mostly Arab Christians and around 85,000 Jews.

Even though it was dissolved in 1934, the brief life of the Arab Executive Committee, born out of the December 1920 congress in Haifa, left a legacy that held Arabs in their deserved social standing until 1948. This basic policy, which set the position that Palestine was an autonomous Arab entity and rejected any rights of the Jews in Palestine to taking the land, was held in place until the Zionists moved for war in 1948. The Arab Revolt of 1936–39 was the first sustained act of violence by Arab Palestinians and caught the British off guard. Thousands of Arabs from all walks of life were mobilized with a sense of nationalism that was spread into the activities of literary circles, the press, and schools. Although it signaled the birth of national identity, the revolt was unsuccessful in many ways. Their traditional leaders were either killed, arrested, or deported, leaving the remaining population divided, dispirited, and disarmed.

The period during the Second World War in Europe allowed for the building up of a Jewish contingency in the area that would eventually lead to the military takeover of Palestine. One final critical factor that is important is the influence that the Holocaust has had on the historical narrative and collective memories of the Jewish population in the modern State of Israel. Fleeing Europe after incredible horror, death, and catastrophe, the Jewish people came to the British Mandate of Palestine after the war in hopes of finding solace in their traditional homeland. For many Jews, the Holocaust killed their faith. For others, the Holocaust killed their Jewish identity. Yet, for most, it sparked a deep desire to reclaim whatever identity and history they could in order to solidify their ethnic, cultural, and religious identity as Jews.

Unlike much of the planet, the geographic space within the area of Israel and Palestine boasts a long and complicated history that is intrinsically connected to three different religious traditions. It is impossible to discuss and understand the current struggle in the Holy Land today if you are unaware of the biblical history of the land. It is also impossible to learn about the modern conflict if avoiding religious and political discourse is a primary objective. Religious narratives are tied to places, people are tied to their religious narratives, and, as such, people become tied to the land in which these stories happened.

It becomes complicated when there are three valid religious traditions that all have valid claims to space and place within Israel and Palestine.

Three major world religions—Christianity, Islam, and Judaism, are all tied to the historic land of Palestine. For Christians, Palestine was the place where Jesus was born, lived, and walked out his ministry. Jewish people are connected to the land because the biblical narrative of the Israelite people in the Hebrew Bible occurs in the geographic region of what is now known as modern-day Israel, Egypt, and Jordan. For both Christians and Jews, factually knowing whether or not the story of the Bible happened or not is of little importance. What is important is the belief in the story. For Muslims, Jerusalem is the site where Muhammad rose to heaven and was given, by Allah, the second pillar of Islam—to pray five times a day. Each of these traditions have a legitimate claim to the importance of this land to their faith. In a perfect world, these three communities would be able to live peacefully with one another. Yet, the world is not perfect and fighting for the right to both space and place has been at the core of how the modern conflict has developed. Beliefs are powerful. Beliefs mixed with ingrained prejudice are dangerous. "The ideology that enabled the depopulation of half of Palestine's native people in 1948 is still alive and continues to drive the inexorable, sometimes indiscernible, cleansing of those Palestinians who live there today" (Pappe 2006, 259). In 2019, the Zionist agenda to take over more land for the Jewish homeland, coupled with the idea that all Palestinians are terrorists, is still projecting its ugly voice into the lived lives of both Israeli Jews, non-Jewish Israelis, and those living in the occupied territories.

For many Israeli Jews, the memory of the Holocaust is still a large part of the collective narrative. "The protection of the Holocaust memory in Israel from any critique is consensual and widespread" (Pappe 2014, 153). Still today, anyone who speaks out against the actions of the political state of Israel is, more often than not, slandered with anti-Semitic rhetoric. To be critical of the Israeli government equals anti-Semitic thoughts. According to Yehuda Elkana, an academic who was imprisoned in Auschwitz at the age of ten, Israelis harbor an exaggerated sense of themselves as victims and, in his view, it is this self-image that prevents them [Jewish Israel] from seeing the Palestinians in a "more reasonable light." Elkana stated that Israel would use this image of perpetual victimhood to "justify the crudest behaviour to the Palestinians'' and would end up "mimicking the behaviour of the worst of their enemies [Hitler]" (Pappe 2014, 157). While the world should never forget the atrocities and violence against the Jews that occurred in Europe during World War II, it cannot be kept alive to justify cruelty against another community.

THE GREAT BOOK ROBBERY

During his postdoctoral studies, historian Gish Amit uncovered a story that had been hidden for decades. His larger doctoral dissertation, "The Jewish National and University Library 1945–1955: The Transfer to Israel of Holocaust Victims' Books, the Appropriation of Books of Jewish Emigrants from the East, and the Collection of Palestinian Books during the 1948 War" (2010), describes the process of how Israeli forces, both military and civil, worked together to destroy what Ilan Pappe describes as the "Palestinian narrative." Amit's writing suggests that the efforts of the early modern State of Israel were to both save the books which may not have been preserved and to simultaneously destroy any trace of Palestinian cultural heritage. He points to numerous primary source documents, mostly in Hebrew, that show a paper trail that indicates that the 1948–49 collecting of Palestinian books was unlikely to have been done out of pure good intentions. One of the former Jewish Israeli librarians that was interviewed in the film mentions that these books were taken to be safe-guarded with every intention of being returned to the owners. However, the reality is that even when the children and grandchildren of the original owners come looking for their families' precious items, it becomes clear that the Israeli National Library never had, and likely never will have, an intention of returning the stolen books.

During the period between May 1948 and February 1949, the staff of the Jewish National and University Library at Hebrew University collected approximately 30,000 volumes (books, manuscripts, journals, newspapers, etc.) that were left behind by Palestinians as they were forcibly removed from their homelands due to the ongoing war. Additionally, in the years following 1948, the newly developed Custodian of Absentee Property gathered around 40,000–50,000 books from other Palestinian cities and lands—many of these books were textbooks originally belonging to British mandate schools that were later sold for profit to Arab schools. Some 26,000 books were deemed "unsuitable" for Arab schools inside the new State of Israel due to their content and were sold as paper waste. Amit (2008, 8) speaks to the important reality that occupation is not just about overtaking physical space; it is also about rendering the culture of the loser lifeless. "Palestinian books were placed within the shrine of Israeli libraries, fossilized on the shelves—accessible and at the same time completely lifeless." Little research has been done on the effects of the war on Palestinian culture, and Amit's contribution is a good representation of what should and must be an ongoing effort in the future.

The Great Book Robbery is a provocative film that should be widely watched. It brings light to a story that was kept away from the light in order to conceal the morally murky dealings of Israel as it began to be formed. As the film suggests, the operation of collecting Palestinian libraries was both an effort to exclude Palestinians from the national collective, which was to be entirely and solely Jewish, and a realization of Zionism's self-conceptualization as an active agent whose mission was moral—to bring enlightenment to the Middle East, making it an outpost of Europe. The notion that modern Israel is the only, and last standing, democratic society in the Middle East denies any responsibility that Israel should have over the atrocious and illegal actions it has taken towards the Palestinian people. This denial—this sentiment that Israel has not acted in any kind of problematic behavior—allows for the Israeli government to continue to break down the Palestinians' sense of personhood, collective voice, and national identity. The thoughts and actions that surround Israel—that they are the victims, engulfed on all sides by Palestinian terrorists—is a distorted message that corrupts the way information reaches the occupied territories, access to information within the occupied territories, and the type of story that comes out of the occupied territories.

TYPES OF LIBRARIES

National

There is not a national library in Palestine, because Palestine has not been given *de facto* statehood. The only national library in the area is the Israeli National Library, which exists in Jerusalem at Hebrew

University. The Israeli National Library contains a large collection of Palestinian materials that were acquired during the 1968–69 period of war. This collection includes manuscripts on subjects including the Islamic faith and law, Palestinian history, the history of the Arab world, fictional literary works, and non-fiction books. The staff of the National Library of Israel says that the collection of Palestinian manuscripts and books, "left" in 1948, numbers about 6,477 titles, and these items are cataloged in the library as "AP," or abandoned property (Aderet 2015, 6). "The fact that the library didn't bring to the public's attention the affair of collecting or theft . . . and the fact that these manuscripts remained in the library's storage rooms without any active effort by the library to return the books to their owners—these are the most disturbing and problematic sides of the affair" (Aderet 2015, 3). Depending on the source, the acquisition of these resources was either done out of a desire to save and protect these items from damage or it was an intentional action to erase evidence of Palestinian culture and to decimate the Palestinian narrative.

During his research, Amit came across more records of gathering books between 1945–55 and states that the Zionist movement "denied the cultural heritage of other groups in Israel by taking possession of their intellectual treasurers" (Aderet 2015, 6). As Amit notes, "On the one hand, the books were collected and not burned or left in the abandoned houses in the Arab neighborhoods that had been emptied . . . had they not been collected their fate would have been sealed—not a trace of them would remain . . . The National Library . . . protected the books from the war . . ." (Aderet 2015, 4). Whether they were preserved or stolen, a large amount of Palestinian-owned titles remains locked away in the rare books area of the Israeli National Library with little to no access given to those of Palestinian heritage. "For example, the Israeli State Archives, located in Jerusalem, are not accessible to Palestinians from the West Bank who may not be allowed to cross checkpoints, and certainly not to those in the Gaza Strip to whom the border is closed entirely" (Kuntz 2013, 5). Restricting movement to Palestinians in Israel and the occupied territories has become the norm. Even though Jerusalem and Bethlehem are separated by only four miles, the trip between the two can often take two to three hours. If a Palestinian residing in Jerusalem, or a Palestinian residing in the West Bank, do not have the appropriate paperwork and permits, they are denied access through the checkpoints. Even if someone possesses proof that they need a permit, Israel often denies these requests, which effectively traps Palestinians within the confinements of their neighborhood. The wall checkpoints that prohibit Palestinians from being able to access their historical narratives, memories that keep culture alive, is a violent form of apartheid practice.

Not only has the Israeli National Library practiced the perpetual borrowing and "protection" of Palestinian abandoned property, it has also acquired, without permission, titles from non-European Jews who immigrate to the country.

Rabbi Yehiel Umassi, a Yemenite spiritual leader who immigrated in 1950, told about one such incident. Before boarding the plane, he entrusted 10 of the community's Torah scrolls to a man from the Jewish Agency. When he showed up to pick them up from the JA's storehouses in Tel Aviv, they weren't there. In a letter that year to the agency, he wrote: "Upon their arrival . . . the parcels were unwrapped, the crates broken, the sacks were torn and the books with valuable things were stolen" (Aderet 2015, 3).

To date, there are approximately 430 Yemenite manuscripts held in the National Library of Israel. For the owners of these precious and valuable items, of both Palestinian and Yemenite belonging, the items were taken while the owners were not present and without their permission. Prominent Christian Arab teacher Khalil Sakakini, who died in 1953, describes his sorrow with these words: "Farewell, my chosen, inestimable dear books. I do not know what your fate has been after we left. Were you plundered? Were you burned? Were you transferred, with precious respect, to a public or private library?" (Aderet 2015, 5). Until 1950, items in the abandoned property classification, particularly those seized from Palestinian homes and institutions, within the library were cataloged by owners' surnames, making it easier to track original ownership. However, since the 1960s they have been catalogued only with the "AP" designation and it seems that the Israeli Custodian of Absentee Property and the National Library have no plans to return them to the descendants of their rightful owners.

Public

> When you walk into a library or cultural center in the West Bank, you walk across tracks left by military tanks that crush street and sidewalk pavements, smash cars, and eat parts of fences and homes . . . as you step into one of these little heavens, you are surrounded by organized space, colored paintings on the walls, posters. And you appreciate the quiet, the quiet we amuse ourselves with here when we associate a librarian with "sssshhhhh." – Ghada Elturk (2002)

FIGURE 2: Abu Salma Public Library (Librarians with Palestine, librarianswithpalestine.org/featured-projects-members/public-libraries/abu-salma-public-library/).

Abu Salma Public Library in Nazareth originally opened in 1980 or 1981 in an old house. Nazareth is the only majority-Palestinian city within Israel proper and the library serves over 100,000 patrons from the city, as well as the surrounding villages. The library collection here is mostly academic titles with some fiction and non-fiction works in Arabic, English, and Hebrew. As in other areas inside Israel proper, the West Bank, and Gaza, library funds are usually the first thing to get cut from budgets. Funding for building maintenance comes from the municipality in the form of taxes, yet the funding for books, computers, and programs comes from the Israeli government. Government funding is based on the amount of library staff on location. In Nazareth there are currently four positions, filled by six staff members, who are doing the work of eleven (Librarians for Palestine). This artificially low headcount results in low funding. Books are expensive and, due to the lack of funds, maintaining an updated collection is nearly impossible. Instead of being given cash for acquisition purchases, the librarians are given credits that can only be used at certain government-approved vendors. However, in order to navigate around this official system and be able to purchase from other vendors, there is an unofficial system that is utilized. There is a chain of people that works to get these titles, however, by the time the process is said and done, four to five people have handled the materials—all wanting a five to ten percent fee for their labors.

In Palestine, the public libraries function as centers for political resistance to the occupation.

FIGURE 3: The Nablus Municipality Library (www.mahmiyat.ps/en/ecoTourism/215).

The **Nablus Public Library** first opened its doors in 1960 and is the largest public library in Palestine. According to Librarians with Palestine, the Nablus municipality provides a budget for the library, but there is not enough to support collections development. In order to develop the collection, they largely depend on donations from universities and they purchase books from local sellers. One major restriction placed on libraries within Palestine is the prohibition of books purchased from Lebanon. Lebanon is a central publishing hub within the Arab world and the ban on books from this country stunts the availability of Arabic voices within the collections' holdings. One of the major contributions that the Nablus Public Library gives to the local and global community is its section on the experiences of Palestinian political prisoners of Israel. This section is an archive made up, and used, by Palestinians that have been imprisoned in Israeli jails. The collection boasts 8,000 volumes of published books as well as 870 notebooks covering the years of 1975–95. So many Palestinians have been held as political prisoners by Israeli that the prison system has turned into a center of active learning.

When Israel was forced to close the Nablus-area prisons after the Oslo Accords, the books that were formerly held in the small library at the Nablus prison found their way into the hands of the Nablus Municipal Library. This collection is heavily used to reconstruct the story of the Palestinian struggle of the 1970s, 80s, and 90s. The pages of these well-loved and well-read books oftentimes contain notes and other marginalia that were written by prisoners who read them (Librarians for Palestine). In addition to the special collection of materials from prisoners, the Nablus Library also has a Children's Centre.

The **Nablus Children's Centre Library** was a priority for the community. The library serves as an entry point for all users and has a collection of materials for children ages six to sixteen. There is one librarian on staff with other trained personnel that assist as needed. The collection of 6,000 items does not circulate, in an effort to keep the materials in good condition. The center holds a weekly event where mothers can read to their children aged three to five (too young for kindergarten) and become more familiar with the library. The mission of this children's library is to continue pursuits that will foster learning about Palestinian culture and center the importance of education. Unfortunately, since the second Intifada (2000–05), the library has been unable to add any new materials to their collection due to tightened restrictions.

The **Al-Bireh Public Library** near Ramallah is a vibrant and important center of culture and learning inside the West Bank. After the library was bombed by the Israeli invasion, just after its opening in 1967, the library has become a space for popular education, folklore, transmission of Palestinian culture, and politicization (Natarajan and Mermelstein 2014, 250–4). The library offers access seven days a week and has a collection of around 50,000 volumes. Al-Bireh Public Library was first founded in an apartment with warplanes circling overhead, as one librarian recalls, and is intrinsically tied with the resistance movement (Librarians for Palestine). In addition to providing access to books, the staff provide field trips to help assist in olive harvesting and planting as part of its initiative for youth library service. Like other libraries within Palestine, it is increasingly difficult for Al-Bireh to develop their collections. By 1993, over 5,000 titles were banned by Israel and the strict ban on items coming from Lebanon means that most of the collection that they do hold is of lower quality. In a 2013 interview, librarian Hamsa el-Said recalled that being a librarian within the setting of an occupation means to struggle daily with colonialism and oppression. To him, the role of the librarian is to work to preserve the Palestinian national identity and culture and to de-colonize the feelings that Palestinians have about themselves. He encourages the users of his library to be both active agents of change and engaged readers. He says that people should never trust a book and he encourages them to be critical of what they read. In addition to working towards library literacy, he works to create cultural activities that foster community building and a sense of identity among the Palestinians within his community. In addition to reaching the community outside the doors of the library, the library works with those confined in the walls of Israeli prisons. They donate items to prisons even though the Israeli authorities confiscate many materials in their efforts to

FIGURE 4: A photo of a book cover in the collection at Al-Bireh Public Library (Librarians with Palestine. librarianswithpalestine.org/wp-content/uploads/2014/06/al-birah-book.jpg).

keep prisoners uninformed and uneducated. However, this does not stop Al-Bireh Library from doing what it can to open the minds of the people being held captive by the Israeli military.

On Thursday, August 9, 2018 the **Al-Meshal Cultural Center** in Gaza was bombed by Israeli forces. This five-story building housed a theatre for arts and *dabke*, an Egyptian community center, various cultural association offices, and a library. For residents of Gaza, this establishment was more than just a building. The center was a cultural landmark and was where memories were kept. The center was a place where life and connection could exist within an already isolated and cut-off community. Even though the Israeli Defense Force (IDF) noted that they were aware that the center was used for civilian affairs, because of reports about Hamas activity within the building they targeted it nonetheless. Due to construction restrictions, permit issues, and lack of money and supplies, the center has not been able to be rebuilt. Much of Gaza lies in rubble, as re-building is thwarted on all sides by Israel. Violence is nothing new for Arab communities living within the walls of the occupied territories, and it unfortunately does not look like there is an end in sight. Yet libraries and librarians within Palestine do the best they can to keep hope alive.

Academic

Al-Quds University is a Palestinian University with several campuses located in Jerusalem, Al-Bireh, and Abu Dis. Like all Palestinian libraries within the occupied territories and inside Israel proper, procuring funding for books and resources is a constant challenge. In addition to the financial strains, the Israeli government controls materials moving across the Israeli border. While donations are sometimes helpful, they are also a detriment to the collection development process. In one instance, Al-Quds received a charitable donation of 30,000 volumes and, after sorting through them, it was decided that only three to four hundred titles would be beneficial to the collection (Librarians for Palestine).

In addition to funding and collections issues, the Al-Quds campuses have been a hot spot for Israeli military aggression. With routine attacks from 2012–14, 2016, and most recently in 2018, the university closed multiple times, affecting students' learning and access to the libraries on campus. One of the goals of the military occupation is to relentlessly attack institutions of higher learning, and Al-Quds is at the center of these acts of violence. Universities in the West Bank and Gaza are key incubators of the resistance and major channels of Palestinians' aspirations for freedom and justice (Reimer 2018, 1). Students are at the front lines of the Palestinian resistance and are often held at checkpoints for several hours while trying to travel from home to class and vice versa. Movement is heavily restricted for Palestinian students living in the West Bank and for those in Gaza, they are living in an open-air prison. During Israel's 2014 war on Gaza, 66% of students at Al-Quds University lost their homes. "The scars left on Gazan students are a graphic illustration of the deeper reality of Palestine as a whole: the progressive amputation of universities is central to Israel's intentions" (Reimer 2018, 1–2). Yet, despite all of Israel's attempts to destroy education for Palestinians, it is one among a few things that the populations of Gaza and the West Bank have left. Given Israel's continued blockade of Palestinian universities, it is no surprise that Palestine, by international standards, has a high rate of participation on tertiary education.

FIGURE 5: Damage to Al Quds campus in the Abu Deis suburb of Jerusalem following an October raid (theconversation.com/education-under-occupation-everyday-disruption-at-a-palestinian-university-49035).

Birzeit University Library is currently facing collections development issues due to the continued confiscation of books and other materials by Israeli customs and border control. As Diana Sayej-Naser said in an interview during the 2016 American Library Association conference in Orlando, "we have issues with getting books from outside the country, especially from the Arab world. A few are confiscated due to their titles. Sometimes the title is a key to confiscating the book." In addition to books being held by customs, students are often held at the interior checkpoints for carrying books that belong to the university. Sayej-Naser notes that many of the library's books have been lost to the Israeli military as students attempt to pass through checkpoints. Like Al-Quds, Birzeit is no stranger to military violence. On March 8, 2018, armed Israeli soldiers disguised as students made a violent intrusion onto the Birzeit campus—the fifth such incident in just two years—and kidnapped the head of the student council. During the struggle, live rounds were fired (Reimer 2018, 3). Sadly, the violence does not end with physical assaults on campuses, students, faculty, and staff at Palestinian universities. The universities are structurally undermined as the crippled economies of the West Bank and Gaza cannot produce the tuition fees necessary to fund university budgets.

FIGURE 6: A student in the stacks at Birzeit University Library (https://www.birzeit.edu/en/bzu-library).

Furthermore, tightening Israeli regulations on foreign work visas and the near impossibility of academic freedom makes it hard for these universities to attract international faculty and staff. Between the high rates of visa denials and the increased violence on higher education centers, Palestine is an unpopular destination for academics and library professionals. This leaves many Palestinian universities siloed in local enclaves, desperate for international contacts and resources. While university staff, faculty, and students have it difficult, it is far harder for primary and secondary schools to acquire the necessary supplies to allow for adequate libraries and learning for students.

School

Unfortunately, there are no studies or objective data to inform judgement about the quality of education or skills imparted on children living under the occupation (Abu-Duhou 1996, 3). However, both government- and humanitarian-run schools inside the West Bank and Gaza do not have the funds or resources to have libraries for their students. While the West Bank generally fares better than Gaza, each location has problems. In Gaza, there are not enough books for Gazans in general. The entire holdings of all open and functional libraries is 70,000 volumes for over 1.8 million people. In many instances, just having a building to learn, read, and teach in is a hard-enough reality. In 2014, 258 schools were damaged when Israel waged war against Gaza. Making things more difficult, the current US Administration has blocked funding for several US-based funding projects to restore schools, water, and sewer systems in Gaza. With severely high unemployment rates, utterly damaged spaces that are unable to be rebuilt, and a broken economy, the possibility of libraries in Gaza for school-aged children is a dream.

However, not all hope is lost. Mosab Abu Toha, a young Gazan with a degree in English literature, has been unable to travel the world except through books. He and his friend Shafi Salem have collected hundreds of books (currently housed in Mosab's apartment) with the dream of opening a library, with a bookshop and café, in a building of its own (Pollit 2017, 2). Among donors to this growing collection is Noam Chomsky, who says that, "It has been amazing, and inspiring, to see how people surviving in the Gaza prison, subject to constant and vicious attacks and living under conditions of brutal deprivation, continue to maintain their dignity and commitment to a better life" (Polit 2017, 3). Amidst the harsh conditions imposed by Israel on Gaza, the Palestinian people living here still maintain and keep hope alive.

In the West Bank, the stories of school libraries are reflected in the few anecdotes shared by librarians in a video edited by Rachel Mattson (2016). They each discuss the various struggles facing their schools. One librarian, who works in a school for seventh through twelfth grades, discusses how her library was burned three years earlier and they have yet to rebuild. Another librarian speaks to the importance of working as best she can with various colleagues to turn libraries into cultural centers, available to everyone. The last librarian in this video discusses how the school library functions not just as a space for school children, but also as a center of learning and education for adults and families in the wider community.

In addition to the lack of adequate libraries for schools in the West Bank and in Gaza, the seventy Arab schools within the 1948 borders of Israel have to adhere to specific policies and regulations regarding education and access to information. Books on several topics are prohibited in the schools, including information regarding the Palestinian Liberation Organization (PLO), and any subject dealing with Palestinian culture and history is not allowed to be taught in the school system (Kuntz 2013, 8). The Israeli curriculum is a form of propaganda and has strict regulations about what can be taught and how it can be taught. Working against the set curriculum can be dangerous for schools, yet almost all non-Jewish Israeli schools do what they can to challenge the dominant, pro-Zionist, narrative that Israel constructs.

> You can even make beauty from stones that put a bump in your way.
> – Johann von Goethe

The **Carmelite School** is a private religious school located in Haifa, inside the borders of the modern Israeli state. The school serves the first through twelfth grades and has a collection of about 6,000 volumes. Each year the school has a book march, or book club, where the librarian chooses texts of good quality and high appeal for the students to read and discuss. At the end of the term, there is a celebration that includes writing, art, and theatre. This yearly event encourages students to read individually and collectively, and at the end they choose their favorite book from that year's selections. The school is now managed by a Franciscan friar and sits near the foot of Mount Carmel. Haifa is a unique place within the borders of modern Israel. It is known for its peacefulness, religious tolerance, and apolitical nature (Librarians for Palestine). This may be because the city is diverse and most of the Jewish residents are immigrants from the former Soviet Union. While the school is run by Christians and has a high percentage of students that identify as Christian, there are also students who identify as Druze and Muslim. The school hopes to create a clear path and sense of urgency for the place of Christians within Israel.

Within Israel, the West Bank, and Gaza, Christians are in the minority. As of 2013, about 2% of the population within the borders of Israel proper identified as practicing Christians. Within the occupied territories of Gaza and the West Bank, there are approximately 50,000 Christians, most of whom self-identify as Palestinian Arabs and live within the West Bank. The world often forgets that Christians exist within Israel and Palestine, and theologian scholar writers like Mitri Raheb and Naim Ateek invest their energies in making sure that the world remembers. A discussion of schools and institutions working to keep the Palestinian spirit alive would be incomplete without the mention of the **Diyar Consortium** in Bethlehem. Diyar began in 1995 and was founded as the International Center in Bethlehem, aiming to assist people living under occupation to be able to creatively resist. Today it functions as a consortium of Lutheran-based, ecumenically focused institutions that serves all Palestinians from "the womb to the tomb." Diyar's mission is to "build a country, stone by stone; to empower a community, person by person; to create institutions that give life in abundance." Provided programs support the formation, development, and reinforcement of Palestinian culture and identity through the arts, music, theatre, dance, sports, book publishing, and media productions. Now retired, the Rev. Dr. Mitri Raheb, who served as the president of Diyar, the Dar al-Kalima University College in Bethlehem, and the senior pastor at Christmas Lutheran Church in Bethlehem, was also the chief editor of one of the initiatives of Diyar Publishing. Through their publishing arm, the central purpose of Diyar is to make sure that Palestine and Palestinians remain alive in an environment that is perpetually trying to crush the spirit of the people.

FIGURE 7: The sign at Al-Budeiri Family Library (wikivisually.com/wiki/Al-Budeiri_Library).

Special

Al-Budeiri Family Library is a small private library and archives located in the Old City of Jerusalem. Its collection includes about 900 manuscripts dating back to the 12th century C.E. The library's collection sprung out of the personal holdings of Sufi scholar Sheikh Muhammad Ibn Budair, known as Ibn al-Hubaysh. He was a prolific writer and authored a number of literary works, most notably a poem written about the defeat of Napoleon before the walls of ‘Akka in 1799. According to the Palestinian American Research Center, roughly half of the library’s manuscripts are well-preserved, with another quarter needing only rebinding (by Islamic experts), and the remainder in total or partial disrepair. The library is still run by the family out of the home of al-Hubaysh, as noted in his will. It is open to the public by appointment only.

Khalidi Family Library is perhaps the largest manuscript collection within Palestine, with more than 2,000 titles. The collection has developed over the years through a series of gifts and it includes thousands of titles in Arabic, English, French, and Turkish. While a majority of the holdings are on the subject of the history of the Islamic religion, there is a sizable holding of manuscripts that are on the topic of the history of Palestine. There are also a number of rare manuscripts that are considered originals, with 112 manuscripts written in the handwriting of the author. While the Khalidi Library is open to the public, the demographic that it serves most frequently is researchers.

FIGURE 8: Khalidi Family Library (Wikipedia).

The **Issaf Nashashibi Center for Culture and Literature** holds some of the best-preserved manuscripts. In addition to the holdings of books and manuscripts, there is a collection of newspapers that date back to 1967. The collection is housed in the home of the late Palestinian literary figure Is’af al-Nashashibi. Ownership of the property was officially transferred to the Dar Al-Tifl al-’Arabi Institution, founded by Hind al-Husayni, who knew the importance of maintaining manuscripts for the survival of Palestinian heritage. Like many Palestinian libraries within Jerusalem, the West Bank, and Gaza, the Nashashibi Center is in need of an online computer cataloging system. However, this does not stop the library from serving 50–100 patrons each week (Palestinian American Research Center).

FIGURE 9: Issaf Nashashibi Center.

Library and Information Science Education

There are no library school programs or training opportunities available to Palestinians in Palestine. Due to budget issues and travel bans, it is incredibly hard for librarians to receive proper training in Palestine. It is equally difficult for international librarians to get to both the West Bank and Gaza. In general, Gaza has many professionally trained librarians with no access to jobs, and the West Bank has many job openings but no librarians to staff them. Neither location is particularly desirable to live in, and even when international librarians try to come work in Palestine their visa applications are often denied by Israel. “Librarians with MLS degrees are uncommon due to the political unrest in the area, the financial limitations, and the lack of standards for professional employment . . . the profession of librarianship is neither recognized nor well-understood in the region” (Eberhart 2016, 1). Librarians at both Birzeit and Al-Quds Universities remark on how difficult it is to establish librarianship as a profession in the West Bank. “There are no post-undergraduate library schools in the West Bank and it is very difficult to find professional librarians and archivists” (Kuntz 2013, 9). In addition to a lack of library professionals, there is no shared catalog for the libraries within the occupied territories. There is no unified Palestinian union library catalog due to the exorbitant expense, and each university must pay to maintain its own catalog. Because of a lack of union catalog and the presence of the apartheid wall, interlibrary loan does not exist. The Israeli checkpoints make movement difficult for Palestinian librarians to attend meetings, so while the Palestinian Library Association exists in theory, in practice it is not allowed to flourish.

Another problem that faces librarians and librarianship within the occupied territories is the "tepid" international response. The International Federation of Libraries and Archives (IFLA) tends to side with US politics and compares Israeli and Palestinian libraries and archives as if they existed on equal footing (Kuntz 2013, 9). This practice denies the continued Israeli destruction and continued harassment of Palestinian libraries and archives. The effects of colonialism and occupation on libraries, archives, and Palestinian society are tangible and should not be ignored by the international community.

While there are no programs for library science in the West Bank and Gaza, there is one program that assists school principals within the West Bank to gain library skills. The Center for Applied Research in Education, Occupied Palestinian Territories (CARE Palestine)'s Library Development Programme provides training to equip principals with the necessary skills to run and maintain libraries for their schools. However, as with many internationally funded programs, information on this project is not well maintained, and what information is available is limited and dated.

Library Organizations within Palestine and International Organizations working with Palestine

> In 1994, the Palestine Library Association saw the light of day, but, being subject to restrictions on assembly and movement imposed by the occupying power, it is difficult for it to play a major role in the development of libraries. (Lefebvre-Danset 2009, 2)

Because of the tightened restrictions on movement, the Palestinian Library Association (PLA), and the Palestinian Librarian and Information Consortium (PALICO), the shift of these two associations are to establish academic libraries as educational centers and to advance the professional status of librarians in the area. Mandatory retirement for librarians in Palestine is 65 and, as of 2016, 80% of the 82 librarians in Palestine are close to this age. In order to advance librarianship, librarians in Palestine mention items that the international community can help promote. These are:

- freely available e-resources (particularly in Arabic),
- funding for local digitization projects,
- training in librarianship,
- scholarships for Palestinian librarians to attend international conferences,
- partnerships with library organizations,
- new books donated directly from publishers,
- for international librarians to travel to Palestine for work, training, and experience.

Randa Kamal makes the comparison between hospitals and libraries, "Just as hospitals treat patients with good medicine, libraries need the best information to serve their communities" (Eberhart 2016, 2). The international community must help Palestinian librarians get the access to information that they need so that the communities of Palestinians, living in illegal occupation, have the best chance of survival. In order to connect with librarians around the world that are working in solidarity with Palestine, the following international organizations are a good place to begin:

- Librarians and Archivists for Palestine (LAP)
- American Library Association (ALA) — Social Responsibilities Round Table (SRRT), International Responsibilities Task Force (IRTF)
- The International Federation of Library Associations and Institutions (IFLA) Freedom of Access to Information Freedom of Expression Advisory Committee (FAIFE)

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Scholarly Communication in Biblical Studies

Lessons from the Social Sciences

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ABSTRACT During a bibliometric analysis of the scholarship of ninety-five social science faculty members at the University of West Georgia (UWG), observations were made concerning potential differences between how scholarly communication is practiced by the disciplines of the social sciences and biblical studies. The fields appear to diverge on the role of book reviews, prevalence of co-authored materials, use of ORCIDs, and adoption of DOIs. In addition to highlighting these points, the dataset used for the project is described. Finally, a few theological reflections are offered.

Dagobert Runes offered the *bon mot*, "People travel to faraway places to watch, in fascination, the kind of people they ignore at home" (1967, location no. 2373). Although my terminal degree is in biblical studies, I recently had an opportunity to undertake a bibliometric project in what was for me an exotic scholarly land—the University of West Georgia's (UWG) College of Social Sciences (COSS). The task involved analyzing faculty publications in that unit with an eye toward determining whether UWG's Ingram Library could make strategic reductions in collection resources without adversely affecting faculty research trajectories. As with any journey, though, as I was sifting the data, I couldn't help but informally compare and contrast how scholarly communication as practiced by UWG's social sciences faculty appeared to differ from my own experiences of publishing and researching in my home subject of biblical studies. Once I had a fairly substantial list of differences that included 1) the presence or relative lack of the book review as a genre for scholarly communication, 2) inclinations toward collaborative authorship or solo authors, 3) the use of ORCIDs (Original Researcher and Contributor Identifier) and 4) the pervasiveness of DOIs (Digital Object Identifiers) in each field, I also spent some time in trying to make sense of some of the differences theologically. The observations are shared below. Before getting to them, however, kicking off with a brief overview of the UWG project and dataset as well as enumerating a few difficulties experienced in creating a comprehensive list of faculty publications is in order.

THE UNIVERSITY OF WEST GEORGIA SOCIAL SCIENCES FACULTY PUBLICATIONS PROJECT

Let's start with a few words about the University of West Georgia (UWG) at large and then lay out a few details about the College of Social Sciences (COSS). Foremost, unlike the majority of Atla member institutions, UWG is a state university and does not have a religious studies major, though interested students may cobble together a few courses in philosophy and history to declare a religion minor. No classes are taught from a confessional perspective due to the separation of church and state and the fact that the school is supported by taxpayer funding. Within the Regent's system of Georgia, UWG is a comprehensive university. To be more specific, it is a mid-sized regional school with an R3 Carnegie classification. Although known for serving undergraduates, graduate programs have flourished in the last half-dozen years, including a handful of EdD degrees and one PhD in Psychology. Tenure and promotion do require demonstration of scholarly activity—a precept laid out in general terms in the faculty handbook—with each discipline free to provide specific departmental guidelines in how those terms are to be met.

The College of Social Sciences, or COSS as it is known on campus, was selected for the bibliometric analysis since it was poised to undergo transition. At the end of the spring semester 2019, its long-term dean announced her retirement from that position. In the wake of this transition, the campus began investigating whether or not the COSS might be combined with the College of Liberal Arts or perhaps even the College of Sciences and Mathematics. So, with the spotlight on COSS, it was a logical moment for the library to dig into what was happening with regard to scholarly communication in that unit.

The project began with instructions from library administration to compile three comprehensive title lists to include:

1) the titles of the journals in which faculty members in COSS publish and those of the monographs and edited works they authored,
2) the journals in which COSS faculty members are cited,[1]
3) and all of the journals that appear in the bibliographies of their publications.

It is a herculean task and some of that work is still ongoing. This particular study reflects thoughts and findings that arose through the course of completing phase one and also analyzing a small subset of data gathered from phase three.

The project began during the fall semester 2019 and focused on the scholarly output of the ninety-five full-time faculty members in COSS who taught in the departments of anthropology, criminology, mass communications, political science, psychology, and sociology.

METHOD

Determining who served as full-time faculty members in the various COSS departments during the fall semester 2019 was the easiest part of the task. An administrative assistant in the office of the interim COSS dean provided the list. Further, the decision was made to focus on publications irrespective of format that appeared "in print," as opposed to being merely at press, during fiscal years 2014–18. In addition, it didn't matter whether the faculty member was employed all five years at UWG or had been publishing for some portion of those years at another institution. We were simply interested in five years' worth of publications for each individual. After all, we reasoned, a faculty member's research trajectory didn't necessarily shift entirely when he or she moved to UWG. In sum, no publication before June 30, 2013 or after July 1, 2018 made the cut, but those produced while individual faculty members were still employed at other schools did. In addition, co-authorship was considered irrelevant. Regardless of whether the UWG faculty member was the first author (principal investigator), a collaborating contributor, a co-editor, or even a translator, the publication was added into the project. The only requirement was that the UWG faculty member's name had to be included in the byline. Last, each publication was also only counted once. If co-authors, for instance, were both faculty members at UWG, the book, article or chapter was listed under the first UWG author named in the byline. If that first author was prolific and a co-author had no publications to his/her name, the subsequent UWG author was credited with the publication. This allowed us to track a side data point related to the number of faculty members who were actively publishing.

It ended up that there were several sources that proved useful for determining what materials the COSS faculty had published during the period. The primary one turned out to be the annual "Faculty Activity Report" (FAR) that was filed each year by the COSS dean with UWG's office for institutional effectiveness and assessment. FARs include each faculty member's self-reported scholarly activity in a given fiscal year. The CVs faculty posted on their UWG faculty profiles were another useful source for compiling a list of faculty publications. Mining faculty profiles on sites like Google Scholar, Academia.edu, and Research Gate also proved helpful. As it so happens, Google Scholar's own underlying dataset is so large, publication results were unearthed even for UWG faculty members who had not created Google Scholar profiles. Finally, in the quest to create a complete list of faculty publications, each faculty member's name was run through the UWG Ingram Library's OPAC. Since the UWG catalog is shared with other institutions of higher education in Georgia, this ensured that we were able to sweep in a few other book titles that we didn't hold in our own collection and of which we had not been aware.

DIFFICULTIES ENCOUNTERED IN CREATING A MASTER LIST OF FACULTY PUBLICATIONS

Before reporting the results, a word about the difficulties that were experienced in creating a comprehensive list of faculty publications might prove instructive. It is unlikely that the list that was ultimately complied is completely authoritative. One challenge, for instance, involved disambiguation of faculty names. Some faculty published using various surnames during the five-year span. While a few instances of multiple names for the same faculty member were unearthed through study of their CVs and faculty profiles, it is by no means certain that we always found all publications produced under earlier last names.

Another difficulty involved flaws with the FARs themselves. It is clear that when faculty are filling out their individual forms they are uncertain whether to record items that were merely at press or fully in print; items for UWG's fiscal year which runs July–June, or the calendar year; or how to record books or articles for publications completed in prior years that were recently translated by others, republications of earlier works without any revisions, or subsequent editions/revisions of earlier materials. These struggles were evident when the same titles appeared in back-to-back years or the reports or when some titles mentioned in the reports never seem to (or have not yet) made it into print.

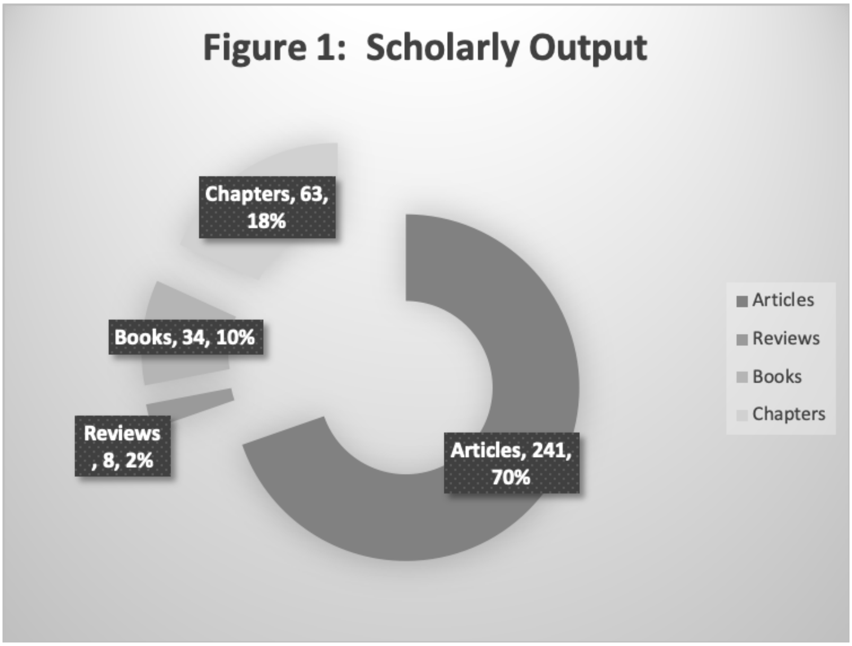
The lack of updated CVs on UWG faculty profile pages also made this project difficult. Some faculty CVs were years out of date. A handful of COSS faculty colleagues had not provided CVs for display on the UWG website at all. This is perhaps a function of profile fatigue. Faculty are creating profiles for LinkedIn, the UWG website, the professional associations of their disciplines, Google Scholar, and a variety of other academic repository services besides. Issues of profile exhaustion and expectations that faculty take the lead in self-promoting their own scholarly output through creating profiles and adding their materials to repositories would likely be good fodder for a separate study in and of itself.

In any case, a final barrier to creating a comprehensive list was related to some faculty members intentionally excluding some materials published on sensitive subjects from public profiles and FARs. These included political party-specific analysis or criticism (perhaps excluded on the grounds that UWG's funding is determined each year by the political party that is in power in Georgia) and pieces on paranormal phenomenon (a subject once quite in vogue amongst UWG researchers in psychology, but regarded as pseudo-science at best in some quarters of the academy). Since UWG faculty profiles, along with the FARs, are subject to Georgia's laws on open records, the reticence to include these sorts of publications is explicable. Searching Google Scholar and the library databases, however, did aid in the discovery of at least some of this material. All told, though, these difficulties, from disambiguating authors' names to placing the responsibility for self-reporting scholarly activity on faculty themselves, to attempts at actively keeping a record of some publications from the public eye, mean that the data set is reasonably accurate, but not necessarily without omissions.

THE RESULTS

The final list included 346 publications and represented activity by fifty-eight faculty members (61% of the COSS full-time faculty). The fact that thirty-seven faculty members did not publish during the five-year span is not alarming and does not reflect badly on them. To be sure, a number of them primarily worked in administrative roles elsewhere in the university and taught only rarely during the time period covered by the study. In addition, a few others were designated as clinical faculty and more still held only instructor status. Individuals in these categories are not expected to execute research.

Once the publications list was in hand, each entry was coded by material type: articles, chapters contributed to edited works, book reviews, and books (including sole-authored, co-authored, edited, and co-edited volumes). The results of this scholarly output by the UWG COSS Faculty are available in figure 1.



That articles predominated is not necessarily surprising. For virtually any discipline, including biblical studies, the ready availability of good quality journals means that solid article-length research pieces of 3,000–8,000 words can readily find a home. In the case of COSS, articles comprised 70% of the materials produced, followed by individual chapters at 18%, books at 10%, and reviews a distant last at 2%.

In addition, a random subset of 63 publications, or 18% of the 346, was selected for an in-depth analysis of their bibliographies. While 18% may seem like an odd percentage, this number was due to the fact that our student assistants helped out with the project and were asked to find PDFs for as many of the faculty publications as they could during one of their scheduled four-hour long library work slots. Sixty-three was the winning number. This sub-set of sixty-three included sixty-one articles, one monograph, and one book chapter. Each individual entry within the sixty-three reference lists was coded by type. The categories included: 1) book or chapter in a book, 2) journal or newspaper article, 3) government reports, 4) general websites, 5) media/films, 6) TV news, 7) datasets/polls, 8) theses, 9) conference proceedings, 10) survey instruments, 11) laws/acts/bills, 12) unpublished papers, and 13) software. A full breakdown of the number of hits in each category is available in table 1.

Table 1: COSS References by Type

Books & chapters in edited books	1192	38%
Journals/newspapers	1630	52%
Government and think tank reports	123	10%
General websites including university centers	42	
Media/films/TV news	18	
Datasets/polls	37	
Theses	17	
Conference proceedings	21	
Survey instruments	12	
Laws/acts/bills	10	
Unpublished papers	26	
Software	1	

There were 3,129 total reference entries in the 63 publications for an average of 49.6 per faculty publication. Of these, 1192 or 38% were either full books and/or chapters in edited volumes. 52% were articles from journals or newspapers. The remaining 10% included all of the other various types of materials upon which faculty relied for their research. Granted, these results blur, to some extent, the differences between so-called "book-focused" disciplines, such as biblical studies, that regard the monograph as the pinnacle of scholarly communication, and "article disciplines," like those that make up the COSS at UWG. The obfuscation was due to the fact that, when the reference lists were coded, chapters within edited volumes (which often may be equivalent to articles for purposes of tenure and promotion within the social science disciplines) were not disaggregated from monographs. Of course, one must recall that the main objective of this bibliographic study was to focus on determining what journal title subscriptions might be safely eliminated from the UWG collections and the initial coding scheme for this sample subset of sixty-three titles reflected that primary objective. As additional work with the dataset continues in future months and years, disaggregation of monograph references from chapters in edited volumes might be possible for comparison with another sub-set of the faculty publications.

TWO ROADS DIVERGE—OR DO THEY? THOUGHTS ON BIBLICAL STUDIES AND THE COSS STUDY

Although examining the COSS publications began with the objective of examining journal titles with an eye toward collection development, it turned out that there were four areas involving scholarly communication as practiced by my COSS colleagues that were not part of the original itinerary, yet nevertheless snagged my attention because they appear to diverge a bit from how research is shared amongst scholars in the field of biblical studies. These included the role played by book reviews, the practice of collaborative authorship, the appearance of ORCIDs in article bylines, and, finally, the use of DOIs (digital object identifiers) in bibliographies.

Book Reviews

Let's unpack each of these four elements. First, the fact that there were only eight book reviews represented amongst the three hundred and forty-six UWG social science publications was a fact that may seem astonishing given that reviews are a staple in biblical studies. While not necessarily counting toward tenure and promotion within Bible departments at every institution (and subsequently not necessarily included on the CVs of Bible faculty), reviews are nonetheless a frequent activity in which scholars in biblical studies engage.[2] Indeed, it is relatively easy to find the reviews that any individual biblical scholar has written (as well as those written about his/her books) by executing federated searches of library resources using the author's name. There are numerous places where such reviews of monographs and edited works can be published. The *Review of Biblical Literature*, produced by the Society of Biblical Literature, for instance, features high-quality reviews by doctoral students as well as faculty members of every rank. In addition, many reviews of interest to the field of biblical studies also appear in *Reviews in Religion and Theology*. Incidentally, our Atla colleague, Suzanne Estelle-Holmer at the Yale University Library, has published an entire library guide in which she lists sources that focus on sharing evaluations of books (guides.library.yale.edu/c.php?g=295964&p=1973160).

The lack of reviews in the social sciences may be the culmination of a decades-long trend in that field. To be specific, while the current issue of the *American Sociological Review* (*ASR*) does not list any reviews on its online table of contents, just over a half-century ago Lawrence E. Riley and Elmer A. Spreitzer (1970) expressed the opinion that book reviews in the social sciences were vital to assist scholars to keep current in the field. They observed that, in the 1960s, a good third of *ASR* featured book reviews (358).

Still, mystified about the low number of reviews in the dataset because thirty-four books had indeed been written by the UWG social sciences faculty in the period, if not necessarily reviewed by others, I questioned the head of UWG's Political Science Department, Chapman Rackaway, who had authored some of the monographs.[3] I wanted to hear about his view of the role of book reviews in his discipline. He explained that, in the social sciences, "Most of our tenure and promotion guidelines, even at R3 schools such as UWG, incentivize article publishing. Books are much more intensive works but only count as the equivalent of two refereed journal articles so, especially for younger faculty, there is an incentive to go for articles" (pers. comm., July 15, 2020). Presumably, then, if articles are encouraged and books are merely works of supererogation in which tenured full professors might indulge, then it would follow that book reviews would not feature as prominently as they do in Bible. Indeed, just eyeballing the list of the 34 books authored by COSS faculty, it did seem that they were primarily written by senior faculty, though follow-up work of adding faculty rank to the data set would be necessary to confirm the exact number authored by those of each rank. For her part, N. Jane McCandless, who retired as Dean of COSS, was gracious to visit with me by phone (July 22, 2017). In that conversation, she revealed that, during her lengthy career, she has regularly completed non-published peer reviews of manuscripts and book proposals for editors at a variety of publishing houses. The idea of publishing a formal review of a published book or even using a review in her research, however, was simply never on her radar. She only consulted them when considering textbooks for adoption in courses.

It appears, then, that the activity of writing and publishing book reviews may be discipline-specific, though subject to change over the course of time as a field develops new modes and preferences for sharing research. At this point in time, though, scholars in biblical studies still share their opinions of other's work through means of book reviews, even if that genre is no longer really in vogue in the social sciences.

Collaborative Authorship

After dispatching the puzzle concerning the low number of book reviews in the COSS set of publications, focus turned to yet another apparent difference between that data set and practice within the field of biblical studies—preference for undertaking research and writing collaboratively in the social sciences versus alone in Biblical Studies. It turned out that, in our dataset, the preponderance of articles produced in COSS were co-authored. In fact, of the 63 publications, 47 of them (or 75%) were co-written, leaving only a quarter that were produced by a single researcher. My own guess is that the percentages of co-authored to solo-authored materials would be almost completely reversed in biblical studies, though a formal study of this point is needed. Respondents to a survey undertaken by Taylor & Francis (2017, 2)[4] concerning collaborative authorship in the humanities and social sciences indicated that the practice of having multiple authors was an emerging trend in both the humanities and social sciences, but that study did not disaggregate larger subjects like religion, let alone a subfield like biblical studies. In an attempt to confirm my hunch that biblical studies remains a single-author-driven discipline, and given that COVID-19 meant I couldn't browse the stacks in the UWG library to access sample publications, I pulled a copy of *Jesus, Skepticism & the Problem of History* (Bock and Komoszewski, 2019) off my office shelf to examine it. That was a book to which I had contributed an essay, so it was easily at hand. While that volume as a whole benefited by the collaborative work of co-editors, when it came to individual chapters themselves, only three of the seventeen essays were co-authored. Although the published version of the book did not include works cited lists at the end of each chapter nor a final composite bibliography, while I was writing my own contribution (without a collaborator, of course), I had developed a running bibliography. According to that record, I cited sixty-one different resources. It turns out that only seven (or 11.48%) of the total resources in my works cited list were co-authored.[5] While this single example does not necessarily prove the point that Bible scholars prefer to go it on their own, the prevalence of single authors over co-authors in the field of biblical studies can also be inferred by looking at the sample bibliographic entries selected for inclusion in the "Student Supplement for the *SBL Handbook of Style* Second Edition." The authors of that citation resource did not present a single instance of a multi-author work amongst the samples they provided (LeMon and Breed 2015, 2-4, 10, 17). Likewise, in the full *SBL Handbook of Style*, only single-author examples appear in the section that demonstrates how to cite journals (SBL, 2014, §6.3).

Persistent Author Identifiers (ORCIDs)

The tendency of authors in the social science disciplines to work closely with collaborators was not the only oddity that reminded me that I was traveling in a strange land when working with the COSS dataset. Indeed, I noticed that some publishers had included ORCID (open researcher and contributor ID) numbers in the short author bios that appeared on the PDF versions of the articles themselves. That was an eye opener. One sees institutional affiliations and faculty emails, but generally not ORCIDs in biblical studies author bios. Though, to be sure, a few publishers of Bible content like Sage, which produces the *Journal for the Study of the New Testament* are ORCID members.[6] ORCID member publishers have pledged to encourage registration for ORCIDs amongst contributors to their journals. Even so, Sage, as a case in point, does not yet add ORCIDs to the bios in *JSNT*. This is surprising given that ORCID provides guidance to publishers on the most appropriate ways to display the persistent identifiers on published works (orcid.org/content/journal-article-display-guidelines). In disciplines like the hard sciences, where scholarly communication is primarily article-based, the use of author identifiers often serves as a way to track research produced by grant recipients (Dunford and Rosenblum 2018, 236). This may explain the lack of their use in our own field. After all, grant funding for Bible research is very rare indeed.

Regardless of its relationship to tracking grant funding, the use of persistent author identifiers like ORCIDs and other types of persistent author identifiers in the academy at large stretches back almost fifteen years, so one would think the practice would start to catch on soon in biblical studies. Margaret Mering, in her history of their use, pointed out that SCOPUS launched author identifiers in 2006, Clarivate Analytics introduced Researcher IDs in 2008, and ORCID numbers themselves were initiated independent of any particular publisher or discipline in 2012 (Merling 2017, 265-66). That same year, the ISNI (International Standard Name Identifier) was also rolled out, though, granted, the ISNI designation differs a bit from the others because it is also used by composers, musicians, artists, and others whose creative output is not limited to text. Nevertheless, the string used in the ORCID does conform to that of the ISNI (Powell, Hoover, et al. 2019, 627).

For authors who adopted some of the earlier scientific discipline-based schemes and created author profiles in which they included their publications, both SCOPUS publication lists and any references linked to Researched profiles now merge easily into ORCID profiles.[7] Given this flexibility, there is no question that the ORCID is emerging as the standard for authenticating authorship and disambiguating author names.

Theological librarians themselves have also recognized the value of ORCIDs. At the seventieth Atla conference, for instance, Carisse Mickey Berryhill, Jason Fikes, and John B. Weaver encouraged attendees to assist young scholars in obtaining ORCIDs (2016, 114). The following year, the Atla Taskforce on Scholarly Communication in Religion and Theology urged, "Register for an ORCID iD (it's free) and connect your education and publications as desired. As you work with faculty, scholars, and graduate students, encourage them to register as well" (Anderson, Keck, LeBlanc, and Creamer 2017, 10). While some progress on this front has been made, there is still quite a way to go. That many Bible scholars have not considered obtaining ORCIDs is easily demonstrated by executing a few searches in the ORCID registry (orcid.org/search/node/69). For example, a search for "Society of Biblical Literature" that I executed on June 15, 2020 returned only 221 profiles in which individuals had listed membership in that organization. Given that there are 5,751 full members, the profiles returned in the search represents only about 3.8% of that member category (Society of Biblical Literature, 2019). Incidentally, a similar search for "American Theological Library Association" returned only 27 hits.[8] It might be possible that we librarians simply need to get the word out about ORCIDs. Perhaps one way to promote sign-ups might involve Atla member librarians creating videos about the ORCID registration process that can be distributed to Atla's membership. In turn, individual Atla librarians could share the videos with faculty and graduate students at their respective schools. Another option might take advantage of the fact that, in non-COVID-19 years, many Atla members attend sessions at the Society of Biblical Literature Annual meeting while Atla full-time staff members maintain a vendor booth in the exhibit hall to promote the suite of Atla databases and other products. Might it be possible for Atla member librarians attending SBL to volunteer at the booth with an eye toward encouraging SBL conference attendees who wander by to register with ORCID?

Digital Object Identifiers (DOI)

The final area in which the social science disciplines seem to diverge from normative practice in biblical studies, given what was observed with the COSS set of publications, is the adoption of DOIs (or, digital object identifiers). DOIs are stable URLs to digital articles, and DOI-based URLs are liberally sprinkled through the bibliographies of the articles and books written by UWG's social science faculty members. In addition, when I looked at the title pages of the UWG faculty members' publications themselves, I noticed that it was not unusual for publishers to include any given article's DOI in the margins, headers, or footers of the final PDF versions made available in the library's subscription databases.

Although based on general observations rather than a solid statistical study, I must confess that I rarely see DOI addresses included in the bibliographies of the biblical studies books and articles that I consult for my own research. Though, to be fair, while DOI was introduced in 1997, it didn't become an ISO standard until 2010, so perhaps scholars are not yet consulting materials that might include DOI to any great extent. Biblical studies publications and articles tend to have long lifespans and are incorporated into research for many years and even decades after their original release dates.

Another reason why DOIs may not frequently appear in the works cited lists of biblical studies publications may be due to the fact that born-digital publications in biblical studies are a rarity. The Directory of Open Access Journals (DOAJ), for example, generated only twelve entries when I conducted a search using the term "biblical studies." Of those twelve journal titles, three do not yet have any published content and another three do not offer/supply DOIs. That leaves only six journals in that directory that actually do have articles that are marked by DOIs.[9] This is a concern because a publisher's willingness to pay the fees associated with offering and taking the time to register DOI numbers is often the mark of a worthy and reputable journal as opposed to one that is predatory or, at the least, disreputable. Questionable journals are those that are untried and often unindexed. Predatory ones masquerade as a well-respected publication by employing a similar title and branding scheme. It seems that the goal of predatory journals is to generate revenue streams by scooping up article submission fees paid by unsuspecting potential authors (Tiliuțe 2016, 138). DOIs would cut into the profit margins of these dubious publications, which often eschew offering them. Given that the presence or absence of DOI is a marker of journal quality, this raises the question of what responsibility we, as members of Atla, should take in working with editors and publishers of the many fine Bible and other religious content journals that are not presently incorporating DOIs into the e-versions of their publications to educate them about persistent identifiers and assist them in implementing the DOI scheme.

The issue of publishers' role in promoting DOI aside, the case that individual biblical researchers may not be rapidly incorporating DOI in their bibliographies is, no doubt, complicated by the fact that many documents that scholars access in digital format are either simply scans of print counterparts or PDFs generated from the layout file in the publisher's software. Both of these methods of producing e-versions essentially mean researchers are working with digital surrogates that are virtually indistinguishable from print versions and may not include DOI addresses in headers and footers, unlike what was observed with many of the social science articles in the dataset under examination at UWG. Instead, when it comes to articles related to the Bible, DOI may end up as part of the article's metadata. The upshot, of course, is that the onus is on the researcher to click several times to locate DOI information. Along the way, the researcher may be tempted to simply capture the URL in the search engine bar on the page where the PDF itself resides rather than the DOI. This impulse is, of course, contrary to recommended practice according to the *SBL Handbook of Style*, where DOI is preferred over the simple URL (2014, §6.1.6).

Although not itself a biblical studies journal, Atla's own publication, *Theological Librarianship* (*TL*), may be used to illustrate the point about the difficulties researchers in religious studies disciplines may encounter in locating and capturing DOI for use in their works cited lists. To be specific, the earliest issues of *TL* make an article's DOI visible with other metadata, such as the article title, within the journal management system, but DOI does not actually appear on the linked PDF itself. Further, when a researcher clicks on the PDF, one discovers that it is much more intuitive to cut/paste the general URL that appears in the search engine at that point than to scroll back to capture the DOI from the description of the article.[10] Even though the DOI for each of the articles, essays, and reviews has recently been made available in a handy index (Hughes 2019, 21–87), nonetheless, this case is illustrative of the struggles to implement new advances and protocols in information access in the fields of theology, Bible, and other religious disciplines in ways that make the researcher's job easier rather than more onerous. We should not, however, be disheartened. We are still in the midst of transitioning to an era in which e-formats are rapidly becoming the norm. In that foreign and new landscape, theological librarians are in the unique position of having the means and the voice through our association to influence best practices for how publishers of Bible research incorporate DOIs into their journals and article PDFs.

THEOLOGICAL REFLECTIONS

Without a doubt, some of the differences that biblical scholars might discover after visiting the novel lands of the social sciences and observing a handful of points where the disciplines appear to diverge, can be chalked up to simple methodological differences. For instance, there are labs in some fields like research psychology where teams of researchers are the norm, methods such as text coding in sociology that require collaborators to ensure inter-coder reliability, and the reliance on statistical data generated by polling that may require partners to execute. All of these elements would position the social science disciplines to be open to collaborative authorship more readily than a humanities-focused field like Biblical studies.

Nevertheless, it behooves theological librarians who operate in, for, and out of theological contexts to speculate about whether some of the differences between the lands of biblical studies and the social sciences might be the result the confessional vantage point adopted by many biblical scholars. In that vein, I want to offer just a few theological reflections.

First, when it comes to the fact that sole rather than co-authorship appears to be the norm in biblical studies, it is important to recognize that sometimes Bible research is undertaken in service of a scholar's devotional activities. In short, biblical scholarship may be, as Anselm put it, a personal act of *fides quarens intellectum*, or faith seeking understanding. To that end, like private devotions, Bible scholarship naturally is individualistic. Along these same lines, the apparent disciplinary preference in the field of Bible for book reviews (which are generally written by individuals), might be explained as just another mode in which this devotional element in the discipline is expressed. After all, scholars generally choose the titles they would like to evaluate and likely are drawn to one title over another, perhaps for reasons related to personal faith or denominational leaning given that books in Bible are frequently published by presses with particular theological outlooks.

Before leaving the topic of scholarship in service to faith, it also is worthwhile to point out that often biblical scholarship takes the form of exegesis—an activity that is unique to the discipline. It is a method of analyzing the Bible text for the purpose of writing and delivering a sermon. Here we come back again to the individual. While the members of a congregation hopefully benefit from hearing a sermon, very, very rarely do two preachers share a pulpit and preach simultaneously. Sermon preparation and delivery, even when modest input is received by others, tends to be a solo exercise.

By contrast, it seems as though the individual doesn't have such a central role in the social sciences. Rather, the focus of sociology is the group—how groups form, how groups function, and so forth. Even within the field of psychology, which is concerned with the mental well-being of individuals, the aim is preparing individuals to live and function within society (the group). One might speculate, therefore, that social scientists themselves may be pre-disposed to work with others as collaborating authors given the central interests of their disciplines, while many who undertake writing and research in biblical studies may be inclined to go it alone.

In addition to the influence of faith in the lives of many Bible scholars, it is important not to lose sight of the role played by moral and justice concerns expressed by faith communities when it comes to issues related to e-resources. Interest in implementing DOIs, or registering for ORCIDs, for instance, might take a back seat in our discipline to worries about accessibility to digital content by those without technology or internet connections. This would not be the only arena in which Atla librarians might express apprehension about inequities related to cost and access in religious publishing (Keck 2018).

As a final theological point to ponder, one might also wish to someday explore what percentage of biblical scholars, if any, view the exercise of promoting one's own publications through the use of scholarly profiles and ORCIDs as verging on prideful boasting. That, of course, would cause us to engage in a rousing discussion related to hamartiology.

Suffice it to say, scholarly communication as undertaken in biblical scholarship in some ways might seem as exotic to a faculty member in the social sciences as were the current trends in that field that I observed in my own brief sojourn with a handful of my social science colleagues' publications. In any event, Runes was correct. Looking at the work done by the social scientists did prompt me to more closely examine and question some aspects of scholarly communication in biblical studies that I had heretofore overlooked. To that end, it is good to be a tourist in another academic discipline on occasion.

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ENDNOTES

1 Incidentally, the citation search that the citation tracker embedded in the Proquest databases was found to be useful in finding citations that were present in unpublished theses but, otherwise, generally overlapped with Google Scholar in terms of journal citations for pbulications by faculty at UWG's COSS. Google Scholar was superior for unearthing citations of journal articles and unpublished papers that were in institutional repositories as well as edited books and monographs. Web of Knowledge (Web of Science) generally returned the fewest citations and tended to overlap those in either Google Scholar or ProQuest.

2 In my career as a librarian, I have always been able to include major reviews of over 1,000 words in my tenure and promotion portfolios, but I was encouraged that they should not represent more than 20% of my scholarly output in any five-year review period. This was an exception made, given the library side of my workload. My materials were reviewed by committees primarily comprised of biblical studies faculty, since I also taught biblical studies classes. Colleagues in biblical studies were advised by their own mentors to avoid presenting reviews as evidence of scholarly activity. Nonetheless, virtually all of my biblical studies colleagues at the various insituitons where I have worked produce book reviews as a by-product of both reading avariciously to remain current in their fields and providing feedback to colleagues who have taken the time to write book-length works.

3 Although I kept no formal count, it was obvious as I searched for faculty publications that very few of the books written by the COSS faculty had been reviewed by others. A chief exception was an introductory textbook written by a professor of psychology for which there were about three reviews.

4 The Taylor & Francis survey was sent to 9,180 researchers in 63 countries who served as editors of Taylor & Francis journals. Survey results were disaggregated by global region, age of respondent, and gender of respondent. I am uncertain about how many journals (if any) published by Taylor & Francis are dedicated to biblical studies, though the publisher does produce the *Journal of the European Pentecostal Theological Association*, the journal titled *Religion*, and the *Journal of Religious and Theological Information*, which might include occasional articles focused on biblical studies. The remaining religion offerings are generally interdisciplinary, such as the *Journal of Religion and Spirituality in Social Work* and *Religion, State & Society*.

5 While individual chapters in edited books were generally solo authored, the editorial activity of the volumes themselves was often collaborative. To break that down, within the 61 bilbographic entries, six were in

books that had multiple editors, while only two were in volumes that had a single editor.

6 In fact, in addition to Sage, publishers of biblical studies and religious studies materials and journals like Elsevier, Cambridge University Press, Oxford University Press, ProQuest, and Taylor & Francis are amongst the seventy-seven publishers who are member organizations of ORCID. As time passes, one would expect other publishers of Bible content to join their ranks. These publishers were identified as ORCID members on June 15, 2020 by limiting the search of members in the ORCID registry (orcid.org/members) to only those identified as "publishers." Incidentally, I was not able to find Atla listed as a member organization when I sorted the full list of ORCID members by "associations" or publishers, but perhaps it was classified in some other way.

7 Instructions for doing so have been provided on a guide to ORCID produced by the Pao Yue-Kong Library at Hong Kong Polytechnic University (libguides.lb.polyu.edu.hk/orcid/addworks).

8 The number of those holding ORICDs may be higher. It is possible to obtain an ORCID number without spending the additional time to complete a full profile on the site.

9 These statistics were compiled in early June 2020.

10 For instance, the URL for my own piece in the very first issue of *TL* is theolib.atla.com/theolib/article/view/29, though the DOI is doi.org/10.31046/tl.v1i1.29.

Supporting Students at a Distance

Global Threats, Local Protections, and Ethical Obligations

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ABSTRACT This paper looks at the experience of Union School of Theology, and specifically the library service, in supporting distance students studying at undergraduate, postgraduate and research levels. Consideration is given to the challenges of resource provision, copyright and information literacy. The case study explores solutions developed through practice and experience, notes the benefits of structures and technologies that engage the students, and considers lessons learned from the particular model adopted. The conclusion emphasises the necessity of equivalence of student experience, whether on or off campus. Emphasis is placed on the role of librarians and teaching faculty in theological institutions as partners in the development and equipping of students as life-long learners.

SEMINARY CONTEXT

Recent years have been hard for seminaries and theology departments in the UK. Recruitment, particularly, but not only, for non-denominational institutions, has been variable and at times very poor. Reduced incomes from students, rising costs, and increased government bureaucracy (QAA, UK Border Agency visa regulations, and funding body requirements) have increased local administrative costs and further impacted recruitment, both domestically and internationally. Whilst one cannot ignore local, internal factors, these pressures must be considered major factors in the spate of closures and course revisions that affected our sector over recent years—the closure of ICC in Glasgow and the retrenchment of undergraduate courses at Redcliffe in Gloucester and St. John's in Nottingham being clear examples.

Union School of Theology (UST) has not been immune to these pressures and, indeed, there have been times over the seven years since I joined the institution when we have wondered whether we would survive. The school has a history going back to the early 20th century when, following the 1904 revival, Bible colleges were established at Porth in the Rhondda and Barry on the S. Wales coast. These combined and then, in the 1970s, the college moved to its present campus at Bridgend between Cardiff and Swansea as the Evangelical Theological College of Wales (ECTW) and subsequently offered degrees franchised from various universities as the seminary and university needs changed. A change in principal resulted in a further name change to Wales Evangelical School of Theology (WEST), with further shifts to other franchising institutions. As WEST, we also entered partnership arrangements with SaRang Community Church in Seoul, South Korea, which started to involve the school more directly in church planting and missions. Then, during the last three years, we became UST, part of a wider, more holistic ministry that looks beyond purely educating ministers and missionaries and seeks to provide wider support for the confessional church through resource creation, research, and support for church planting, as well as academic education up to and including PhDs. We currently offer our degrees through the OU at the taught level and through the Free University, Amsterdam at research (PhD) level.

Throughout this period, UST has sought to reach out to the church in a wide, non-denominational way and without geographic limits (as government regulations allowed). However, this did not result in the same level of recruitment as had obtained in the period up to circa 2010. Distance learning (DL) models had been developed that enabled students to study to degree level but, whilst they came to number about the same in absolute terms as campus students, they rarely formed a major element of provision from a library perspective, usually working alone and developing their own local resource support. Since 2010, student recruitment for both campus and DL declined markedly and the school's management, in consultation with faculty, sought to develop a model of provision that would appeal more to a demographic that was perhaps reluctant to move, engaged in existing ministries that they didn't wish to leave, or simply unable to afford the cost of full-time study. As WEST, we had developed a one-year bridge course (Graduate Diploma (GDip)), campus-based and designed to lead candidates into our master's programmes. This suffered the weakness of the longer BA/BD, in that it required physical relocation and all the consequent costs that went with it, although clearly benefitting from the access to faculty and library facilities on campus. In reflecting upon this particular element of our provision, it was decided to use it as the vehicle to deliver high quality, L6 (i.e., final year undergraduate teaching) theology at local level, but addressing the need for peer support and theological guidance through establishing regional learning centres.

Churches, church groupings, and other appropriate organisations can apply to be learning centres (LC). Each needs to have a lead mentor who is academically, theologically, and confessionally equipped to work with us and the students in pursuing not only the level of study, but also aligning with the core values and mission of the school. Students gather once a week to receive teaching via video sessions on the module they are studying, to use resources held centrally by the LC, and to discuss issues arising in their studies with each other and the lead mentor. Currently, we have about 13 LCs, six of which are overseas in Europe and North America.

CHALLENGES FOR THE SCHOOL & LIBRARY

Clearly, developing such a model, although not unique (it has strong parallels with Open University (OU) models, which make our current franchise arrangements highly appropriate), presents a variety of challenges at both the institutional level and for the library. Institutionally, the preservation of quality, particularly in the light of distance delivery higher education (HE) failures in previous years, is a major factor. The vetting of LCs and mentors is critical to the integrity of the programme, equivalence of experience is a key element in ensuring quality, whilst the students work under different contextual constraints their overall experience must equate to that of the campus based students.

As all the teaching comes from UST, there has been a heavy demand on central services to provide good-quality teaching materials, especially videos, and this has required staff to learn new skills in teaching through video, which, for those of you who haven't tried it, is really not as easy as you might think! The lack of student interaction and feedback, requirements of pacing, physical stance, and facial expression all have a significant bearing on the quality—or otherwise—of the product, along with scripting and the ability to read a script whilst appearing and sounding natural. Issues of the equivalence of learning experience must also be considered, and these have particular impact on library provision, of which more later. The integrity of an individual's work, especially with reference to assessment, has also to be considered.

LIBRARY RESOURCES & RESOURCING

The most obvious disadvantage for students who are geographically remote from UST is the lack of access to the physical resources of the institutional library. This is compounded by the inevitable limits the institution places on core materials that are either too scarce or too valuable to lend.

The strategy adopted to deal with this developed as the model developed. Our initial partner centre was the North West (NW) Partnership, a co-operative of evangelical churches with a centre in Liverpool. Having previously partnered with Oakhill College, they already had a small, relevant collection of materials, along with a substantial collection from the Northern Evangelical Library and, subsequently, we were able to donate some titles. However, most LCs do not start up with such strength, so, early on, part of the partnership agreement was that the LCs should purchase one each of the core module titles to provide the GDip students with a central reference resource. Experience over two to three years has led us to amend this to require the students themselves to obtain (by whatever means) their core texts, whilst the LCs develop, wherever possible, a bank of wider resources. This has been partly, although patchily, aided by the library's ability to distribute surplus publications derived from a fairly prolific, if irregular, stream of donations.

For wider reading, mentors and students are encouraged to locate libraries that can provide practical support. If necessary, I will contact seminary libraries and establish the conditions under which they will allow (if at all) access to their collections. With larger HE institutions, the students are expected to explore the options themselves. Sadly, we no longer have access to the SCONUL scheme (an HE cooperative library scheme working amongst UK publicly funded and other institutions), which creates a greater burden on our DL students than would have otherwise been the case. Public library use, particularly interlibrary loans (ILL), with an emphasis on national- and British Library (BL)-level searching, is also advised. Public libraries may (for cost reasons) not make users aware of the higher level services for ILL; hence, part of my role has been to brief mentors and students on the availability of these options. In the last resort, and only where restrictions permit, postal loan is provided from the library at UST, or relevant sections (within copyright allowance) are sent digitally.

Until recently, my own misunderstanding of the e-book supply mechanisms, along with cost elements, precluded purchasing e-books. However, a highly constructive chat with a commercial representative in early 2018 led to further investigation. 60–80% of most core titles turned out to be available digitally, and a growing income stream through donation has allowed us to implement a purchase programme of e-books tailored to the module content. Prior to this development, e-texts were available, albeit of a somewhat elderly nature, through Theology-on-the-Web—an internet site digitising older theological materials now out of copyright. More recent material was also obtained by direct permission from self-publishing authors such as Habermas to place their publications on our virtual learning environment (VLE). Additionally, the Copyright Licensing Agency (CLA) license scheme allowed the provision of many core readings through the VLE, although this could never be entirely satisfactory, as the extracts were limited and did not allow immediate wider contextual reading, and they place a considerable burden on my own role in terms of digitization and copyright compliance. Where available, e-books address both these issues!

Journal access is less problematic. The library at UST offers both e-journals and a digitization service for items not accessible electronically to all students. This has been underpinned by an active policy of obtaining as many hardcopy journal runs as I can, although the consequent pressure on space is something of an issue! When all else fails, I have appealed to the Association of British Theological and Philosophical Libraries (ABTAPL) network, and this has largely filled the gaps. I am extremely grateful to all who have responded to my pleas so positively over the years, including several US institutions!

Digital access has also been strengthened by the purchase of both Atla and ProQuest religion databases. We discovered about six years ago that the limitations on staff access to franchising HE digital collections was a hindrance to good pedagogical practice and so committed to the costs of these databases as a means of ensuring parity of access across students and faculty. Subsequently, this has placed us in a strong position when moving to the OU, who do not provide e-resources to their franchise partners. There are other resources I would like to subscribe to, but currently cost precludes further expansion. However, a variety of free journal gateways have been identified and linked through the UST VLE.

Before moving on to areas relating to copyright, information literacy, etc., I would like to consider the "cash value," as it were, of my brief historical narrative:

1) Build strong relationships with faculty. They may well have knowledge of resources and access strategies that you and the students do not. They can also vet materials and e-resources you may discover for yourself regarding relevance, etc.
2) Develop strong relationships with mentors; there are several benefits:
    a) They are the primary support person for the students in the LCs. If well-informed and familiar with support facilities, they may well filter out the easy-to-handle issues of resource support, leaving the librarian only with those that are particularly tricky.
    b) Their own skill sets can be developed, benefiting them not only as they mentor institutional students but also in terms of their own development as learners and in their ministries.

c) They can provide an early warning system for major issues and a pool of consultants who, knowing what is happening on the ground, can critically inform and assess new support from the centre.

3) As an institutional librarian, take time to link to blogs, use social media, and read your journals to identify relevant resources. Social media is particularly good at pointing up free high-quality resources—for example, Chad Van Dixhoorn's site on the Westminster Assembly—and, as I have already noted, make use of Theology-on-the-Web!
4) It is also worthwhile, in making a case to management, to use the theological library networks to run surveys across institutions to generate benchmark data regarding subscription-based resources. We have, in the past, relied on the provision through HE franchise partners, but this is becoming increasingly limited, and we all face a requirement to supply commercial, digital resources directly; increasingly a necessity rather than a luxury, even for campus-based students. At a seminar a couple of years ago, the librarian from Cardiff Metropolitan University demonstrated the greater reach and impact of digital resourcing as compared to print resources—if I remember correctly, by a factor of something between 5 and 10 times.

COPYRIGHT

Copyright is a major issue in supporting DL, particularly in the model we have developed at UST. Naturally, students tend to be ignorant of the finer points of correct practice and can collectively be quite inventive at circumventing difficulties they find in access. Essentially, all the distance students are subject in the use they make of digitization to British regulations. This inevitably means that students in the same LC may only collectively receive one copy of any particular item and that care must be taken in assessing who is requesting successive segments of core texts—I am absolutely convinced that, several years ago, one LC managed to obtain an entire book digitally by each student requesting a different chapter. The issue came to light during a review of provision and, in subsequent years, great care has been taken to ensure that it doesn't happen again. Without a definitive "public" guide, I am probably more cautious than necessary in controlling this aspect of DL support.

STUDENT RESEARCH SKILLS

Student research skills programmes have been established as part of the personal development programme of UST's provision. Prior to my appointment, there had been no impetus to formally equip our students with IL skills as independent learners for lifelong study, despite the recognition that the best pastors and ministers need such ability, and increasingly so, as was noted at the LILAC conference in 2011. As a conference report noted,

> The first keynote speaker, Professor David Nicholas, described the move away from researching in the library to researching online, anywhere in the world, at all times of day, and completely unsupported. Information professionals need to re-embed themselves in peoples' research behaviour, and this means getting there first. (Harvey 2011, 89).

The 2015 LILAC conference offered complimentary perspectives,

> Barbara Fister's keynote . . . expanded upon this thinking, stating that part of librarians' role in education is to encourage learners to change their relationship with information, to understand the social nature of sources and place their ideas within that context. . . . Critical IL empowers learners and gives them the freedom to deviate, enabling them to discover and create knowledge within and beyond formal education. (Nagle 2015, 108)

These perspectives underpin the programme in which campus students receive four sessions of formal teaching alongside the more informal guidance offered on an ad hoc basis, and the option of booking formal research tutorials with the librarian. Clearly, such face-to-face provision is not necessarily accessible by the LC-based students, who, as the network extends, may be meeting at times when the school is closed (we already need to timetable with care for the LCs in North America), but is just as critical for their on-course performance and future ministries.

Our academic year starts with a conference to which mentors and students are encouraged to come. As part of that programme, a basic orientation session on the library is provided and, as far as possible, this is reinforced by individual conversations with mentors at which issues like digitization, copyright, and ILL are discussed. Inevitably, there are issues in the longer-term implementation of the advice as time and demands of ministry, etc. impact the life and work of the LCs. A satisfactory method of reinforcement and updating is need, but as yet undeveloped.

To address student research skill needs in the LCs an online, self-directed tutorial on the practical aspects of locating resources has been developed. The original had been developed by the University of London, so, having obtained their agreement, I re-skinned and adapted it to fit our context. The initial version proved clunky and unsatisfactory owing to the web platform used, so it was removed, but the growing need of the LCs generated a need to provide a newer iteration, giving the opportunity to check and correct broken links as well as revise the OS and appearance. This is available via the Union Digital Library pages to all students. However, such mechanisms on their own are not enough; the librarian as facilitator/mentor, embedded into online delivery, has proven very effective in supporting and developing students engaged in online and independent learning (Kumar and Edwards 2013, 3). This has yet to be addressed as part of the tutorial, but mechanisms such as “Ask the Librarian” pages in the tutorial may address the issue of embedding human interaction in what is otherwise a digital environment.

The taught programme will also be made available through videos. An early attempt at producing the videos has failed to meet the necessary quality standard for all the reasons I have already outlined in relation to teaching videos, but the plan is to make these sessions available through the VLE (they have already been recorded) in time for the September 2020 start at the latest.

TECHNOLOGY

Although issues of time zones affect some of the LCs as already noted, work on widening the Greek-language delivery of the school has enabled a widening of access to live teaching on campus for the LCs. Skype offers options for individual support but has proved limited in relation to multiple participation across several centres. However, the Zoom facility has proved highly successful, and I plan to explore how this might be used as a mechanism for "live" IL classes with LCs.

CONCLUSION

Digital solutions are clearly the only practicable way forward for a small (at least in staff terms) library to service the needs of a diverse and geographically globally scattered student body. Thornes (2012, 93), reporting on online literacy tutorials, noted a number of factors that cover issues around resource provision as well,

- Is this the most appropriate method of delivery to meet the needs of the students?
- How will elements for interaction and reflection be incorporated?
- How will the design allow for a balance between content and look and feel?
- How much time is required for the development?
- Who is the most appropriate person to create the resource, in terms of skill set, time, and money?
- How will feedback be obtained, especially when there is no impetus for students to provide this?
- What are the options for collecting statistical data on usage?
- Can it realistically be maintained over a longer period of time?

One of the strengths of the UST LC model is that students can discuss and reflect in the group situation that which they have studied individually—an advantage that has been noted in IL literature (Webster and Whitworth 2017, 72–3). We are not there yet in the DL support the library offers but will hopefully, as I draw on both theory and our own experience in subject teaching through Zoom and other means, build structures that offer the GDip students working in the LCs a real equivalence of learning support and opportunity.

All of this is only achievable if we are seen by our institutions and faculty as partners in the educational process and not merely technical support ancillary, and inferior to, the business of teaching. If a theology department or seminary is truly committed to preparation for a life of ministry, it must see the requirement not simply to provide foundations in theology but to equip the students to be lifelong learners with skills of criticality with respect to the information environment and understanding of the range and validity of sources they face. Librarians bring skillsets that support and develop such understanding as fellow educationalists and with a rich resource of experience and practice mediated through professional organisations like ABTAPL and Atla and through professional literature of the sort I have cited here. Can I encourage you all, whether serving DL communities or not, to lobby for this recognition (if you do not already have it) within your own institutions?

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PANEL DISCUSSIONS

Defining Balances in Collection Development Policies

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Andrew Keck, Southern Methodist University
Myka Kennedy Stephens, Lancaster Theological Seminary
Michelle Spomer, Pittsburgh Theological Seminary

ABSTRACT In addition to defining scope, collection development policies are increasingly defining new balances of digital/print, subscriptions/selections, faculty/student/community/regional needs, curricular/research needs, providing access/building a collection, etc. Learn from three librarians who will dig deeply into the issues around defining a particular balance in collection development as well as describe the process for defining these balances on their respective campuses.

CONSORTIAL AGREEMENTS AND PARTNERSHIPS

Myka Kennedy Stephens, Lancaster Theological Seminary

As seminary librarian at Lancaster Theological Seminary, I have found it worthwhile to consider the balance between collection development decisions for the library and the community it serves and collection development decisions based on the consortial agreements and other partnership commitments our library has made.

Our collection development policy had been the result of an assessment of our collection's strengths and an evaluation of the evolving needs of our community. During a recent biennial review, we made revisions based on conversations with other libraries that we are in relationship with. These include the member libraries of the Southeastern Pennsylvania Theological Library Association (SEPTLA) as well as Franklin & Marshall College (F&M)—a four-year liberal arts college located across the street from our campus. When I arrived at Lancaster as a new faculty member and library director, I relied on the accounts of others to discern the nature of the library's relationships and commitments. There were not any concrete statements recorded in the library's collection development policy, nor were there any formal written agreements that outlined these relationships to be found in our archives.

Based on conversations with librarians at the other SEPTLA libraries, it became clear to me that SEPTLA functions loosely as a consortium. Consortia have recently become synonymous with leveraging group purchasing power. This is not what SEPTLA does, or, at least, not at the present. Its identity as a consortium is rooted in its long and proud history of collaboration and cooperation among the member libraries. It is part of the oral history that SEPTLA library directors collaborated on collection development, with each library making specific commitments to devote portions of their budget toward filling gaps in periodicals and monograph series not held by any of the other libraries (Heisey 2014, 2). While it is well known that the SEPTLA library directors made these commitments, it is not known how these commitments changed over time and across leadership transitions.

Lancaster Theological Seminary's relationship with F&M, at least from the libraries' perspective, is primarily defined by a reciprocal borrowing arrangement. In conversations with F&M's college librarian, we were both aware of collection development decisions being made in consideration of one another's holdings. For example, F&M does not actively seek to develop subject areas like practical theology, which they know to be core to our curriculum and our patrons' research interests. Likewise, Lancaster Seminary does not actively seek to develop subject areas like philosophy or world religions beyond our immediate curricular needs because this is not an emphasis of our degree programs. While this understanding exists, neither of us could locate any formal coordinated collection development commitments by our predecessors.

While these conversations were illuminating and helped me better place the Lancaster Theological Seminary Library within SEPTLA and in relation to F&M, it did not resolve my unanswered questions about previous commitments to coordinated collection development. What, if anything, had our library agreed to collect, maintain, and preserve? Might it be possible to revise our collection development policy, making much needed changes while upholding and honoring our present institutional commitments and relationships? To begin to answer these questions, I decided to research how SEPTLA libraries approach collection development in relation to other libraries.

Collaboration and cooperation on collection development among the SEPTLA library directors is among the generally accepted facts about SEPTLA, what it is, and what it does. SEPTLA libraries participate in a reciprocal borrowing program and direct interlibrary loan lending. These activities may be the driving force behind these criteria for SEPTLA membership found in the bylaws:

> 1.1.2. Such libraries shall have their own library facilities within the SEPTLA region with adequate collection and accessibility to support their academic programs and the interests of SEPTLA. There must be a demonstrated ongoing commitment to maintain the same. (SEPTLA 2019).

Note that this statement includes "the interests of SEPTLA" as something a member library's collection needs to support. Logically, consideration of SEPTLA's interests and a member library's commitments to SEPTLA have a place in establishing collection development policy.

In spring 2019, I conducted a review of collection development policies from SEPTLA member libraries. Fifteen libraries participated in the study, including Cairn University, Clarks Summit University, Lancaster Bible College, Lancaster Theological Seminary, Missio Seminary, Moravian College and Theological Seminary, New Brunswick Theological Seminary, Palmer Theological Seminary at Eastern University, Princeton Theological Seminary, Reconstructionist Rabbinical College, Reformed Episcopal Seminary, Saint Charles Borromeo Seminary, Saint Tikhon's Orthodox Theological Seminary, United Lutheran Seminary, and the University of Valley Forge. The first thing I examined was whether the collection development policy mentioned SEPTLA. At one extreme of the spectrum, five libraries did not mention SEPTLA at all in their collection development policies. Seven libraries mentioned SEPTLA membership in their collection development policy but did not specify what bearing that membership had on collection development. Three libraries mentioned SEPTLA and specified how their SEPTLA membership influenced collection development.

Though grouped at the other extreme of the spectrum, the libraries that mentioned SEPTLA and specified how SEPTLA influenced collection development provided three different understandings of coordinated collection development as part of SEPTLA membership. Reformed Episcopal Seminary stated explicitly that they do not collect "denominational or institution-specific historical materials that are or should be available at another local library or that represent the unique programs of other institutions" (Kuehner Memorial Library, Reformed Episcopal Seminary, Collection Development Policy, revised March 2019). My interpretation of this statement is that it not only includes material specific to an institution's religious tradition, but also material specific to an institution's curricular commitments and degree programs. Saint Charles Borromeo Seminary, a Roman Catholic seminary, has a collection development policy that clearly states a reliance on Jewish and Protestant SEPTLA member libraries to develop and presumably maintain deep collections of materials from their religious traditions (Ryan Memorial Library, Saint Charles Borromeo Seminary, Collection Development Policy and Procedures, n.d.). The policy from the former Lutheran Theological Seminary at Gettysburg, now United Lutheran Seminary, was the most intriguing. It cited dialog with SEPTLA as an influence in purchasing subscriptions to periodicals, serials, databases, and major reference works (A. R. Wentz Library, United Lutheran Seminary Gettysburg Campus, Collection Development Policy, updated and revised October 2012). While the reliance upon or expectation that SEPTLA member libraries would maintain collections of materials from their own religious traditions did not seem unreasonable or out of the ordinary, this statement hinted at the deeper conversation around coordinated collection development that once existed among SEPTLA library directors.

Among those libraries that mentioned SEPTLA membership in their collection development policies but did not specify its influence on collection development, one stood out. New Brunswick Theological Seminary articulated in its collection development policy how its relationships to SEPTLA, the New York Area Theological Library Association, and Rutgers University did not "preclude the necessity of building, on the Seminary campus, a strong core collection in support of the curriculum" (Gardner A. Sage Library, New Brunswick Theological Seminary, Collection Development Policy, October 2018). This statement acknowledged resource sharing made possible by institutional relationships as something that adds to the Sage Library's collection yet does not factor into key collection development decisions.

In my research of SEPTLA library collection development policies, I also wanted to see if there were ways in which our policies might lend themselves to cooperation and coordination regardless of any formal statement in the policy itself regarding other SEPTLA libraries. I focused on whether the collection development policy mentioned any specific collecting commitments. The majority of SEPTLA libraries, nine out of fifteen, did mention specific commitments in their policies. The way in which they articulated these commitments differed dramatically. Some libraries adopt a version of the Research Libraries Group (RLG) Conspectus model, while others simply list subject areas they are committed to collecting.

Research-level collecting commitments are the best point of connection if SEPTLA member libraries were to consider a coordinated approach to collection development. A research-level commitment, according to the RLG Conspectus, "includes major published source materials required for dissertations and independent research" (Library of Congress n.d.). All SEPTLA member libraries that named specific collecting commitments included their identifying denomination or religious tradition as among their research-level commitments. SEPTLA member libraries are diverse in religious traditions, so there is very little overlap of these commitments. The only significant amount of overlap is found when examining the collection development policy from Princeton Theological Seminary Library. It names several subject areas for research-level collecting, some of which overlap with the commitments named by other SEPTLA member libraries.

After sharing this with the SEPTLA membership at our spring 2019 meeting, I incorporated the findings and our discussion into a revision of Lancaster Theological Seminary Library's collection development policy (Lancaster Theological Seminary Library 2020). Regarding SEPTLA, I named our research-level commitments to subject areas related to our German Reformed heritage and our United Church of Christ affiliation as what we bring to our commitment as a SEPTLA member library. I also named that our participation in that association provides for the research needs of our students and faculty when they extend beyond the library's narrowly focused research commitments. Regarding our relationship with F&M, I borrowed language from New Brunswick Theological Seminary's collection development policy. While the use of the F&M library is a benefit to our students and faculty, the nature of the relationship does not make it practical to rely on their collections in any way.

Since revising and adding these statements to our collection development policy, I have also considered how to publicly indicate what we intend to keep and conserve in our collection. Like many other theological libraries, we have been deaccessioning a lot of material from our collection. I have reduced the size of our circulating collection by approximately forty percent and am currently assessing and making decisions about our rare book collection. Within SEPTLA, we have looked at and talked about OCLC's GreenGlass as a tool that might help us take a more detailed look at our collections and decide as a group which materials each would commit to retain. The possibilities of such a cooperative project are attractive, yet our deaccessioning projects cannot wait for the shared adoption of a tool at a price point we can afford. For the time being, we are indicating our commitment to retain in other ways.

The first way is by adding a 583 Action Note to the MARC records of items we intend to keep and preserve. I am primarily using this for rare books I have determined we need to keep and are committing to be a home library for as long as we are able. We are an OCLC cataloging library, so we add this 583 Action Note to the OCLC record to indicate our commitment to other libraries. The following example uses syntax as recommended by the Library of Congress (2005):

583 ## $a will conserve $c YYYYMMDD $2 pda $5 LCT

We are starting by using the action "will conserve" and will update this with the specific preservation action we take on the item when that action is completed in the future.

The second way we are indicating a commitment to retain is by adding a locally defined 593 note field. MARC 59x fields are made available for libraries to define them as they need, so I decided that an appropriate companion to the 583 Action Note would be a 593 Local Retention Note. This is used primarily for items in our circulating collection, and sometimes special collections, that faculty members recommended the library retain. The syntax I have adopted is similar to the 583, and these notes are visible in our OPAC from the title notes tab in record view:

593 0# $a retain $c YYYY-MM $f Name of Faculty $x Non-public note (optional) $z Public note (optional)

It is possible to search our OPAC specifically for these notes using search queries based on MARC fields. We are able to provide SEPTLA member libraries, and anyone else who wishes to coordinate on collection development, with encoded links that return lists of all items in our collection that we plan to retain or conserve.

In conclusion, I posit that a library rarely develops its collection in isolation. As responsible stewards of our collections, we must continue to find ways to work together in the collection and preservation of these materials. Balancing the needs of our local communities with our commitments and relationships among fellow libraries is an important piece of that work. Communicating about and sharing what your library is collecting and how you intend to care for it is a key action that you can take toward advancing that work.

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BALANCES IN SUBJECT AREA COLLECTING

Michelle Spomer, Pittsburgh Theological Seminary

I finished writing a 34-page collection development policy recently, so today, I’ll be talking about the various considerations that went into the policy section on subject area collecting.

Context

In 2016, I started my job as the director of Barbour Library at Pittsburgh Theological Seminary (PTS). I brought with me 20 years of experience in theological libraries, as well as an MDiv and MLIS, but I’d never written a collection development policy, nor had I ever done collection development on a large scale before. After a major library renovation was completed in 2018, I decided that the existing policy needed to be updated, and then I quickly realized that I would really be writing a brand-new policy.

Selection Criteria

I will be focusing on subject as part of the selection criteria for library materials, but I’d like to briefly cover the other criteria that I included in the policy.

- Language — Is there a primary language that is preferred? What other languages are appropriate and why?
- Currency — Are current resources being selected? Under what circumstances is it okay to select non-current items?
- Geographic Coverage —Are global perspectives represented? Why or why not?
- Quality of Scholarship — Did it come from an expert and/or a

reputable publisher?

- Format — Is there a preference for print vs. non-print? For what types of items? What formats are to be avoided and why?
- Projected Use — What's the likelihood that the item will be used? I have to say that I'll be asking this question a lot when I evaluate the standing orders in the fall.
- Cost — Are there limits in what will be spent per item? How are these limits determined?
- Subject — Which subject areas will be included in the collection? What are the factors that influence subject coverage?

Considerations for Subject Areas

Subject area collecting may seem like a no-brainer in a theological library—we all know that there should be a lot of books with "B" call numbers on the spine (or "200," as the case may be). But knowing how to provide subject coverage that's specific to your particular community can be tricky. These are the major considerations that helped me shape subject area coverage for the Barbour Library:

- Seminary Mission Statement — Collections should support the institutional mission. While mission statements generally don't offer a lot of subject detail, they can often point in a general direction. Take a look at these two mission statements:
    - Pittsburgh Theological Seminary — "Pittsburgh Theological Seminary is a community of Christ joining in the Spirit's work of forming and equipping people for ministries familiar and yet to unfold and communities present and yet to be gathered."
    - Harvard Divinity School — "Harvard Divinity School educates students of religion for intellectual leadership, professional service, and ministry."
    - "Forming and equipping people for ministry" points to the importance of practical formation, while the Harvard statement perhaps emphasizes a more academic approach. Vision statements and strategic plans should also be considered.
- Seminary Degree Programs — In addition to considering the

Doctor of Ministry and various master's degree programs offered at the seminary, I also wanted to be sure to include certificate and continuing education programs in developing the collection.

- Course Descriptions — The curriculum and corresponding course descriptions are pure gold in determining subject areas of collection. Combing through syllabi for bibliographies is also very useful.
- Faculty Research Interests — Often, there is much being collected for the curriculum that also supports faculty research interests. You want to keep an eye out for more specialized areas. For example, one of our faculty specializes in Asian American history and theology, and another in theologies of disability and suffering.
- Denominational Affiliation(s) — PTS is a Presbyterian institution, specifically PC(USA). However, there are also ongoing and developing partnerships with United Methodists, Episcopalians, and Baptists. How will the collection serve them?
- Other Library Users — Who are your library users outside of faculty, staff, and students? Local clergy comprise one of our bigger groups of users, so I try to provide a certain level of practical theology and professional resources for this group.
- Special Collections — If you have special collections, are there resources you can add to enhance them?
- Local & Regional Interests — Since many PTS students go on to ministry positions locally or in the region, are there resources that could help them understand the people and history in these areas better? We had a book on reserve in the spring with the title *A History of Christianity in Pittsburgh*.
- Previous Policy Decisions — If you have a previous collection policy, which subject areas were included? Are they still relevant? Also, simply walking through the physical collection and taking note of what's been collected can be immensely helpful, especially if you're new to the institution. Of course, this can also give you ideas for deselection!
- Policies from Other Institutions — And lastly, see what you can find from other institutions. I learned a lot by finding and reading other policies. You'll find the policies I used in the reference list

for this session. I was even able to add a link to Karl Stutzman's policy from AMBS, which was highlighted in yesterday's session on collection development.

Organizing Subject Criteria

Now that I had an idea of the subjects that should be collected, how was I going to prioritize and organize them? I settled on the conspectus method collection depth levels as a way to prioritize collection in subject areas. Probably, many of you have heard of or used some sort of subject conspectus in your policies. As I looked at other policies, I found many different versions of this, and decided to try to find the original conspectus.

So it turns out, in the late 1970s, a library consortium called the Research Library Group (RLG) developed the conspectus method as a national approach to collection assessment. It was described as "a multi-faceted, multi-purpose collection-centered assessment process that provides a survey of a library collection" (Wood and Strauch 1992). The conspectus process used worksheets for recording collection depth values by broad subject fields. The long-term goal of the RLG was to assure that library materials were acquired and preserved for the members' use. This conspectus method was revised by the Association of Research Libraries and the Western Library Network in the 1990s, and I found the updated collection depth level definitions on the website for the International Federation of Library Associations and Institutions (www.ifla.org/publications/guidelines-for-a-collection-development-policy-using-the-conspectus-model).

Most of the policies I saw did not use the original conspectus collection depth indicator definitions and had simply taken the idea of prioritizing subject areas for collecting and made it their own. I decided to use the IFLA-revised definitions with some minor modifications and found it to be a good way to organize my subject area collecting goals. Another reason I organized subject priorities in this way is because I thought it would resonate with faculty, who were going to vote on and approve the policy as a whole.

I've included the conspectus level section from my collection development policy below. There are six collection depth levels, beginning with zero, which is out-of-scope subjects. Level five is a comprehensive level of collecting and, while I included the definition, there aren't any subjects that we try to cover comprehensively.

Lastly, I distilled all the subject areas and collection levels into a summary table that provides a handy "at-a-glance" overview. Let me know if you have any questions or would like more information. I'd be happy to help!

Conspectus Collection Depth Indicator Definitions

0 — Out of Scope

The library does not intentionally collect materials in any format for these subjects.

Barbour Library: While there are certainly exceptions to this, materials outside of the LC ranges typical for theological collections (B–BX, DS, PA, PJ, Z, etc.) are not collected.

1 — Minimal Information Level

Collections that support minimal inquiries about this subject and include:

- A very limited collection of general materials, including monographs and reference works.
- Periodicals directly dealing with this topic and in-depth electronic information resources are not collected.

The collection should be frequently and systematically reviewed for currency of Information.

Superseded editions and titles containing outdated information should be withdrawn. Classic or standard retrospective materials may be retained.

Barbour Library:

- Humanities
- Social sciences
- Professional library literature
- Pittsburgh history and news
- Fiction and poetry with religious themes

2 — Basic Information Level

Collections that serve to introduce and define a subject, to indicate the varieties of information available elsewhere, and to support the needs of general library include:

- A limited collection of monographs and reference works.
- A limited collection of representative general periodicals.
- Defined access to a limited collection of owned or remotely-accessed electronic bibliographic tools, texts, data sets, journals, etc.

The collection should be frequently and systematically reviewed for currency of information.

Superseded editions and titles containing outdated information should be withdrawn. Classic or standard retrospective materials may be retained.

Barbour Library:

- American sects
- World religions
- Sociology of religion
- Apologetics and philosophy of religion
- Mythology and the occult/supernatural
- Philosophy (hermeneutics, ethics, ontology, cosmology, epistemology, aesthetics, language analysis, logic, and history of philosophy)
- Anthropology
- Psychology
- Communication
- Leadership
- Popular Christian and devotional works by select authors/publishers

3 — Study or Instructional Support Level

Collections that provide information about a subject in a systematic way, but at a level of less than research intensity, include:

- An extensive collection of general monographs and reference works and selected specialized monographs and reference works.
- An extensive collection of general periodicals and a representative collection of specialized periodicals.
- Extensive collections of the works of well-known authors and selections from the works of lesser-known authors.
- Defined access to an extensive collection of owned or remotely-accessed electronic resources, including bibliographic tools, texts, data sets, journals, etc.

The collection should be systematically reviewed for currency of information and for assurance that essential and important information is retained, including significant numbers of classic retrospective materials.

Barbour Library:

- Classic literature of Christianity
- Protestant denominations
- Roman Catholicism and Eastern Orthodoxy
- The church and special groups (i.e., women, African Americans, people with disabilities, youth, etc.)
- The church and social issues (poverty, politics, education, civil rights, etc.)
- Science and theology
- Ecumenism and dialog
- Intersection of special topics and Christianity/religion (art and religion, etc.)
- Writing and research methods, information literacy

4 — Research Level

A collection that contains the major published source materials required for master's-level study and independent research includes:

- A very extensive collection of general and specialized monographs and reference works.
- A very extensive collection of general and specialized periodicals.
- Extensive collections of the works of well-known authors as well as lesser-known authors.
- Defined access to a very extensive collection of owned or remotely accessed electronic resources, including bibliographic tools, texts, data sets, journals, etc.

This includes older material that is retained and systematically preserved to serve the needs of historical research.

Barbour Library:

- Biblical studies
    - Language tools for Greek and Hebrew
    - Criticism and interpretation
    - Biblical archaeology
- Historical studies
    - Church Fathers
    - Medieval church history
    - Protestant Reformation
    - United States church history
    - World Christianity
    - Christian denominational history
    - Reformed/Presbyterian history
- Studies in theology
    - Catholic, Orthodox, and Protestant theological traditions
    - Intersectional theologies (feminist, black, liberation, womanist, etc.)

- Reformed/Presbyterian theology

- Theology in ministry
  - Worship
  - Church administration and polity
  - Homiletics/preaching
  - Christian education
  - Christian ethics
  - Pastoral care and counseling
  - Protestant missions and missiology
  - Social issues (i.e., non-religious treatments of poverty, racism, urbanization, women's issues, political and governmental issues)
  - Spiritual formation

5 — Comprehensive Level

A collection in a specifically defined field of knowledge that strives to be exhaustive, as far as is reasonably possible (i.e., a "special collection"), in all applicable languages includes:

- Exhaustive collections of published materials.
- Very extensive manuscript collections.
- Very extensive collections in all other pertinent formats.
- A comprehensive-level collection may serve as a national or international resource.

Barbour Library: There are no programs or special collections at PTS that merit this level of collection depth.

The following table summarizes the subjects collected and their corresponding conspectus levels:

SUBJECT	CONSPECTUS LEVEL	LC CLASSIFICATION
American religious sects	2	BL, BR, BX
Anthropology	2	GN
Apologetics, Christian	2	BT

SUBJECT	CONSPECTUS LEVEL	LC CLASSIFICATION
Biblical studies: Biblical archaeology	4	BS, DE, DS
Biblical studies: Criticism and interpretation	4	BS
Biblical studies: Greek	4	BS, PA
Biblical studies: Hebrew	4	BS, PJ
Christian ethics	4	Multiple
The church and social issues	3	Multiple
The church and special groups	3	Multiple
Classic/devotional literature of Christianity	3	Multiple
Communication	2	BV, P
Eastern Orthodoxy	3	BR, BT, BV, BX
Ecumenism and dialog	3	BX
Fiction and poetry with religious themes	1	Multiple
Historical studies: Christian denominational history	4	BR, BX
Historical studies: Church Fathers	4	BR
Historical studies: Medieval church history	4	BR
Historical studies: Protestant Reformation	4	BR, BX
Historical studies: Reformed/ Presbyterian history	4	BX
Historical studies: United States church history	4	BR, BX
Historical studies: World Christianity	4	BR
Humanities	1	Multiple
Intersection of special topics and religion	3	Multiple
Leadership	2	BV, HD, HM
Mythology and the occult/ supernatural	2	BF, BL
Philosophy	2	B, BC, BD, BH, BJ
Philosophy of religion	3	BL

SUBJECT	CONSPECTUS LEVEL	LC CLASSIFICATION
Pittsburgh history and news	1	F
Professional library literature	1	Z
Protestant denominational resources	3	BX
Psychology	2	BF
Roman Catholicism	3	BR, BX
Science and theology	3	BL, BT
Social issues	4	Multiple
Sociology of religion	2	BL
Social sciences	2	H
Studies in theology: Catholic tradition	4	BT, BX
Studies in theology: Eastern Orthodox tradition	4	BT, BX
Studies in theology: Intersectional theologies	4	Multiple
Studies in theology: Protestant traditions	4	Multiple
Studies in theology: Reformed/ Presbyterian theology	4	BT, BX
Theology in ministry: Christian education	4	BV
Theology in ministry: Church administration and polity	4	BV
Theology in ministry: Homiletics/ Preaching	4	BS, BV
Theology in ministry: Pastoral care and counseling	4	BF, BV
Theology in ministry: Protestant missions and missiology	4	BV
Theology in ministry: Spiritual formation	4	BV
Theology in ministry: Worship	4	BV
World religions	2	BL, BM, BP, BQ
Writing and research methods, information literacy	3	BL, BR, HM, LB

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IT TAKES A VILLAGE: COLLECTION DEVELOPMENT IN SUPPORT OF FACULTY AND STUDENT RESEARCH

Katie Benjamin, Duke Divinity School

My comments on collection development will be from my perspective as the director of the Duke Divinity School Library, and so from the perspective of a seminary library collection that is housed within a larger academic institution. Within that framework, I will be gesturing broadly toward some of the collection development strategies we have as a result of that relationship, both as a seminary within Duke and as a seminary within the larger context of regional research universities. Then I will be unpacking a highly specific project we have been working on in terms of collection development to support faculty and student research in the area of the history of contemporary worship movements.

To get a sense of scale and context, the way the libraries are structured at Duke is with a centralized university library that serves our general student body and four professional school libraries, one of which pertains to the Duke Divinity School. And so, while our primary constituents are the divinity school students and faculty, we also support Duke's religious studies department, as well as the interdisciplinary work of students in other departments, particularly history, political science, English, art, and so on. So already it can be seen that we have a duty to collect in support of a wider range of disciplines across the university than just Christianity and its sub-disciplines, but we also have a duty not to duplicate materials held elsewhere. Hence, if you were to visit our main university library, you would find the B to BX call numbers wedged in a very tiny corner of their basement; whereas if you were to visit my library, you would learn that we have a corresponding very tiny corner of our basement dedicated to C through Z.

Duke is also involved in a number of reciprocal borrowing agreements with area libraries; and here I will just touch on the Triangle Research Libraries Network, which brings together the area research libraries at Duke and North Carolina Central University, both local to Durham, as well as the University of North Carolina at Chapel Hill and North Carolina State University in Raleigh. In addition to shipping our books back and forth upon request, TRLN supports working groups from its member libraries that focus on collection development. In past years, these efforts have been focused on a Shared Print Collection program, under which books are owned jointly by the participating libraries and stored offsite at the Library Service Center (a Duke Library location that is cost-shared among other members, which currently houses over 3 million books in dense storage and can, at its projected capacity, house 15 million). However, the result of this initiative was that all libraries owned the books and therefore none of them did; and all of our end users had to be annoyed equally to find that a book they wanted was offsite and needed to be requested for delivery to their campus library of choice. As such, the Shared Print Collection initiative was disbanded in 2018 in favor of the Cooperative Print Retention working group, which aims to encourage appropriate duplication of the collections. The best example to reflect these strategies is the East Asian Collection agreement between Duke and UNC. Both institutions have strong East Asian studies departments but, since the 1960s, their libraries have agreed that Duke will collect with a focus on Japanese studies, while UNC will collect with a focus on Chinese studies. Each university has access to the other's collection, each library buys for the other's faculty upon request in its own area of concentration, and each library duplicates the other's collection in terms of books most frequently drawn on for classroom instruction. The Duke Divinity School Library's contribution to this can be seen especially in our robust collection in Japanese Buddhism.

All of this is context for the general collection development strategy we have at the Duke Divinity School Library, where, since we cannot own everything ever published from B–BX, we focus our work under four main headings. The first, and the most immediate and urgent, is always to make sure we own everything our faculty has elected to teach in a given semester and, these days, to make sure we own as much of that as possible in a multi-user electronic format. A second layer of our collection development strategy is general research support, mostly through approval profiles, in order to keep up with the field by automatically receiving books in designated areas and from designated presses.

A corresponding third layer is denominational publications: because, as important as the conversation in the field is among academic voices, so too is the conversation in the various church bodies for whom we train pastors. While Duke Divinity remains an official United Methodist theological school, our student body population has been trending ecumenically for years now, and we support Houses of Study in the Anglican/Episcopal tradition, as well as Presbyterian, Baptist, and more.

I name the fourth category of our collection development strategy as particular research support, in contrast to general. If "general" research support means to reflect where the field has been and is, "particular" research support intends the not un-ambitious goal of reflecting where the field is going—or at least, where the faculty we have the pleasure of collaborating with are headed in their particular research agendas. No approval profile in GOBI is going to help with this. However, to begin to unpack our strategies in this regard, I will use a specific example: one of our faculty is doing his work in the utterly undefined field of the history of contemporary worship movements. No one is collecting for that; I certainly was not when I learned about his current book project. But to make things even more urgent, now the same faculty member has doctoral students, focusing their work on these movements in America as well as in international contexts, particularly Southeast Asia.

So what does collection development look like for these purposes? For one thing, it involves many, many firm orders. This also helps us back-fill the collection with academic materials we have managed to miss. Other purchase requests are for titles I would never in a million years find on GOBI—the complete, published-in-house works of this or that megachurch pastor or manuals of how to do contemporary worship, also published in-house, that are frankly not something I would ever think to order for an academic library. But for these materials, at least we can say we are still "in print" here. We have not yet gotten to the truly ephemeral. In this case, collecting ephemera means tracking down charismatic worship magazines from the 1970s. These are a gold mine for this kind of work, and not just for the articles—for the advertisements as well. The first magazine I was asked to track down in this regard was *New Wine*, a Pentecostal magazine that ran from the 1960s to the 1980s. Believe it or not, Duke Divinity School did not deign to receive this print subscription in the 70s. However, in the case of *New Wine*, the publisher still exists in some format and hosts past editions in a beautifully stable, open access format. Here we can do two things: the first is to make an internal contact with Duke Libraries' electronic resources management team and request that we add this to our knowledgebase. This would mean that, if you search for the title or ISSN in the Duke Libraries catalog, it will come up together with a link to the external site, through our "Freely Accessible Journals" tool. In other words, this process makes the magazine discoverable, or more easily discoverable, to our patrons. On the other hand, the link is only good as long as the original publisher decides to keep hosting the material. The second recourse available is to reach out directly to the publisher and request permission to download these items from their website and host them in our own digital repository in the interest of preservation. In the case of this resource, we have only undergone the first process.

Physical Collections and the 21st-century Theological Library

Derek J. Rieckens, St. Michael's Abbey
Elizabeth Young Miller, Moravian College and Theological Seminary
Karl Stutzman, Anabaptist Mennonite Biblical Seminary
Gerrit van Dyk, Brigham Young University

ABSTRACT Collection management in libraries has changed over the past generation in libraries and will undoubtedly continue to do so. In a world of e-books, physical space pressure, consortial reciprocal borrowing, blossoming journal prices, shrinking monograph budgets, and declining print circulation, what is the role of the physical collection in a religious studies or theological library? In this panel discussion, three librarians from various types of religious libraries explore this question through their respective institutional contexts.

Presentation slides are available at: static.sched.com/hosted_files/atlaannual2020/2c/ATLA%20Collections%20Panel%202020.pptx.

INTRODUCTION

Two decades ago, it was not unusual to hear people outside the library profession (and even some inside the profession) predicting the demise of print materials. According to these individuals, by this time in the 21st century (that is, 2020), "everything would be digital." Some even thought that libraries as a whole would be obsolete. However, data has shown that, while physical collection usage has declined, our patrons still visit the library and continue to check out physical materials, albeit at a lower rate than a generation ago.

This session will highlight the print material collecting strategies and practices of three widely different institutions: St. Michael's Abbey, Moravian College and Theological Seminary, and Anabaptist Mennonite Biblical Seminary (AMBS), represented by Derek J. Rieckens, Elizabeth Young Miller, and Karl Stutzman, respectively. After introducing their libraries, each panelist will respond to three questions in light of our session objectives.

INSTITUTIONAL BACKGROUND

St. Michael's Abbey

Unlike most Atla member institutions, St. Michael's Abbey is not a degree-granting institution. It is a canonry of the Order of Canons Regular of Prémontré, i.e., the Praemonstratensians, i.e., the Norbertines. The Norbertines are a Catholic religious order that follows the Rule of St. Augustine, as opposed to the, perhaps more familiar, Rule of St. Benedict. Norbertines, like other Augustinian orders, lead a way of life that straddles the line between the more contemplative life of monks and the more active life of diocesan clergy: they live in community and pray together throughout the day, but they also perform many forms of ministry, such as administering parishes, hospital and prison chaplaincies, writing, and leading retreats. St. Michael's Abbey is currently home to 81 Norbertine canons, including nearly fifty priests and over thirty seminarians.

The library at the abbey exists chiefly to serve the internal needs of the Norbertine community, but its collections have grown in quantity and quality in ways that have led the canons to make their resources available to outside researchers. The abbey possesses roughly 70,000 volumes, but only about 16,000 of those are cataloged. Chief collecting areas include biblical studies, lives of the saints, dogmatic theology (with special attention to Augustine and Aquinas), church history, monasticism, philosophy, liturgy, and literature for leisure reading. The library houses a few special collections revolving around church history and sacred music. The formal library program is in an early stage of development. The community was just introduced to its first-ever OPAC at the beginning of the year; before that, there was no catalog of any kind. The library has an FTE of exactly one, and that position is currently open.

Moravian College and Theological Seminary

As the information literacy and seminary liaison librarian, I work with both undergraduate and seminary students. Moravian is comprised of an undergraduate college, a theological seminary, and a graduate school, with one library serving all degree programs and populations. The total student FTE is 2,149 (Janet Ohles, pers. comm., May 28, 2020), with approximately 63 part-time seminary students and 14 full-time seminary students. Of these seminary students, the majority are commuters, with about a handful of online students and a similar number of residential students. The average age of seminarians is 43 (Randy D'Angelo, pers. comm., April 6, 2020), and for many students, a degree from the seminary represents a second or even third career. Certainly, these demographics impact collection decisions, which I will discuss a bit later in the presentation.

Currently, the library has eight FTEs. However, we are down two positions and it is unclear, given the current situation, what will happen with these positions in the future.

The library has over 370,000 items. The seminary's collection, classed primarily in the Bs, focuses on Moravian history, polity, and doctrine at a comprehensive level. The following areas are collected at a study level: biblical studies, chaplaincy, church history, clinical counseling, pastoral materials, spiritual direction, and spiritual formation.

The collection aims to support the seminary's curriculum. Moravian Theological Seminary currently offers four degree options, with an additional one in the works. These degree programs include the following:

- Master of Divinity (MDiv)
- Master of Arts in Chaplaincy (MACh)
- Master of Arts in Theological Studies (MATS)
- Master of Arts in Clinical Counseling (MACC)

The seminary also offers three certificate programs in biblical studies, formative spirituality, and spiritual direction.

Anabaptist Mennonite Biblical Seminary

Anabaptist Mennonite Biblical Seminary is a small, freestanding seminary in Elkhart, Indiana with about 100 students. We offer both MA and MDiv programs, with both distance and campus options. About half of our student body takes classes from a distance. Many of our campus students are international. Though some of our students are a more "traditional" age, our students span a range of age groups. AMBS Library has a print collection of around 100,000 volumes and an expansive e-book and e-journal collection. We have two librarians.

QUESTION 1: HOW DO YOU BALANCE COLLECTING BOTH ELECTRONIC AND PRINT RESOURCES, ESPECIALLY CONSIDERING THE COVID-19 LOCKDOWN?

St. Michael's Abbey

At St. Michael's Abbey, print still is the default and will remain so for the foreseeable future. There are many reasons for this:

- The library does not support a degree program, so there is not much urgency about having access to the very latest scholarship
- A focus on internal community needs and special collections for visitors. It is a sort of combination personal library and special research collection. Internal needs revolve around personal prayer, homily preparation, ongoing personal study, and leisure reading, all of which have been adequately served by print. The special collections consist of archival papers and rare books, which are inherently physical.
- Long-established habits of use. Never having had curated e-resources, the community doesn't seem to feel their absence.
- The formal library program is in a very early stage of development. With an FTE of one, no professional staff prior to 2016, no automation systems prior to 2017, and tens of thousands of uncataloged volumes, the top priority has been to direct limited resources into wrangling the existing print collection. Accordingly, curating electronic content has not even shown up on the radar.

- The Norbertine way of life.
  - In this quasi-monastic setting, there is more of an inclination toward slow, deep reading, which tends to favor print.
  - They also intentionally limit access to electronic devices. Desktop computers are available only in a dedicated computer room. Seminarians do not have personal electronic devices. This may be done both because of the moral dangers available online and because extensive absorption in the online world can detract from community life.

All these reasons conspire to sustain a preference for print resources.

Moravian College and Theological Seminary

Balancing electronic and print resources has been a challenge since I began working in libraries, and COVID-19 has only exacerbated the situation. In the humanities, such as theology, print remains the preferred format; this is certainly true for many seminary students who prefer print books. This preference may be due to their age and their comfort level with various forms of technology. Also, with a large commuter population, students typically come to the library to check out materials and, before COVID-19, had a lot of flexibility to do this, given the library's extensive evening and weekend hours. However, the preference for print is greater among students in the MATS and MDiv programs. The MACC program tends to attract a younger demographic who prefer electronic articles from the field of psychology.

With that being said, during the COVID-19 lockdown, the Lehigh Valley has been a hotspot for the virus, and we just recently moved from the red phase—basically shelter in place—to the yellow phase. As a result, our print collection has been mostly unavailable to patrons. Neither can we get print books for students via interlibrary loan, nor is reciprocal borrowing available through several consortia. However, there is a working document among other libraries in the Southeastern Pennsylvania Theological Library Association (SEPTLA), of which we are a part, noting what services they are providing. As the physical buildings themselves reopen, I would imagine this will be especially useful.

Certainly, there is a wish for print resources amidst social distancing. At Moravian, we began offering curbside pickup several days a week starting last week. We are using our general reference email to handle requests.

My colleagues and I have also been promoting e-books, online databases, free trials, and open access resources. Colleagues and I created the following research guide to share available resources with students: moravian.libguides.com/onlineresources. I would like to provide an example of how I used this research guide to assist a student. First, for some context—in February, I offered an information literacy session for the class Religion in the American Context and shared with students how to find both print and electronic resources for their required research paper. Using this research guide designed specifically to address resources available during COVID-19, I was able to assist one student in finding a chapter in an e-book that she could use for this assignment. However, with limited to no access to our print resources, the professor decided to give students the option of writing a paper or taking a final exam.

To assist patrons during this lockdown period, I have worked with faculty to order e-books with unlimited access. A student actually reached out to me in May, asking if I could create a LibGuide highlighting these e-book titles for a summer course, which I was happy to do. E-books are serving as a work-around of sorts. However, as you may know, not everything is available as an e-book, nor can we sometimes afford these titles.

Anabaptist Mennonite Biblical Seminary

At AMBS, print has been our default format for monograph acquisitions. Since COVID-19 hit, our default format for monographs has been electronic. Why print as a default? Some users state a preference for it. I would say our users prefer print if they are on campus and our distance users prefer electronic. But there is crossover, too, so it is not a simple matter of user preferences. Really, what drives print purchasing are two factors: some monographs we need can't be purchased in electronic format, and the licensing of e-books prevents full resource sharing. I also do not see e-books fitting our preservation priorities. In our current COVID-19 situation, we're purchasing e-books as a default through June 30. We're also licensing e-books that we already have in print—we purchased all the books available from our reserve list and we took Proquest up on a Print-to-E offer. One of the primary uses for print during COVID-19 has been liberal scanning, especially from reference and reserves, for persons who are working remotely. We created a COVID-19 library guide that indicates our resources and special services in this strange time.

QUESTION 2: DO YOU HAVE ANY REGIONAL OR CONSORTIAL AGREEMENTS WHICH IMPACT YOUR COLLECTING OF PHYSICAL MATERIALS?

St. Michael's Abbey

The abbey neither belongs to a consortium nor participates in ILL, so these have not been components of the acquisition strategy. To speak of acquisitions more generally, the abbey has acquired its holdings in a generally ad hoc, serendipitous, just-in-case manner. The collection has not so much grown as metastasized, mostly through purchases from secondhand dealers and donations large and small.

The backlog has gotten quite out of hand. The purchase of a large special collection in 2012 was the 15,000-volume straw that broke the camel's back, forcing the abbey to face the backlog—or rather to hire a librarian to do so. Dealing with what they already have has taken priority over all else, including entering any sort of cooperative arrangement with other libraries. In short, they are not yet prepared for any cooperative collection management arrangement, because they don't yet have a good handle on what they have, much less what they might be able to offer to other libraries or what they might need from other libraries through ILL or a consortium.

Moravian College and Theological Seminary

Moravian does participate in several reciprocal borrowing agreements that have a small impact on collecting of physical materials. These reciprocal borrowing agreements include, on the local level, the Lehigh Valley Association of Independent Colleges (LVAIC), on the regional level, SEPTLA, and, on the national level, the Atla Reciprocal Borrowing Program. When I am processing book donations, I look to see which LVAIC and SEPTLA libraries own a title. The holdings of

LVAIC and SEPTLA institutions play more of a role when it comes to weeding decisions, which I will discuss later.

Interlibrary loan plays a greater role when it comes to collection development. Clearly, there are lots of wonderful print books, and our library, while it has a solid book budget, cannot afford to purchase them all. If a title is outside of our price range—for example, over $100—and does not directly support the seminary's curriculum, we rely on interlibrary loan. The MATS students working on theses probably utilize interlibrary loan the most for print resources.

When it comes to owning a complete run of a series that other LVAIC or SEPTLA libraries may have, cost and/or the fit with the collection are considered. Again, if the book aligns with the curriculum, it will be purchased. If not, we will rely on interlibrary loan or direct reciprocal borrowing for missing volumes in a series.

Similar to the Abbey, Moravian does not have a demand-driven platform set up. With that being said, nearly every title that a faculty member suggests is purchased. Those titles over $100 are shared with the dean of the seminary for his approval.

Anabaptist Mennonite Biblical Seminary

In 2016, AMBS Library revised its collection development policy and adopted what we call a "resource access policy." Our resource access policy identifies four priorities: efficient discovery, expedited delivery, targeted acquisitions, and preservation priorities. At one point, print ownership covered all of those priorities: you needed to own it in print to discover, deliver, and preserve. New library technology allows us to frame print ownership as one mode of access and interlibrary loan, partnerships, and electronic materials as equally valid forms of access. In our priorities for acquisition and preservation, we prominently state our partnership with the Private Academic Library Network of Indiana (PALNI) and Mennonite Historical Library at Goshen College, a close partner for collecting Anabaptist-Mennonite resources. This affects our decisions on purchasing "research"-level materials, our subscriptions to print serials, our weeding practices, and our acceptance of donations. We see ourselves both benefiting from and contributing to our partnerships, so collecting in print is important to facilitate that. In terms of our purchase process, many of our e-books are selected from demand-driven plans through Proquest and, to a lesser extent, EBSCO. Our print books and some of our e-books are selected based on faculty requests—we buy anything faculty members request for teaching and materials they request for research purposes that are not already in PALNI. PALNI has a shared catalog and hold request system that makes it easy to discover and deliver materials from PALNI libraries, fitting into our priorities for efficient discovery and expedited delivery.

QUESTION 3: HOW HAVE YOU GONE ABOUT EVALUATING YOUR COLLECTION AND SELECTING MATERIALS TO WITHDRAW?

St. Michael's Abbey

At the abbey, a weeding project is actively underway. What's actually in the library has already been combed through, but what remains to be weeded is a large shipping container of mostly donations—an estimated 20,000 volumes or so. Between two and three thousand books have already been deselected and sent off to Better World Books. Thousands more will doubtless follow, and the clock is ticking. The abbey is relocating—lock, stock, and barrel—during the final quarter of the year; COVID-19 hasn't slowed that down. It would be ideal to have the backlog of books in storage completely weeded in time for the move, but the pace is limited by the availability of expert labor (isn't it always?). The actual deselection decisions are being carried out entirely by one priest—and he has other jobs too.

I wrote a collection development policy that includes a supplemental policy on weeding. As I prepared the policy, I had to confront the fact that many of the data-driven deselection criteria commonly used in libraries, such as circulation statistics, have no place at the abbey. Lack of automation means there is no historic data. Instead, more general criteria take center stage, such as collecting scope, currency, and physical condition.

The weeding criteria generally run thus:

- First of all, items in designated special collections and items classified as "rare books" are generally exempt from weeding.
- Beyond that, items in the general collection are subject to review for deselection if any of the following criteria are met:

- Out of the library's collecting scope.
- Available at other libraries nearby, including public and academic libraries.
- Outdated, inaccurate, or misleading information.
- Superseded edition.
- Physically damaged or deteriorated so as to make repair cost-prohibitive.
- Duplicate copies: with the exception of titles currently used as formation textbooks, the library normally retains a maximum of two copies of a given edition of a work.

Moravian College and Theological Seminary

Yes, I have started the slow process of weeding because some areas of the B call number range are very tight. A systematic weeding project, however, has not occurred for a very long time.

Developing weeding criteria was a collaborative effort. I began in the summer of 2018 by drawing upon criteria shared at two Atla conference presentations; they include Leslie Engelson's (2018) presentation "Managing a Large-Scale Weeding Project: When We All Pull Together," and the panel presentation offered by Amy Limpitlaw, Michelle Spomer, and Suzanne Estelle-Holmer (2018), entitled "The Life Changing Magic of Tidying Up: The Art of Decluttering and Organizing Library Collections." Once I pulled these criteria together and added some of my own, I sought input from a well-read semi-retired faculty member who expressed interest in working with me on a weeding project. The weeding criteria we used are as follows:

1) Condition (dusty?)
2) # of check-outs (3+?)
3) Last date of circulation (within the last 5 years?)
4) Duplicate?
5) Publication date (within the last 20 years? — do not examine things published within the last 5 years)
6) Superseded edition?
7) Balance — Are there other, more recent books on this topic?

8) Foreign language? (most seminary students today can only read things in English)
9) Does this title support the curriculum?
10) How many libraries worldwide own this title? More than 100? Less than 25?
11) How many SEPTLA libraries own?
12) How many LVAIC institutions own?
13) How many benchmark institutions own?

Titles slated for deselection had colored slips placed in them. Mine were pink, and the faculty member, Steve's, were blue. Others were then invited to either come to the library and view the titles, making comments on the slips, or add comments to a shared Google sheet. I solicited input from not only the seminary faculty but also from the following undergraduate departments: philosophy, global religions, psychology, history, political science, modern languages, and sociology/anthropology. As a result of this project, there may have been 50 titles removed from the stacks.

Anabaptist Mennonite Biblical Seminary

At AMBS, weeding is done, in part, through our understanding of preservation priorities. We tend to favor preserving materials where feasible. When materials are in poor condition, we decide whether to repair, replace, or withdraw based on recent circulation and state holdings. Recently, we undertook a significant shifting project and a reclass of our biographies. Before shifting and reclassing books, we decided first to withdraw some of them. When we did that, we based our decision on the most recent circulation (last 10 years). When we held last copies in the state that we wanted to withdraw, we sent them to Indiana University at Bloomington as part of the Academic Libraries of Indiana Last Copy Program if they were in stable condition.

CONCLUSION

Print collections remain alive and well in a variety of types of theological libraries. The questions raised in the question-and-answer period demonstrated that issues related to print collecting are current for theological librarians, even as collaboration and electronic access are important trends in collection development. For a variety of reasons, the panelists predict that the end of print collecting in theological libraries is not happening anytime soon, even with temporary dramatic changes of course due to COVID-19. Theological librarians still need to be competent managers of print collections in the 21st century.

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Planning Strategically for Small Libraries

Susan Ebertz, Wartburg Theological Seminary
Karl Stutzman, Anabaptist Mennonite Theological Seminary

ABSTRACT Strategic planning is important for small theological libraries. Strategic planning allows libraries to identify goals and succeed in completing them. Unfortunately, there is often very limited staff time at small libraries, so librarians default to simply "doing" rather than planning. The presenters discussed some of the background of strategic planning and emphasized the importance of purpose statements and strategic plans for accreditation and evaluation. They also identified barriers to planning in their own libraries and offered practical advice for working on strategic plans with limited time and resources. Additionally, they emphasized the value of thinking strategically, which may be even more important than creating and executing a detailed strategic plan.

BACKGROUND

Strategic plans are vital to give direction for theological libraries. At many small theological libraries, much of the time is spent in doing. Planning becomes a lower priority and is pushed to the side. Strategic planning and ongoing evaluation may help focus the many activities and services that small libraries do. Let's go over our learning outcomes for the session:

- Participants will find out about resources to help them in creating their own strategic plan with efficiency.
- Participants will be able to relate the experiences of the panelists to their own experiences and contexts.
- Participants will be able to assess their own context and appropriately develop their own practical approaches.

Strategic planning started out as a corporate idea in the 1960s. By the 1980s, it had moved into the nonprofit world, in part through the influence of John M. Bryson's *Strategic Planning for Public and Nonprofit Organizations*. Strategic planning typically looks at a longer-term future, sets priorities and goals, and allocates resources to meet the priorities and goals. Bryson writes that "strategic planning may be defined as a disciplined effort to produce fundamental decisions and actions that shape and guide what an organization (or other entity) is, what it does, and why it does it" (Bryson 1995, x).

Small is a relative term. So what are small theological libraries? Basically, if you think of your library as small, you qualify! Many times, when we think of this designation, we are considering staff size: one or two staff members. Librarians from small libraries often go to conferences like Atla Annual and admire what larger libraries with more staff can accomplish, but can't realistically do it. There is another side to being small though: being small can also be beautiful in terms of the opportunities for creativity and flexibility in management.

To begin with, it will be important for you to understand our contexts and how we are small libraries.

Susan is at Wartburg Theological Seminary in Dubuque, Iowa, USA. Wartburg has about 180 students FTE. We have three masters' programs: the MA, the MA-Diaconal Ministry, and the MDiv. About 2/3 of Wartburg students are distance students. The library staff includes a paraprofessional, 36 hours of students per week, and one professional librarian. Wartburg has around 100,000 print volumes and over 525,000 e-books through the Digital Theological Library.

Karl is at Anabaptist Mennonite Biblical Seminary, which is located in Elkhart, Indiana, USA. It has about 100 students in MA and MDiv programs, with both distance and campus options. Two librarians manage a library of over 100,000 print volumes and lots of electronic content.

In this session, we will be discussing our mission/purpose statements and planning and assessment. For a bit of additional context, statements and planning may not be optional anymore! Many Atla libraries are also members of the Association of Theological Schools (ATS), which accredits graduate programs in theological disciplines in the US and Canada. ATS is currently in the process of revising its standards. New standards are due for final approval at the ATS biennial meeting later this month (June 2020), including a section on libraries. The library standard includes a new emphasis on planning and evaluation. The very first substandard mandates libraries at ATS institutions to have "a clear statement that identifies its purpose and role in the school and the ways it contributes to achieving the school's educational mission." Further, this purpose statement "forms the foundation for evaluating library and information services." The standard calls for library personnel to have a role in the school's decision-making processes, "including budgeting and strategic planning." The standard also calls for library personnel to "regularly evaluate the adequacy and use of its services and resources" (ATS 2020, 10).

IMPEDIMENTS AND POTHOLES

For small libraries, there are a series of impediments to strategic planning. As mentioned in our session description, small libraries often spend time "doing," leaving little time to plan. This is related to Charles Hummel's (1994) concept of "the tyranny of the urgent," in which we tend to urgent matters rather than what is truly important. Or it could be that we are on autopilot: we hand over control of our actions in the library to outside forces and allow them to control our future.

Potholes are created when certain factors in the environment are present. They make travelling down a road more difficult. Here are the potholes Susan experienced as she attempted to create a strategic plan.

- Administration wants a re-do. She began working on a strategic plan during the 2017–18 school year. The administration wanted to see plans for the "future of our library." She formed a committee of students and faculty to work on this. They created a plan, but Susan was told by the administration that it needed to be reworked. Back to the drawing board, but then she went on sabbatical spring semester 2019.
- Change in leadership. Wartburg's president announced her departure and left at the end of December 2019. AMBS also faced a change in leadership at the top. As you know, change in leadership could mean change in direction, focus. Back to the drawing board.

- COVID-19. Do I need to say more? The pandemic changed our lives in many ways. Strategic planning was not a top priority this spring. There was no time to go back to the drawing board.
- New institutional strategic plan. Though Susan's school is still in the presidential search process, her school approved a new strategic plan. All their plans have been two-year plans with modified or new goals. The plan is evaluated annually. The plan Susan was working on needed to be reworked to take into account the new and modified goals. Back to the drawing board.

So how do we move past these impediments and potholes to actually doing something about our strategic planning? Taking time away from your regular duties for this session may be a start. Part of this session was discussion about how librarians can actually apply this in their own libraries. One thing Karl has been doing is keeping the goal of doing strategic planning work "alive" in his meetings with the dean, his supervisor, who can hold him accountable for making progress.

MISSION AND PURPOSE STATEMENTS

A first step toward strategic planning in much of the literature is identifying a mission or core purpose statement for your library. AMBS has had this mission statement since a previous round of strategic planning by librarians in 2010:

> The AMBS Library promotes the use of information resources to advance the AMBS mission of serving the church and educating leaders for God's mission in the world. As a center of scholarship, reflection and lifelong learning, the Library provides professional services, relevant collections, and a hospitable study environment for AMBS students, faculty, staff, and church leaders. (Stutzman and Saner 2016)

At 10 years, it's due for re-evaluation. Karl has thought about reframing it as a "core purpose" statement after talking with another librarian and reading the book *Good to Great* by Jim Collins (2001). However, the AMBS statement still covers the basics of the library's role, so they might end up just tweaking it slightly and reaffirming it. Karl suggests, based on prior experience and some reading on library mission statements, that it's best to collaborate to generate ideas and have one person write the statement itself based on those ideas so that you're not writing by committee. One of the things Karl found in his research on mission statements is that they can serve multiple purposes, like marketing the library or communicating an aspirational vision for the future. Some sources suggested a mission statement that could be printed on a coffee cup and memorized! For most small theological libraries, though, printing mission statements on coffee cups is not going to happen. For the AMBS library and many others, signaling alignment with institutional mission is going to be a primary consideration, especially since the ATS standard indicates our purpose and role in the school (ATS 2020, 10). The AMBS library mission statement displays that institutional alignment in the first sentence.

Wartburg Seminary has had this mission statement for a long time:

> The Reu Memorial Library serves the mission of Wartburg Theological Seminary by supporting the educational activities of the institution; providing a place for independent and collaborative learning for all WTS students; collecting, preserving, organizing, and offering resources in a variety of formats; and teaching and equipping the WTS community for lifelong spiritual, intellectual, and personal learning. (Wartburg Seminary n.d.)

Wartburg periodically looks at its mission statement to see if it is still relevant. They have made some tweaks. The basic points are 1) support the mission of the school, 2) place (both physical and virtual), 3) resources, and 4) teaching.

As you think about creating your mission/purpose statement there really are three basic elements that you need: supporting the mission of the school, services, and resources. If you are like Susan and find it difficult to come up with a statement, borrow someone else's statement and make it your own. Make sure it names your services and resources and supports the mission of your school! Don't prolong the agony by trying to come up with the perfect statement. You don't have the time.

PLANNING AND EVALUATION

Soon-to-be ATS standard 6.1 states that the library's purpose statement forms the foundation for evaluating library and information services. That means that, as we think about strategic planning, the next step after creating our mission/purpose statement is to figure out how we will evaluate it. Evaluation should always be a part of the planning cycle. Plan, implement, evaluate, plan.

Susan created goals for each of the points of her library's mission statement. For example, under place, the goal was to create a virtual place for students. Since they have so many distance students, she needed to figure out a "place" for them. To fulfill that goal, they created a library LMS site. Students go to the LMS for their classes. If they need the library, she wanted it to be easy for them to just switch to the library and get what they need. The library LMS site had to be easy to use and include what they needed. This was not a high priority until COVID-19 hit. Then it became a very high priority. All students would be accessing the library via the site. The student she had working on this no longer had other tasks.

The new ATS standards talk about the purpose statement being the foundation for evaluating library and information services. Taking Susan's example of the library LMS site, she created it to be a virtual place for students. In order to evaluate it, she needs to find out the adequacy and use. The ATS mantra is "simple, sustainable, sufficient." So how does she make this simple, sustainable, and sufficient? Susan doesn't want evaluation to be complicated. She doesn't have time for that. Since it is an LMS "course," she can tell if students are logging into it. She could capture information at the end of a semester or she could take a sample at various times of the semester. They received questions from students about the site. This helped them to make edits which made the site more helpful and clearer. The evaluation fed back into changes.

Creating something similar to Karl's "Strategic Planning Workbook" is also a great way to evaluate.

PRACTICAL TIPS FOR STRATEGIC PLANNING

Strategic planning can be an exercise in futility. Brian Mathews, in his 2012 whitepaper, "Think Like a Startup," urges librarians to "build a strategic culture, not a strategic plan." He writes that "many library strategic plans read more like to-do lists rather than entrepreneurial visions." While Karl thinks that Mathews is a bit extreme, especially for small libraries with limited resources, he thinks it's wise to remember not to document every last to-do and instead focus on the big picture of where you want to go.

The strategic planning process can be as important for building a strategic culture as the plan itself. Michael Allison and Jude Kaye, in their book *Strategic Planning for Nonprofit Organizations: A Practical Guide for Dynamic Times* (2014), state that the strategic planning "process is about building alignment and commitment" and emphasize engaging stakeholders in the planning process. Getting buy-in from a library advisory board or task force is critical to a successful plan. Allison and Kaye state that increasing impact means "growing in one or more ways." Either that is to do "more," which requires more resources, or it is to work differently, either through "process improvement," "design improvement," or "strategic improvement." Karl thinks part of this process improvement includes naming things you will no longer do as a library. This is harder than it seems! They also state that it's important to produce a document that is linked to budget and priorities as a way to guide the organization.

In their chapter "Mission Possible: Strategic Planning for Small Academic Libraries," Darla Haines, Rebecca Johnson, Jill Lichtsinn, and Edita Sicken (2016), all from Manchester University, outline a number of helpful best practices for small libraries embarking on strategic planning. They include devoting even small amounts of time to plan, researching example plans, creating institutional alignment on mission and vision, setting clear goals and action items along with a timeline, creating a visual of the strategic plan, and reviewing it regularly. Karl knows Darla Haines as a fellow library director in the Private Academic Library Network of Indiana, so he checked in with her. Manchester's library has gone through major staff cuts since the chapter was written, and Haines advised not biting off more than you can chew in a strategic plan, making it become a "list of tasks no one has time to do." She recommended including some "stop doing" actions in the strategic plan as well.

For libraries that are part of a parent institution, such as a seminary or university, starting with the institution's strategic plan may be a helpful way to seek alignment and not have to plan from scratch. Karl has taken an early version of my institution's new strategic plan and identified library goals and action items that aspire to the same basic priorities my seminary is working toward. Karl's next step is to take these library goals and action items to the library advisory board to get buy-in and additional suggestions.

In preparation for his strategic planning work, Karl made a simple spreadsheet workbook with tabs for various stages of the planning process. This is “dumbed down” strategic planning, but Karl hopes it’s adequate for a small library. The first tab is an engagement plan for stakeholders. It lists potential stakeholders in the first column (e.g., library employees, students, faculty, administrators, community members, alumni, consortial partners) and has space to include your plan for engaging them in the strategic planning process (second column) and the date for engagement (third column).

The second tab is for environmental scanning and allows you to list strengths (first column), weaknesses (second column), opportunities (third column), and threats (fourth column), and references possible other documents to use in your environmental scan (fifth column).

The third tab is where you actually develop the strategic plan by listing priorities (first column), goals (second column), and action items (third column with at least one action item for each goal).

The final tab is a “dashboard.” You copy the strategic plan onto this tab and use it to track progress (add a progress update in the fourth column) in terms of completing goals and action items (add a date completed in the fifth column).

STRATEGIC THINKING

The following quote is from Bryson (1995, x): “Strategic planning is useful only if it improves strategic thought and action; it is not a substitute for them.” You may not have your mission statement completely formulated, but you need to start thinking about the elements of that mission statement. What is the purpose for your library? For most, they are resources and services for your students and faculty. If you know your end goal (your purpose) you can change the way you are getting to it.

Impediments and potholes get in the way. What do you do? How do you eat an elephant? One bite at a time. How do you get around a pothole? Carefully or take a different route.

A pandemic happens. What do you do? If you are thinking strategically, you know that you need to still provide resources and services for your students and faculty. Your method may change. But you know that your purpose/mission does not. If you have your purpose clearly in your mind, you can be creative and nimble. You can shift things easily because you know where you are headed.

The session then broke into small groups to talk about where each participant was in the planning process and how each will move forward (practical steps).

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Protestant Missions Collections

Past, Present, and Future

Christopher Anderson, Yale Divinity Library
Matthew Baker, Burke Library at Union Theological Seminary
Brian Shetler, Drew University Library

PANEL SUMMARY

Collections documenting the history of Protestant missions are of great and ongoing interest to a wide range of researchers. Global in scope, they capture histories and perspectives often not otherwise available and support learning and scholarship in disciplines such as history, anthropology, and religious studies. Yale Divinity Library's Day Missions Collection, the Burke Library at Union Theological Seminary's Missionary Research Library, and Drew University Library's Methodist Missions Collections together comprise a significant amount of primary source material documenting this history. The three collections have related but distinct provenance and there continue to be new acquisitions that are processed and made available for researchers and students. The panel included curators and managers of these collections and considered the background, current uses, and future possibilities of missions-related collections within and beyond the fields of religion and theology.

The three main themes addressed were a) provenance, b) current uses, and c) future directions for collecting and research. Anderson, Baker, and Shetler each offered a brief sketch of how the collections arrived in their current repositories, were processed and made available over approximately 150 years, and how their provenance, and the significant cultural, intellectual, and institutional changes over that period, has impacted the collection (e.g., for preservation or description issues). The presenters then described some of the uses to which these collections had been put for instruction, outreach, and programming, offering specific examples from the contexts of Yale

Divinity School, Columbia University and Union Theological Seminary, and Drew University. Finally, they reflected on recent examples and approaches to collection building in the current market and on a range of projects and research programs that have integrated missionary materials.

This panel addressed librarians, students, and scholars working with theological, religious studies, or related collections and institutions, particularly where the documentation and study of colonial legacies is a primary concern for researchers, faculty, and students. It emphasized the need for critical engagement—for instruction, management, outreach—with complex and high-interest primary sources.

Publishing Theory and Praxis

Information Literary, Theological Librarianship, and Atla Open Press

Matthew Collins, Alma College
Kaeley McMahan, Wake Forest University
Bobby L. Smiley, Vanderbilt University

ABSTRACT The following contribution brings together three perspectives around the Atla Open Press book, *Information Literary and Theological Librarianship: Theory and Praxis*, published in 2019. Beginning with reflections from the book's editor (Bobby Smiley), these remarks also offer commentary from other panelists, who provide a background summary from the publisher's editor-in-chief (Matthew Collins), as well a case study that served as the basis for one the chapters in the volume (Kaeley McMahan).

A PROLEGOMENA TO ANY FUTURE DISCUSSION OF THEOLOGICAL LIBRARIANSHIP AND INFORMATION LITERACY

Bobby Smiley

Potter Stewart's oft-cited, now (in)famous apothegm from his opinion on *Jacobellis v. Ohio* (1964)—I know it when I see it—arguably applies to the work we do as theological librarians. While recognizing what uniquely separates our work from peers in other areas of academic librarianship, I frequently find it difficult to articulate (at least, articulate coherently) how that work is unique and, in my explanations, usually settle on identifying parallel domains to account for difference: institutional settings, instruction, constituencies, content knowledge, professional trends. What I've come to realize is that this toggling between theological and other forms of librarianship has provided sites of generative tension that have encouraged critical reflection, reimagination, and experimentation in our own library practice. *Information Literacy and Theological Librarianship: Theory & Praxis*, I believe, has acted as one of those sites. Traversing multiple settings, constituencies, and trends in information literacy (IL), the volume's contributors have advanced arguments that engage in conversation outside of our own field while drawing their case studies, or theoretical explorations, back to the unique concerns or issues of theological and religious studies librarianship. Like the microhistorian who finds *multum in parvo*, the librarians who contributed to *Information Literacy and Theological Librarianship* provide an aperture into the work we do that simultaneously moves between our uniqueness and the broader concerns of academic librarianship.

I confess this is only a belated realization, and the genesis of this book owes much to those broader concerns. In my past work and research as a history and digital humanities librarian, I focused on questions of information literacy and disciplinary knowledge, and how to place the two in productive dialogue. I wanted to explore what library instruction can uniquely provide through the disciplinary language and threshold concepts of a particular field—history, biology, engineering, or indeed religion. Whether after or between sessions at Atla or over drinks following, I discussed with colleagues and friends about how (or if) they leveraged disciplinary affordances in their own information literacy instruction or used IL concepts to help teach disciplinary ones. And it was over afternoon beers during one of these conversations at the annual conference in 2018 that the idea for *Information Literacy and Theological Librarianship* was hatched.

In his capacity as the newly installed editor-in-chief of Atla Open Press, Matthew Collins suggested I consider pitching a volume on information literacy and theological librarianship to the press. As far as we both knew then (and still know now), there was no single-authored or multi-authored edited monograph covering the subject and, even if there was, much had changed since the advent of the ACRL *Framework* in 2014 and the days when "bibliographic instruction" wasn't considered an epithet. (As a partisan of the term "information literacy," I also confess part of my motivation was unsubtlely to coax folks away from invoking "BI" to using "IL" and, in that rebranding, thereby have them reconsider and reflect on the whole enterprise of library instruction.) In subsequent conversations, we discussed wanting to draw contributors from a broad range of institutions and practices of IL librarianship, which I feel we largely satisfied. I wanted the volume to both speak to contemporary concerns as well as offer more perdurable ones, which I also feel we largely satisfied. To be sure, *Information Literacy and Theological Librarianship* has gaps and silences that should be acknowledged and named—tackling questions related to White supremacy, gender equity, and sexual expression, resource disparities, climate change and justice, among many others—lapses that apply to both content and contributors. I can only hope this will be redressed in future discussions, inasmuch as I believe theological and religious studies librarianship can and should bring its unique perspective on these concerns through how we conceive and enact information literacy instruction. That *Information Literacy and Theological Librarianship* can give librarians working in our diverse contexts and varied constituencies an opening gambit for stoking dialogue and reflection now and provide fodder (or even a template) for future volumes on similar topics motivated me throughout the entire process and demonstrates what we can (and will) bring to larger conversations about information literacy.

THEORY AND PRAXIS

Matthew Collins

The genesis of the volume *Information Literacy in Religious and Theological Studies: Theory and Praxis* was the 2018 Atla Annual in Indianapolis. Several presentations at the conference focused on the ACRL *Framework* and information literacy instruction in religious and theological studies. There was considerable discussion at the conference on this topic. The question of how and where the *Framework* was in use in the Atla constituency emerged from these discussions. After some consultation, the editorial board of Books@Atla Open Press invited Bobby Smiley to submit a proposal for a volume of essays, followed by a larger call for chapter proposals.

As the book came together, the editorial board and Atla investigated and then implemented a new software solution, Editoria, for manuscript editing and review. The *Information Literacy* volume was the first project produced in Editoria. The process of using this software, coupled with the PKP Open Monograph Press system already in use, resulted in a redefined editorial workflow for the larger Books@ Atla Open Press project. The new workflow is documented at atla.libguides.com/atlaopenpress/books. Atla now uses this workflow process for all volumes produced at Books@Atla Open Press.

SCHOLARSHIP AS CONVERSATION

Kaeley McMahan

I shared a summary of my contribution to *Information Literacy and Theological Librarianship: Theory and Praxis*, "Scholarship as Conversation: Teaching an Information Literacy Course in a Divinity School Curriculum." After reviewing several differences between the Information Literacy Competency Standards and the ACRL *Framework for Information Literacy in Higher Education*, I highlighted a few reasons why I specifically center the "Scholarship as Conversation" frame in my course, including that it:

- highlights the importance of proper citation practices and the understanding of what plagiarism is,
- acknowledges the variety of source types that are appropriate for research, beyond the traditional book and journal article,
- affirms that there may not be one right answer for every question, and that perspectives in a given discipline change over time.

The bulk of the summary covered the readings, in-class exercises and discussions, and assignments that help to incorporate the ideas of the "Scholarship as Conversation" frame into the course.

Readings came from selected chapters of *A Manual for Writers of Research Papers, Theses, and Dissertations*, 9th ed. (Turabian 2018) and Melissa Browning's chapter, "Reading Basically," from *Reading Theologically*, edited by Eric Barreto (2014). Each of the frames was reflected at some point in the course readings.

"Plagiarism, Privilege, and the State of Christian Publishing" by Emily C. Heath (2017) was the focus for one course discussion, which gave a real-world example of a pastor whose previous work was plagiarized by a well-known minister. Heath's reflection allowed the students to discuss several aspects of the *Framework* within the context of a very relatable experience.

The Specialized Scholarly Journal Article Assignment gave the students the opportunity to investigate one of several journal resources that they are not usually allowed to use for research papers, but which are important sources of information if they pursue PhDs or DMins: book or literature reviews, an in-depth interview with a scholar, scholarly responses/conversations via articles, a theme issue of a journal. I shared the experience of one of my students, who found a scholarly response article for her assignment. She later attended AAR-SBL as a student and introduced herself to the author of the article after one of the scholar's presentations. To me, this was a good indication that the student had absorbed the knowledge practices and dispositions of the "Scholarship as Conversation" frame.

The full course syllabus, assignments, reading list, and other material, along with my portion of the 2020 conference presentation PowerPoint, can be found at: tinyurl.com/y9y4bt28. The book chapter can be found at: books.atla.com/atlapress/catalog/view/33/36/204-1.

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CONVERSATION GROUPS

"How Do You Do That?"

Theological & Religious Studies Collection Development

Megan E. Welsh, University of Colorado Boulder
Alexander Luis Odicino, University of Colorado Boulder

ABSTRACT The conversation group session was grounded in research conducted in December 2019 and January 2020, which investigated collection development trends of theological and religious studies librarians responsible for purchasing materials for their libraries located in the United States and Canada. After briefly introducing the details of how the research was conducted and key findings, the presenters facilitated guided discussion among attendees. Prior to the conference session, the presenters pre-populated a Padlet (an online, editable platform) with questions to which small groups of conference attendees could respond. These questions centered on collection development practices and the platform created a space for attendee responses to "live" in perpetuity, functioning also as a snapshot of the collection development trends that conference attendees embody.

INTRODUCTION

This conversation group centered on collection development trends of theological and religious studies collection development. Results from the presenters' research study, conducted over December 2019 and January 2020, functioned to provide background to conference attendees as they considered their own collection development practices and learned from their colleagues' experiences. Discussion through small groups was captured through a Padlet—a web-based platform resembling a bulletin board—where participants could respond to questions posed by the presenters and also comment on others' responses.

RESEARCH STUDY

Demographics

By means of introducing the research study, and also for the purpose of becoming familiar with conference attendees, the facilitators asked attendees to answer a few of the same demographic questions that study participants had answered. Attendees were polled at the beginning of the meeting, asking them to respond to which career stage they find themselves in, what kind of institution they are employed by (public, seminary, etc.), their total institutional enrollment, and if their institution is affiliated with a Christian denomination. Conference attendees represented a variety of career stages and were primarily from seminary or divinity school settings with enrollments of less than 1,000. Additionally, a majority of their institutions were affiliated with a Christian denomination. Conversation group attendee responses mirrored responses from survey participants in several areas. Presenters shared the poll results live and then described the demographics of study participants.

The presenters recruited 86 librarians for the research study by emailing Atlantis and Association of Research Libraries member librarians who focused on religious studies or theology. Nearly half of those who responded identified as either late career or nearing retirement, and most respondents indicated that they are employed at institutions with less than 1,000 students. Thirty-nine respondents, nearly half of those who answered this question, identified as either advanced career or nearing retirement, and most respondents (n=26) reported a total institutional enrollment (including undergraduates and graduates) as less than 1,000 students. A slight majority of respondents identified their institutional affiliation as a public university or college (n=22), yet 21 respondents identified that they are employed at a stand-alone seminary. The researchers also asked participants to identify if they work at a religiously affiliated institution. Forty-four respondents indicated that they did, and all but two work at institutions affiliated with Christianity. The two who did not identified their institutions as inter-religious.

Major Findings

Participants responded to a survey which contained up to 22 questions (where some questions were based on branch logic and no questions were required, so not all 86 participants answered every question) within a 3.5 week period spanning December 2019 and January 2020. Major findings gathered across these questions were presented to conference participants as belonging to three major areas: collection development funding, the use of acquisitions tools such as OASIS or GOBI, and methods for developing the collection.

Collection Development Funding

In an age when we hear about rising costs, especially of subscriptions and licenses, the researchers were surprised to see that a total of 61 respondents answered that yes, the collections budget they receive satisfies the needs of religious studies or theology faculty and students at their institution. However, through open comments, sixteen of these individuals indicated that they would buy more materials if they could. Seventeen respondents indicated that no, their budget does not satisfy needs.

Conference attendees also seemed surprised that the majority of survey respondents effectively had enough funding to satisfy patron needs. As this result about budget satisfaction was presented, a conversation group attendee asked "So, were these more public institutions that were satisfied with budget?" The researchers did not have an answer to that question immediately, but reviewed the data after the conference and discovered that, although public institutions did report the most satisfaction across institution type (n=18), many respondents who reported affiliation with stand-alone seminaries were also satisfied with their budgets (n=17) (See figure 1).

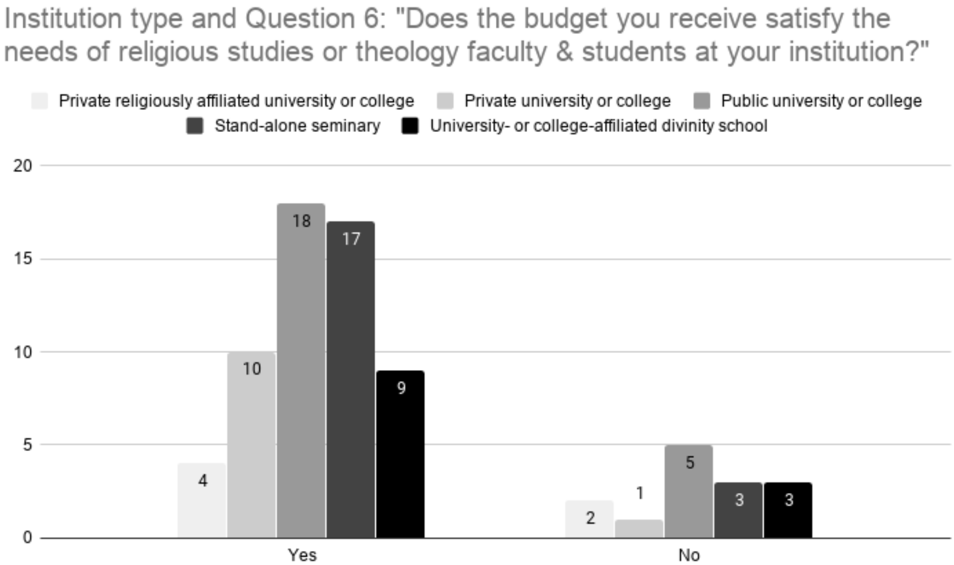

FIGURE 1: Responses to question #6 ("Does the budget you receive satisfy the needs of religious studies or theology faculty & students at your institution?") by institution type. Note that the authors removed responses from those who identified as from "Other" institutions. These responses totaled six where three survey respondents chose "yes" and three chose "no."

Contemporary Acquisitions Tools

The researchers asked survey participants to choose from a list and identify how they gather ideas for materials to purchase. On this list was the option "Reviewing titles that match a pre-established profile through an acquisitions portal (e.g., Proquest OASIS, GOBI)." For those who did not choose this option, indicating that they did not use acquisitions tools, they were asked what prevents them from using such tools. Forty responses were collected and several themes arose. Notably, eight respondents did not see a need to use these tools, six said that using these tools was not worth it (that they are a hassle to set up, they add an unnecessary layer to their practice, etc.), and four said they do not have time to get familiar with these tools.

Collection Development Methods

The main goal of the study was to identify trends in collection development practices among theological and religious studies librarians in the United States and Canada. To this end, the researchers asked three distinct questions asking participants to indicate what collection development methods they use. Survey questions included:

- An open-ended question about the primary method by which librarians discover relevant materials to purchase
- A multiple response question about ways in which librarians gather ideas about acquiring physical materials
- A multiple response question about ways in which librarians gather ideas about acquiring digital materials

Overall, the most common method for gathering ideas is reviewing print catalogs, something by which the researchers were surprised. In an age of such technological advancement and online portals of vast amounts of information, responses indicate that the print catalog is classic and timeless. Additionally, despite the challenges of using acquisitions portals that some experience, using tools like GOBI or OASIS was the second most popular collection development method. Faculty recommendations constituted the primary collection development method reported in the open-ended question, but it happens to be the lowest practice identified overall. The researchers neglected to include "patron recommendations" as an option in the list of responses for questions about physical and digital materials. On the other hand, only one person mentioned that they review syllabi to gather purchase ideas in the open-ended question, but many more chose that option from the list of responses for the questions about acquiring physical and digital materials.

CONVERSATION IN SMALL GROUPS

Prior to splitting participants into breakout rooms, the conversation group facilitators shared a link to a Padlet—a web-based platform resembling a bulletin board—where participants could respond to questions posed by the presenters and comment on others' responses. The Padlet is accessible to conference attendees (and readers of the *Proceedings*) beyond the annual conference at padlet.com/megan_ welsh/Atla2020CollectionDevelopment. The presenters asked attendees to open the Padlet, review the questions the presenters had posted prior to the session, discuss answers as a small group, and add these to the Padlet. A total of 53 responses were recorded, with many attendees liking responses that others had contributed (likes are represented by a heart icon underneath each response). Participants indicated that the Padlet was easy to use, resulting in a productive conversation. Additionally, participants expressed their gratitude for being introduced to Padlet as it is a helpful platform that they would consider using in the future.

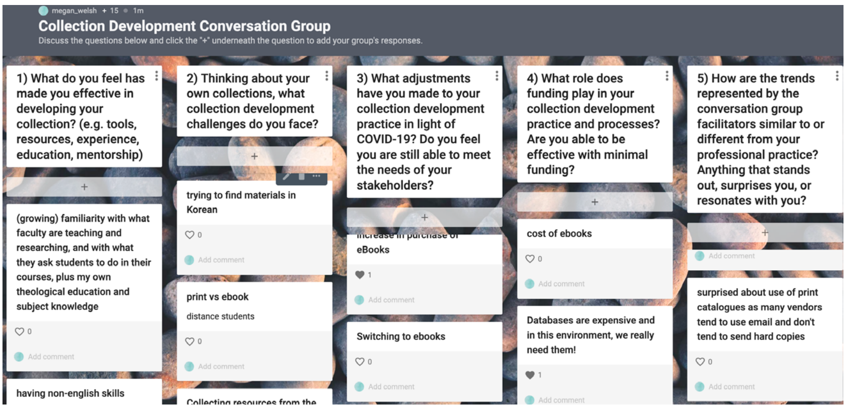

FIGURE 2: Screenshot of the Padlet with question prompts and attendee responses.

Padlet Instructions

In order to maximize the amount of input and quality of participation, attendees were divided into breakout rooms of six persons or less. Each breakout group was asked to add highlights from their conversation to a Padlet prepared for the discussion group as a whole. The Padlet contained six discussion prompts relating to collection development trends and practices, with special attention given to adjustments which have had to be made in light of the SARS-CoV-2 pandemic. These prompts were represented by six columns in the padlet and groups were asked to add main points from their conversation underneath their respective questions' columns.

Participants were asked to respond to the following prompts:

1) What do you feel has made you effective in developing your collection? (e.g. tools, resources, experience, education, mentorship)
2) Thinking about your own collections, what collection development challenges do you face?
3) What adjustments have you made to your collection development practice in light of COVID-19? Do you feel you are still able to meet the needs of your stakeholders?
4) What role does funding play in your collection development practice and processes? Are you able to be effective with minimal funding?
5) How are the trends represented by the conversation group facilitators similar to or different from your professional practice? Anything that stands out, surprises you, or resonates with you?
6) How can Atla members provide support for one another to satisfy collection development needs and overcome challenges?

Conversation Summary

Conference participants found the most success in their collection development when maintaining close relationships with faculty. This includes maintaining familiarity with course assignments and faculty research. Some respondents also noted making use of collection development tools, such as GOBI, and periodic surveys of faculty needs.

Hurdles encountered in the cost and functionality of e-books and databases was a refrain across nearly all points of discussion. The onset of SARS-CoV-2 appears to have only exacerbated existing pressure to invest in digital resources, including e-books, databases, journal subscriptions, and streaming services. Some participants found it difficult to advance their collections when a majority of their current budget needed to go to buying electronic versions of physical materials already in the collection. Furthermore, some participants expressed frustration with the licensing limitations of certain e-books, such as user limits. Looking ahead from adaptations that have had to be made in light of COVID-19, one participant noted that the current focus on e-book purchases may be one that is unlikely to subside in the near future:

> A vast majority of the books we have purchased this year are e-books, though I do wonder if this moment represents a watershed, in that more faculty will have had experience with online teaching and it may be the norm for some time to come as the pandemic continues.

Reflecting on ways that Atla members can support each other to address challenges in collection development, respondents emphasized the importance of interlibrary loan. Along those lines, respondents suggested that Atla members invest in DRM-free e-books that can be loaned and that regional groups be created to enable reciprocal borrowing outside of OCLC. Additionally, respondents suggested that Atla create a collection development interest group as well as make the special collections holdings of member libraries accessible to the association as a whole. Lastly, one respondent recommended that Atla invest in publishing more book reviews so that librarians can better evaluate potential purchases.

CONCLUSION

Grounded in research representing themes identified from religious studies and theological librarians across the United States and Canada, conference participants were able to engage in a thoughtful discussion across geographical and institutional categories. Hopefully more discussions of this nature happen in future conferences, especially as the effects of the SARS-CoV-2 pandemic are felt in the years to come.

Information Literacy in the Seminary

Patsy Yang, Gateway Seminary
Jonathan McCormick, Gateway Seminary

ABSTRACT The purpose of this conversation group was to develop a list of resources, ideas, and concerns related to information literacy in seminaries. The session started with some quick polls on how schools are doing information literacy (IL) right now. We learned that with COVID-19, almost everyone's teaching interfaces changed to online and most reference and IL interactions have been via Zoom, online classrooms, chat and email. After the polls, we formed four groups to discuss the following topics: Starting an IL Program, Administrative Buy-In to the Need for IL Training of Students, Tiered Approaches to IL, and Ways to Involve Faculty in IL. Each group provided their conversation results in a Google Doc. At the end of the session, we had a few minutes to hear back from some of the groups. Before and following the session, attendees continued to add to the ideas under each area and developed a non-comprehensive bibliography.

Below are the bibliography and notes from each of the small groups. One takeaway from our time together is that we need to continue this conversation. Some suggestions were to develop a LibGuide and have a followup webinar conversation group. An Information Literacy for Religion and Theology Google group (groups.google.com/forum/#!forum/information-literacy-religion-and-theology) was created after the session, which you are welcome to join. Members of that group may continue to add to the Google docs we started during the session.

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SMALL GROUPS

Starting an IL Program

docs.google.com/document/d/1DlvZlPrCyjcLBQ3mSaRfYCF4BtlO2fH7VYva_wi37TA/edit

Unfortunately, no one was in this group or they were not able to take notes. We hope to address this area soon.

Administrative Buy-In to the Need for IL Training of Students

docs.google.com/document/d/e/2PACX-1vStRO2TBKL3v1WbvHOHS-vqs2LbGHM-v66GzPTdphr-uqntgVGpsgAYblFv4_lcBpOJBtF8wOeC_x3hw/pub

- Use the ATS standards for IL to help administration see the need.

- Approach the need for IL as a student formation issue (forming students in understanding news media in addition to the more traditional/academic side of IL through research).
- Ask faculty who do IL in their classes (or ask library staff who do it) to inform administration of improvements they see in research methods and writing style and why they started including IL in the first place.
- Ask Bill Badke and his academic dean(?) to do a webinar for ATS on IL and why they require this for all students.

Tiered Approaches to IL: What Different Schools Are Doing

docs.google.com/document/d/1J83N44cqLODcEsbzqnXjMby-4meXMspS0hxnGfDYcOM/edit?usp=sharing

- New student orientation. 1-2 hour seminar. –B. Mayer
- New student orientation. Faculty are excited about Zotero. One-on-one engagement with students. –Tonya Fawcett
- Mandatory info session for MDiv. 3-hour session covering the library catalog, accessing e-books and more. –Daniel Baek.
- Required session. Website with YouTube videos for instruction and commentary access. –Katie Kinney Writing Center at Covenant
- Online orientation. Run through student services. DMin session for first semester students. No organized faculty connection. Biblical studies faculty refer students to the library. –Kenneth Cochrane
- A lot of faculty conferences with HathiTrust access. –Megan Welsh (public university with bachelor's and master's degrees)

Ways to Involve Faculty in IL

docs.google.com/document/d/1LTTiA8HwcDjVJ-M35QYSZAzn-pf3i98Lqp6W39elTQHw/pub

Summary of ideas: It is an iterative, long-time process to help faculty be aware of the opportunities. Demonstrate to the faculty that student work will improve if students participate in information literacy activities. We can do that demonstration in class. –Bill Badke

- Help faculty to realize this is about their courses, students, and their students' learning. It's not about librarians pushing into their classes, but their vested interests we're trying to tap into.
- Get a required IL course into the curriculum—faculty see the difference in students who take the course. Some may require that course as a prerequisite or corequisite of their courses.
- Never take for granted that faculty understand what IL is or how it affects their students, etc. It takes constant effort to keep faculty engaged and new faculty learning about it. Have your academic dean and faculty work together on this.
- Stay in contact with faculty. Initiate by talking with the professors directly in person. They need the education as well on how to use resources and how to construct instructions without dated methods, requirements, or prohibitions such as no online resources allowed. If the faculty use it too, the students will learn alongside. Remember that not everyone will cooperate.
- Try to show faculty the difference in quality of student papers in the outcome. We asked faculty in a faculty meeting whether they liked the research papers their students were turning in. When they said no, I suggested having their students meet with me one-on-one each semester. The result has been four or five faculty members now requiring this each semester in all of their classes involving research papers.
- What if online only? How to initiate with faculty? Make a video in Canvas or through Screencasting. Put it where they can incorporate it into the course. If online only, provide good research support. Philllps Seminary is small and is online now. We mail books, scan and send articles, whatever is needed. We do the legwork since students can't be here in person.

Theological Libraries Serving Immigrant Communities

Susan Ebertz, Wartburg Seminary

ABSTRACT As theological institutions begin to reach out more to immigrant communities through programs and degrees aimed at these groups, libraries will need to understand how best to serve the research and academic needs of these students. This may mean non-English resources, culturally relevant resources, and staffing changes. The presenter provided basic information and group divided into four smaller discussion groups.

OVERVIEW OF THEOLOGICAL LIBRARIES AND IMMIGRANT COMMUNITIES

Understanding context always helps in understanding the perspective of the person speaking. My context is the Midwest United States in a small town of 60,000 people. I am at a Lutheran seminary. I use the term "immigrant communities" even though I realize that this may not be the best way to identify the group. I am doing this session because I want to learn how I can better serve these communities.

It is important to understand your own context and the types of information available to you. Your state may have information. Iowa has the Iowa State Data Center. I learned more about immigration through this site. For example, in May 2020, the Center published a document on their website about "Asian/Pacific Americans In Iowa: 2020" (www.iowadatacenter.org/Publications/api2020.pdf). I learned through the document about the percentage of the "foreign born" population that was from Asia and when they arrived. I also learned that my city had the largest number of Native Hawaiians and/or other Pacific Islanders in Iowa.

The United States Census Bureau has census information about your state. Click on your state on this map (data.census.gov/cedsci/map?q=american%20community%20survey&tid=ASMAREA2017.AM1831BASIC01&mode=selection&vintage=2018) to find out more information, including languages spoken at home.

Another useful map is one that shows migration in the United States in 1900, 1950, and 2012. This map (www.nytimes.com/2014/08/16/upshot/mapping-migration-in-the-united-states-since-1900.html) not only shows the migration patterns but also the percentages for "born outside the US" in each state.

I have noticed that theological institutions are reaching out more to immigrant communities within the United States. Some of this seems to be for the ethical reason of diversifying the church so that it reflects the diversity within the population. The other reason seems to be financial. Immigrant communities are a new market.

Our seminary's strategic plan includes reaching out to immigrant groups. In order to prepare for this new area, I need to increase the Spanish-language holdings. Last fall, I asked a student whose first language is Spanish how I can help him. He said that it would be helpful for him if he have more resources in Spanish, and particularly journals. I don't know Spanish, so it is difficult for me to acquire the best resources. I also discovered that there is not a lot of Spanish-language resources. I decided that more content needed to be created. I suggested to our faculty that it would be helpful for them to tell our denominational publisher to publish more in Spanish. It would also be helpful to recommend that particularly important texts be translated into Spanish. I also spoke to our denominational publisher. Lobbying our publishers is one way to increase the number of resources. I also talked with one of the editors of our seminary journal, which is published with the Lutheran School of Theology in Chicago. I suggested that the journal be translated into Spanish. I was told that the cost would be too high. I then suggested that at least one article in each issue be in Spanish. I am curious where this will go. Our advocacy will help increase Spanish-language materials.

CONVERSATION QUESTIONS

We then broke up into 4 groups. We discussed the following:

- What is your context?
- What is your experience or inexperience?
- What resources have you found helpful in serving students?

The groups reported back the following:

- The language most spoken is Spanish.
- Some students do not find anything in their language.
- There's no formal orientation to the library; they focus on the English-learning, MA/MDiv students that are coming from Spanish-speaking population to serve various Archdioceses (esp. in Milwaukee) and African students, for whom English is their 4th or 5th language.
- Special separate orientation for international student cohort each year. Special Collections visitors are coming from all over the world. We have a vast collection of non-English titles within Burke and within the wider Columbia University library setting.
- We have a reading center that is dedicated to helping their immigrant students acclimate to life and studying in the United States. Attendance at the reading center is required of these students during their summer sessions.
- We have an ESL coordinator who provides individual assistance and gathers materials for them.
- We are in the process of hiring a Spanish-speaking librarian.
- We have digitized items from collaborative programs in Latin America.
- Abingdon recently published several works in Spanish.
- Digitalia is one of the vendors [at the conference]—you should talk to them. They have some religion & theology titles—we've subscribed to their product for several years because it's all Spanish-language & they're the ones who have the Verbo Divino commentaries.
- Also, there have been quite a few recent Spanish-language additions in religion & theology in GOBI, but you have to look for them!

I feel we need a longer period for this topic at next year's conference.

LISTEN AND LEARN SESSIONS

Controlled Digital Lending

An E-book Solution When There Is No E-book?

Brandon Board, Anabaptist Mennonite Biblical Seminary
Karl Stutzman, Anabaptist Mennonite Biblical Seminary

ABSTRACT Controlled digital lending is an intriguing model for libraries to make books available digitally. Building on fair use and the first sale doctrine, libraries digitize their print books, put the print books in dark storage, and lend one electronic copy for each print copy on a platform that prevents users from copying or redistributing electronic versions. The concept empowers libraries to digitize in-copyright books when there are no alternatives available in the e-book licensing market. AMBS Library experimented with a small pilot controlled digital lending collection using Internet Archive's established digitization and controlled digital lending services. This session reported on the results of that experiment.

BACKGROUND

Anabaptist Mennonite Biblical Seminary is a small school based in Elkhart, Indiana with about 100 students. AMBS has both MA and MDiv programs with online and campus options. In addition to our print collection of about 100,000 volumes, the AMBS Library has a substantial electronic book and journal collection with both EBSCO and Proquest. Despite the richness of their electronic collections, AMBS librarians have problems supporting online education when the specific books students need are not available commercially as e-books. This might be because the books come from a small publisher or are too old to be digitized commercially, but are still in copyright.

When AMBS librarians first heard of the controlled digital lending (CDL) model, most notably put in practice by Internet Archive through its Open Libraries project, they were intrigued. Internet Archive is a nonprofit library based in San Francisco; founded by entrepreneur Brewster Kahle, it has a grand mission of "providing universal access to all knowledge" (Internet Archive n.d.). Internet Archive offers libraries the ability to partner for digitization through its network of regional scanning centers. Prior to this controlled digital lending project, AMBS librarians had already partnered with them for a number of digitization projects of various sizes, so this established relationship made for an easy start to a controlled digital lending pilot project.

Controlled digital lending offers the ability to lend electronic versions of books similar to commercial e-books but, rather than relying on commercial e-book providers, it is based on print collections and the "first sale doctrine," as well as an interpretation of fair use.

The idea is that libraries lend their print books on an electronic platform, maintaining a 1:1 relationship between owned print copies and online borrowers; the electronic platform must ensure that users can't copy or redistribute the online version (hence the word "controlled"), and the print copy must not be available for patron access. For more on the legal justification for controlled digital lending, see the position statement at controlleddigitallending.org, co-authored by an A-team of legal experts in library copyright (Bailey et al. 2018). There is also a very helpful white paper by David Hansen and Kyle Courtney on the same site that goes into substantial detail about best practices for CDL (Hansen and Courtney 2018). The position statement reads in part that, "CDL techniques like those described in this Statement are designed to mirror traditional library practices permitted by copyright law" and goes on to say that "properly implemented, CDL enables a library to circulate a digitized title in place of a physical one in a controlled manner. Under this approach, a library may only loan simultaneously the number of copies that it has legitimately acquired. . . Further, CDL systems generally employ appropriate technical measures to prevent users from retaining a permanent copy or distributing additional copies" (Bailey et al. 2018).

The statement cites two principles in US copyright law supporting CDL. First is the common law "exhaustion principle" that is also known as "first sale doctrine" from Section 109 of the *Copyright Act*. This means rightsholders can only control the first sale of their works, and downstream outlets such as libraries and used bookstores are allowed to exist. The second doctrine that favors CDL is fair use—a basic part of US copyright law that includes a four-factor test of whether a particular use is fair (Bailey et al. 2018).

According to the statement, there are six things libraries should do to ensure that their CDL program is properly implemented:

1) Ensure that original works are acquired lawfully;
2) Apply CDL only to works that are owned and not licensed;
3) Limit the total number of copies in any format in circulation at any time to the number of physical copies the library lawfully owns (maintain an "owned to loaned" ratio);
4) Lend each digital version only to a single user at a time just as a physical copy would be loaned;
5) Limit the time period for each lend to one that is analogous to physical lending;
6) Use digital rights management to prevent copying and redistribution (Bailey et al. 2018).

The white paper on the controlled digital lending website further suggests focusing efforts on low-risk book candidates: "Book candidates with the lowest risk—and the strongest fair use argument, though those analyses are not necessarily tied together—are generally those with the lowest likelihood of market exploitation." This means focusing on nonfiction, materials in the "out of print, off the market" category, and on older works. It also suggests a takedown policy and "mechanism for rightsholders to communicate about books they would prefer not be lent" (Hansen and Courtney 2018).

In terms of technical infrastructure, Internet Archive uses Adobe Digital Editions behind the scenes to manage its implementation of controlled digital lending. Internet Archive is itself a library; they have a public access mission and shipping containers filled with donated books, many of them surplus from used bookseller Better World Books. IA also partners with libraries who have their own legitimately acquired collections to digitize. In addition to the legal basis for CDL, Internet Archive has a takedown policy. Basically, if rightsholders complain, IA takes things down.

In the spring of 2020, the onset of the COVID-19 pandemic turned everything upside down, including controlled digital lending. In the context of the COVID-19 pandemic, Internet Archive decided to push the boundaries of its controlled digital lending operation by setting up the National Emergency Library, which suspended waitlists for controlled digital lending through June, effectively breaking the 1:1 relationship between print copies and users accessing them virtually. They made a case for this based on extending the boundaries of fair use in the context of the coronavirus national emergency. Keep in mind that, though the Internet Archive CDL collection is visible globally and the pandemic is also global, the ideas underlying CDL are based on US copyright law, hence the appeal to a "national" emergency. With the attention that IA got for the National Emergency Library, it was just a matter of time before publishers and authors' groups lined up to condemn the library. On June 1, IA was sued by a group of four major publishers—Hachette, Penguin Random House, Wiley, and HarperCollins (Harris 2020). The lawsuit is still fresh, so the outcome is uncertain. Internet Archive closed the National Emergency Library on June 16, two weeks sooner than the planned June 30 date. The lawsuit, however, targets IA's implementation of controlled digital lending directly, not just the national emergency library.

AMBS' CDL EXPERIMENT

When AMBS librarians learned about this initiative, they saw a potential solution to the problem mentioned earlier—namely, that sometimes an e-book is the best format for the library's users, but not every title has an e-book version available. Could CDL be used to supplement existing electronic holdings and create a sort of on-demand e-book library?

In the fall of 2019, they decided to conduct an experiment with CDL. In order to determine which titles would be included in the experiment, they assessed the library's course reserve lists, looking for books that met the following criteria:

- Required reading for a course;
- Not otherwise available as an e-book;
- From smaller publishers (who, it was assumed, wouldn't sue).

In the end, fifteen titles were selected to use as part of this pilot project. Because controlled digital lending relies on a 1:1 relationship between print books and digital copies, the first step to implementing it is to make sure that there is an extra copy of each book that is to be converted into the controlled digital format. For AMBS, this meant purchasing additional print copies of the fifteen titles in question.

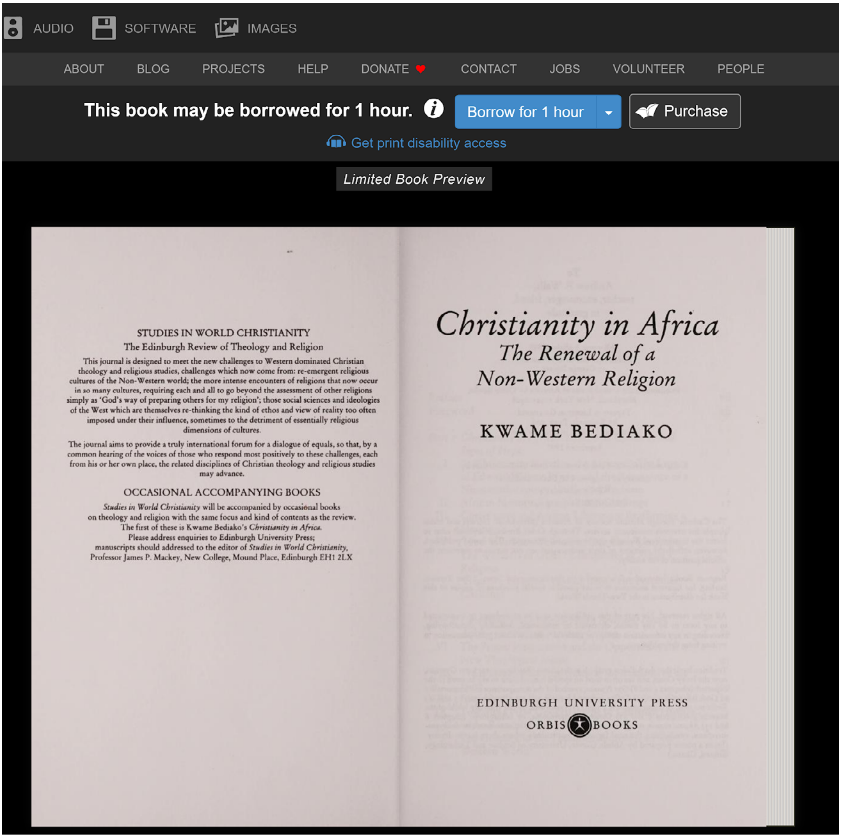
Once the extra copies arrived, AMBS librarians worked with Internet Archive to provide these print copies to them for digitizing. A preexisting relationship with Internet Archive made this part relatively simple. Getting the books to them was just a matter of providing some basic information about the books and then packing and shipping the items to the nearest digitization center (in this case, in Fort Wayne, Indiana).

Once the staff at Internet Archive had finished their digitization work, they returned the print copies of the books. At this point, the ongoing responsibility of the AMBS Library is to ensure that these print books remain inaccessible—so they are stashed in the basement storage room. The idea here is that, by restricting digital access to one user at a time and preventing anyone from accessing the print copy, the books' formats have essentially converted—not reproduced or copied.

From start to finish, the total cost of this initiative was about \$800—which averages about \$55 per book. Included in that is the cost to purchase additional print copies of these books, as well as Internet Archive's digitization fees (\$3 per book, plus \$0.10 per page).

Once Internet Archive has finished uploading the materials to their Open Library platform, the books are available for anyone to borrow.

The screenshot below shows an example e-book within Internet Archive's platform. Note the blue "Borrow for 1 hour" option, which has now become the default loan period for items within the Open Library collection.



SOURCE – archive.org/details/christianityinaf00bedi_0/page/n3/mode/2up

RESULTS & ISSUES

So how did this go? In general, AMBS librarians feel that there is room for improvement. In principle, there is great potential for controlled digital lending and its potential usefulness for libraries in the future but, based on this experience, there are some serious questions about how useful or practical this particular method of implementation can actually be—especially on a larger scale.

Some of the key issues that arise on a critical evaluation of the program are:

- Usage statistics: Internet Archive offers stats only on a title's previews—meaning, how many times did someone land on the title's listing? As of early June 2020, the title with the highest number of previews had 83, while the lowest had 10. One could reasonably assume that at least some of those previews ended up with the book being borrowed, but there really is no way of knowing how many. This makes it difficult to justify the cost involved, as there is no way to determine the return on investment.
- Unavailable titles: In the few months between the digitization and this presentation, several of the digitized titles had been removed, likely as a result of a publisher's takedown request. To this point, Internet Archive has not informed AMBS librarians of why the titles are gone, nor have they offered a refund for the digitization charges incurred.
- Questions about future legality: Internet Archive's implementation of its "National Emergency Library" (where they removed usage restrictions to accommodate the rapid changes libraries experienced because of COVID-19) has raised questions about the future of controlled digital lending. Specifically, it seems to have drawn the attention of unhappy and litigious publishers, who have now made it a priority to eliminate the program. So the question is, now that Internet Archive has shut down their National Emergency Library (two weeks early, even), will the publishers be satisfied to allow CDL to continue with its normal usage restrictions, or do they want to destroy it entirely?
- Platform limitations: There are some significant limitations for end users that make these CDL e-books less useful than traditional e-books. For example, users are restricted to either reading online or downloading the entire book—there's no way to download a single chapter or a certain page range. Users are unable to highlight, annotate, etc., even in their downloaded copy of a title. The single-user limitation creates issues in an academic setting, as well. A professor could not rely on one of these titles for course readings, as the first student to get to the site would lock out his/her classmates until the title was returned (although

the recent change to 1-hour only checkouts makes this more akin to physical course reserves). Additionally, the single-user limitation does not just apply to users from AMBS. Anyone anywhere in the world is able to check out one of the titles that we've digitized—effectively locking AMBS Library patrons out until the title has been returned.

NEXT STEPS

So, what now? AMBS librarians have contemplated next steps after their experiment with controlled digital lending. They could keep going with digitizing reserve books, but a challenge is anticipating them far enough in advance in order to get them scanned in time for use during the semester.

AMBS Library is also part of a collaborative project to put French and Portuguese Anabaptist theological books online. Traditionally, they have done this using an open access model. However, they have discussed negotiating with publishers for more recent titles to go online via controlled digital lending rather than fully open access. Perhaps these publishers would be more willing to allow this.

There are also a fair number of books in the AMBS Library stacks that have multiple copies. Some of these were used heavily in the past but have seen their usage decline in recent years. Instead of a weeding project to get rid of unused second (or third!) copies, could these titles be moved to dark storage and put into controlled digital lending?

It may also be possible to bring controlled digital lending in-house and remove Internet Archive from the equation altogether. The copyright rationale would be the same, but it would allow the AMBS Library to provide access only to its patrons—instead of to everyone in the world. The hurdles here are finding the staff time to digitize entire books, as well as finding (or developing) a platform that would restrict concurrent access.

Ultimately, though, the best approach may be to wait and see what happens with the lawsuit. Investing significant time and money in digitizing in-copyright books might not be the best long-term strategy if the publishers are successful in shutting down IA's CDL operation. We are optimistic that IA has a good fair use case for what they are doing and there is strong support in the library community. This is really a test of our fair use rights as libraries.

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Documenting and Describing the Transcultural

Qualitative Research in Theological Communication

Evan F. Kuehn, North Park University
Matthew Ryan Robinson, Rheinische Friedrich-Wilhelms-Universität Bonn
Hadje C. Sadje, Evangelische Theologische Faculteit, Leuven

ABSTRACT Qualitative methodological approaches have become increasingly important for theological research as lived theology and ecclesiological practices are recognized as being a relevant part of the theological information ecosystem. These new approaches require attention to how field research in theology is documented and described. Evan Kuehn (North Park) will discuss the transculturality of theological research and the relevance of qualitative approaches to theological librarianship. Hadje Sadje (Leuven) will share about his research on the political theology latent in the practices of Oneness Pentecostal congregations in the Philippines and the role that documentation and description play in this research. Matthew Ryan Robinson (Bonn) will discuss the nature of non-textual theological artifacts by focusing on two case studies—a painting from Ethiopia and a devotional cross from the Philippines—as objects that present challenges and opportunities for extracting, coding, and analysis.

INTRODUCTION: TRANSCULTURAL QUALITATIVE RESEARCH AND THEOLOGICAL LIBRARIANSHIP

Evan F. Kuehn

In this panel, we would like to introduce new theological research being done by ourselves and some of our colleagues in order to achieve three goals:

1) to introduce the concept of transculturality for theology,
2) to introduce the role of qualitative methods in theology, and
3) to discuss the challenges and opportunities that transcultural, qualitative research poses for theological librarianship, specifically with regard to documenting and describing theological objects.

Transculturality

So, first: what do we mean by transculturality?

The concept of "culture" is bounded: one talks about American culture as something that excludes those who do not live here (and, in fact, often excludes many who do live here as well). The idea of German culture or Filipino culture likewise operates largely within nation-state boundaries and assumes some level of homogeneity and impenetrability.

In order to avoid these connotations as well as for other reasons, missiology faculties began in the 1970s to rename themselves as intercultural studies, in order to signal a shift in our understanding of human cultures to one that recognized globalizing forces and the important role of interaction between cultures.

Interculturality still often operates on an assumption of interaction between bounded wholes, though. We propose, therefore, that transculturality better describes the interpenetrations and shared reality of human social life in the midst of multiple belongings, migration, friendships, and the waxing and waning of political legitimacies.

If we understand theological communication as transcultural, then, how will this affect research methods?

Qualitative and Empirical Methods

A focus on the social and historical conditions of human faith is unavoidable for theologians today. Social scientific disciplines have long since changed our understanding of religious studies, but the hermeneutical and ecclesiastical functions of theology have tended to preserve a pre-critical methodological stance among theologians. This is true especially where more conservative religiosity dominates local culture and where whiteness and/or its colonial influences obscure the fact that all theology is contextual theology.

Qualitative and empirical methods signal a sea change in how theological research understands itself, and with these changes come new needs. Matthew Robinson (2020) points out the basic challenge of such approaches in his introduction to the symposium "What Does Theology Do, Actually?" He writes: "there is just so much theological data in the world to be collected, documented, and represented, and very little of that total 'amount' . . . can be found or even accessed in one research context or format."

Some of these changes will be more significant for the theologians themselves to grapple with rather than for the theological librarian. Many of us, or at least our colleagues in the archives, already collect and describe oral histories, non-monographic literature like pamphlets, and non-text objects. In these cases, it can be helpful for subject liaisons to introduce these objects as relevant not only for the church historian but also for the systematic theologian.

But theological objects are less traditional still than some of these examples. Consider the following project: a systematic theologian wants to scrape tweets from October–November 2019 related to civil unrest in Addis Ababa, preferably from multiple languages, in order to disambiguate ethnic from religious violence and to analyze how the concept of "neighbor" is deployed in these contexts. How are a seminary library's infrastructure and tools equipped to assist in this research? There is very little in the way of description that maps these new digital objects onto an existing research literature, and most likely the ephemeral nature of digital communication means that the objects studied in such a project will not be incorporated into the research literature in any substantial way.

This is fine, to a certain extent. Libraries are not merely data repositories, and the challenges of interdisciplinary field work are not always the librarian's job. At the very least, however, such projects will require metadata that avoids importing Eurocentric organizational biases to multilingual and trans-ethnic conceptual contexts, compatibility with the most relevant social media platforms, and a scholarly communications infrastructure that isn't just open access in the sense of lacking a paywall, but is also attentive to how theology functions within Ethiopian seminaries, both accredited and unofficial, so that OA actually establishes access amidst political, technological, linguistic, and file format complexities. These are all problems that theologians will increasingly face in their research, and it is important that theologians and theological librarians have conversations about what infrastructure is required to make this research function smoothly.

In the next two short presentations, Matthew Robinson and Hadje Sadje will discuss their current work as it relates to transculturality and qualitative methods, in order to ask two questions: "What does theology do today?" and "How might this work be better integrated into the initiatives and workflows of Atla, its member institutions, or similar organizations committed to theological research?"

Dr. Matthew Robinson is research associate in practical theology at the University of Bonn, as well as a fellow in their Institute for Hermeneutics. Matthew and I have recently co-authored a book that sets 19th–20th century Protestant theology in conversation with Niklas Luhmann's social systems theory, and we are currently editing a two-volume handbook with Brill on empirical and qualitative methods in theology. Matthew's immense work on the transcultural functions of theology led to an international symposium in Bonn this past summer that Hadje, myself, and others took part in and which is the inspiration for today's panel.

Hadje Sadje is volunteer faculty at the School of Global Studies and Human Rights Studies, Foundation Academy of Amsterdam, the Netherlands. He has published numerous articles on religion and politics, especially focused on decolonial and liberation theologies, peace-building, and Filipino Oneness Pentecostalism.

HOW A TRANSCULTURAL PERSPECTIVE MIGHT INFLUENCE THEOLOGICAL RESEARCH: ON THEOLOGICAL INFORMATION AND ARTIFACTS

Matthew Ryan Robinson

After colonial hegemony, and given the incredible diversity and distinctiveness of forms of theological communication around the world today, is theology condemned to parochial particularity? Is meaningful transcontextual theological work still possible? If by "theological work" we mean something like "globally recognized" claims about Christian belief and practice, then the answer seems to be clearly "no." However, description of general patterns in theological communication might be, for, as much particularity as there is, everyone is using Facebook or TikTok, and they are doing so to respond to shared concerns, such as the coronavirus pandemic or systemic racism and police brutality. At the same time, any theological analysis of global trends must still be able to recognize and take seriously local particularities. Thus, analysis of the functions of theological communications transculturally not only seems plausible but needed.

> *1. The transcultural is something to be aware of in the ways we characterize research areas, information organization, and knowledge production. Why?*

With exploration and industrialization, societies worldwide had begun the irreversible process of differentiation into functional systems which operated (and operate) irrespective of ethnolinguistic, religious, or national borders; trade, law, and natural scientific inquiry illustrate the point. And with functional differentiation, shared meaning among human beings increasingly forms and circulates along those global sightlines: international education standards, global transportation needs, human rights, and now the collective effervescence of social media communities—all of these illustrate a certain kind of transcendence of cultural particularity.

On the other hand, this does not mean that human beings no longer develop what anthropologist Clifford Geertz called "patterns of meanings embodied in symbols," which symbols, with time, become embodied in repeated performances and repeatedly engaged artifacts. Culture, evolve as it may, develops over very long periods of time and in complex, durable forms that do not change drastically from one day to the next.

The "transcultural" thus attempts to analyze two things:

a) globe-spanning forces, with attention to the ways they create multiple, and overlapping intersections at the site of individual and communal lives; and
b) how local "patterns of meanings" persist and evolve interrupting these intersections and even exerting counter-influences.

The study of theology at the site of intersecting transcultural pressures and cultural obduracy requires not only intercultural contextualizations but attention to transcultural complexity.

2. To study theological engagements with the transcultural will require research methods and knowledge production and organization orientations capable of recognizing, documenting, and interpreting non-traditional theological knowledge forms.

There are more than two billion Christians in the world and, as Gustavo Gutierrez (1988, 3) famously wrote, "there is present . . . in every Christian community a rough outline of a theology . . . manifested in life, action and concrete attitude." Only a small number of the world's Christians do their theology in seminar rooms, at conferences, and in monographs. This means there is a lot of theology out there that is not even on the radar of academic theological research. How, then, are we to identify the forms theologies are taking and what they are doing in the encounter with transcultural pressures? One option is for theology to follow the material turn.

Figure 1 is a pictorial narration of the Kebre Negast—the founding myth of Solomonic divine-right kingship that supported Ethiopian kings and emperors from at least the fall of the Zagwe dynasty in 1270 until the overthrow of Haile Selassie in 1974. It tells the story of the Queen of Sheba and her visit to Jerusalem to meet King Solomon. She bore a son to Solomon, and Solomon recognized this son, Menelik I, as his rightful heir. The Israelite Ark of the Covenant was spirited with Menelik back to Ethiopia, thereby theologically conferring divine election onto Ethiopian rulers, the Ethiopian Orthodox Church, and, by

FIGURE 1: Depiction of the Kebra Negast (commons.wikimedia.org/wiki/File:Saba_ephiop.jpg).

extension, all of Ethiopia. Copies of this picture can be found displayed prominently in the halls of Addis Ababa University as well as being available for purchase in any little shop selling gifts or religious items. In both its material presentations and imagined but embodied daily re-performances of Ethiopianness (*Ityopiawinnet*), it is doing theology all of the time.

Figure 2 is a picture of the *Hesus Nazareno*, the Black Nazarene, which is translated every year on January 9 from the old walled city to the Minor Basilica in Manila in a procession that attracts >200,000 and can last up to 20 hours. The legends surrounding the Black Nazarene are as composite as the material object itself. Parts of the physical object originate in 17th-century Mexico, while replica replacement pieces were fashioned in the Philippines in the 1990s, but the questionability of the object's provenance and integrity leave no room for doubt

FIGURE 2: *Hesus Nazareno* (en.wikipedia.org/wiki/Black_Nazarene#/media/File:Black_Nazarene.jpg).

among the faithful as to the excessive efficacy of its healing powers. Like the Kebre Negast, the Black Nazarene might be regarded as a theological artifact—an object doing theology on a massive scale. They exemplify the ways that the work of calibrating the world as it should be with the world as it is forms in lived encounters and re-presentations that do not, for reason of their being embodied and materially interactive, fail to possess highly nuanced theo-logics.

While more sensory and material forms of religious cult are common in Catholic and Eastern and Oriental Orthodox piety, the same may be said of much of contemporary Protestant, especially Pentecostal, piety. For many Pentecostals around the world, objects such as prayer cloths and anointing oil perform vital mediations conferring divine blessing on the everyday. The definition of materiality can be fruitfully extended to include the vast collection of CDs and DVDs, films, popular music, and social media presences such as YouTube channels or Twitter accounts, public statements, and advertising or educational materials. As Alfred Gell (1992) has argued concerning the agency of artworks, symbolic forms and spaces exhibit a remarkable capacity "for securing the acquiescence of individuals in the network of intentionalities in which they are enmeshed."

3. But how would we identify data as "theology-relevant," organize theological information, and produce theological knowledge?

Basically, I want to take the data lifecycle as a model for theological research. I want to collect theological artifacts, code them so that they are cross-searchable, and curate them in ways that create information triples that then, eventually, organically start to reveal new relationships and thereby indicate recent and ongoing developments in theological self-understanding. A partnership of theology, information science, and sociology. But how would the coding work? How can objects, practices, scenes and settings, spaces be tagged and be categorized? On the one hand, there is the risk of importing and reproducing—whether consciously or unconsciously—the epistemologies of the powerful (of those who are in the position of power and having the authority to decide what counts as a meaningful tag). On the other hand, it seems like manual categorization is unavoidable. We are not talking about data sets that are big enough to apply machine-learning algorithms to them. Even those require manual organization of terms and training. Would it make sense to start with a basic lexicon of terms built from a generic systematic theology? Or perhaps, even more basic, the terminology of one or more creeds? And then, how would the lexical terms be applied to specific instances? Self-ascription? Or perhaps a multi-step process in which the researcher collects things s/he identifies as significant, codes them, and then seeks "verification" from participants with insider relationships to the field in question? And how could the lexicon be expanded, which, I take it, would be desirable in order to capture new relationships?

The research field is theology engaging transcultural pressures, the methods for this will be increasingly qualitative and information-science oriented, and for that new partnerships with embedded librarians and with data scientists are needed.

DOCUMENTING AND DESCRIBING THE TRANSCULTURAL: THE CASE OF FILIPINO PENTECOSTALISM

Hadje C. Sadje

Pentecostalism in the Philippines

Terence Chong, senior fellow and regional editor of the Yusok Ishak Institute—Institute of Southeast Asian Studies, argues that Southeast Asian Pentecostalism, specifically in Malaysia, Indonesia, the Philippines, and Singapore, are simultaneously recognizable as part of a global phenomenon of Pentecostalism. In 2006, according to the Pew Review Center report, the Philippines is one of the top Asian countries that has growing Pentecostal and charismatic movements. Likewise, a well-known British Pentecostal scholar—Allan Anderson—strongly believes that the Pentecostalism and charismatic movements are the most popular and fastest-growing social force in the Philippines.

Today, under the presidency of Rodrigo Duterte, the excessive public mingling of religion and politics is perceptible. It seems that to know Duterte's populism is to understand his religious views. According to Jayeel Cornelio and Erron Medina (2018), "To appeal to patriotism is a religious conviction because it invokes a vague but transcendent entity—the Filipino people." They further argue, "We thus argue that reflecting on Duterte's enduring popularity needs to recognize that supporting his leadership is not just a political choice. It is also religious."

During his 2016 campaign for the presidency, religious movements emerged as a major player in Duterte's rise to power. For instance, one of the staunch supporters of President Duterte is Apollo C. Quiboloy, who is a popular Filipino Oneness Pentecostal preacher and a self-proclaimed "Son of God." Quiboloy has openly supported Duterte's presidency. In fact, Quiboloy publicly claimed that God wanted Duterte to be a president. Looking at the classical Pentecostal perspective, Quiboloy's political endorsement as a preacher is not common Filipino Oneness Pentecostal political behavior. Although political endorsement is common among the largest Trinitarian Christian communities, including the Roman Catholic Church, classical Filipino Oneness Pentecostals have avoided direct political engagements, with the exception of two Oneness Pentecostal movements: the Kingdom of Jesus Christ the Name Above Every Name and the Jesus Miracle Crusade International Ministry. Yet, despite the presence of these two Oneness Pentecostal movements in Philippine politics and mainstream media, Filipino Oneness Pentecostal is not well-studied. In his intensive research on Filipino Oneness Pentecostal movements, Johnny Loye King (2016, 2) writes, "This is just one example of how Oneness Pentecostalism has been overlooked in the Philippines, and possibly throughout the world." Thus, many researchers, as King argues, if they are even aware of the movement's existence, believe that Oneness Pentecostalism is worthy of little more than a footnote.

Moreover, religious life in the Philippines is experiencing a recrudescence of Pentecostalism. Whereas many of the older historical denominations are suffering serious decline and membership losses, Filipino Oneness Pentecostals are enjoying an expansionist phase and buoyant growth. For example, according to the United Pentecostal Church Philippines, UPC Philippines have 2,500 local churches nationwide. Quiboloy, as an executive pastor of the Kingdom of Jesus Christ the Name above Every Name, claims to have four million followers; Jesus Miracle Crusade International Ministry claims to have 1,500,000 members in the Philippines and 15 other countries. However, Filipino Oneness Pentecostal groups vis-à-vis their faith and churches have been remained understudied in the Philippines.

More often than not, Filipino Oneness Pentecostals are regarded as one of the major cults. As more and more sources become available, and as its advancing study continues to raise the interest of scholars and historians in the unique phenomenon of global Pentecostalism in the 21st century, Filipino Oneness Pentecostalism deserves and needs to be explored further.

First, as a forgotten shadow of global Pentecostalism, Filipino Oneness Pentecostals are relatively understudied in the Philippines. Second, oneness theology is one of the most misunderstood theological concepts of our time—often mistaken for cultic and certainly considered by many as a non-Christian teaching. Third, like many other Christian denominations, the fact that Oneness Pentecostals perceived eschatology as one of the central "Apostolic" teachings, to some extent, shapes their social behavior and public engagement. Lastly, the ongoing problems (poverty, human rights violations, natural disasters, corruption, etc.) that have beset the Philippines for many years revealed, according to Joseph Rommel L. Suico, the ambiguity of the Pentecostal movement's understanding of its role in society. In the same vein, Filipino Oneness Pentecostals seem oblivious to social issues. This suggest that the public engagement of the Filipino Oneness Pentecostals has not been adequately researched. Consequently, for outsiders, Filipino Oneness Pentecostals are susceptible to a lack of firm leadership, fanaticism, and highly emotional behavior.

Research Gap

There has been some work done on similar research to a Philippine context, but nothing has been researched on Oneness Pentecostal public theology. Some studies concentrated on Trinitarian Pentecostal and charismatic movements, and no study has been embarked on public theology of the Oneness Pentecostal movement in the Philippines. Thus, this research seeks to investigate the political theology latent in the practices of Oneness Pentecostal congregations in the Philippines and the role that documentation and description play in this research.

Methodology

The study is a critical evaluation of the public engagement of Filipino Pentecostalism. With the aid of grounded theory, ethnography, and decolonial methodology, material was gathered and analysed from a case study of Filipino Pentecostal movements—specifically, the Jesus Miracle Crusade International Ministry and the Kingdom of Jesus Christ the Name Above Every Name, utilizing qualitative methods (documenting and describing theological objects), participant observation, literature analysis, life-story interviews, preaching/sermons, testimonies, articles of faith, church programs, Sunday school materials, visions and missions, civic engagements, etc.

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Gaming (In)formation

Gamified, Transformational Learning in Research and Theology

Chris Rosser, Oklahoma Christian University

ABSTRACT Gamification refers to the application of game design principles to non-game contexts, infusing education with curiosity, imagination, and play. Moreover, gameful design enables instructors to reimagine courses that incorporate basic game architecture, story, and aesthetic. Below, theological librarian Chris Rosser demonstrates examples of gamified instruction within curricular and co-curricular contexts. First, Chris describes a research-oriented course that normalizes experience of the Bible as "strange" by framing students' journey through texts around the "Hero's Journey" construct. Second, he discusses a co-curricular escape room-style online module that teaches and assesses information literacy outcomes as students escape from a virtual library. Gameful design in research instruction and theological education opens new horizons for actualizing *(in)formation* as librarians-as-teachers *form* and *inform* those we serve. Readers will be well served by viewing three associated videos: Concept (bit.ly/gamifiedconcept); Curricular (bit.ly/gamifiedcurricular); Co-curricular (bit.ly/gamifiedco-curricular). The videos and adapted slides (bit.ly/gamified-content) greatly enhance comprehensibility of what follows.

MOVE 1: ADVENTURERS' MAP

Greeting. Good afternoon, I'd like to thank each of you for joining this session entitled "Gaming (In)formation: Gamified, Transformational Learning in Research and Theology." My name is Chris Rosser and I serve as theological librarian for the Beam Library at Oklahoma Christian University.

Let me begin with a question, see what you think: Would you rather we start today's conversation with a banal, "Hello, friends, today we're going to talk about gamification in research instruction and theological education"? Or would you find it more compelling if I began like this—"Hello, friends, adventurers, welcome to the Quill and Arrow, a virtual waystation where wayfarers gather, and though I can see only your pixelated selves, I discern that we are all children of blood and bone, all instruments of vengeance and virtue." Or, what if I began with, "If you are a dreamer come in . . ."?

Certainly, some of you may find slight appropriation of Tomi Adeyemi's *Children of Blood and Bone* or quick allusion to Shel Silverstein's *Where the Sidewalk Ends* off-putting—let's please dispense with the kitsch and get down to the nitty gritty. But some of you—you dreamers, wishers, liars, hopers, prayers, magic bean buyers . . . you pretenders—you find something within stirred to life by invitation to follow the sidewalk to the place where learning and imagination intersect, perchance there to make a devil's bargain at the crossroads.

Well, I want to invite you to play a game with me as we move through this presentation. As we move along, you'll hear me offhandedly reference four monsters—the first letter of the name of each of these four monsters spells a word, and that word is key! Listen for the monster names, use the first letter of each name to discover our keyword, and escape this presentation unscathed! If you don't find our keyword, alas, game over, you'll end up in the place where recorded presentations go to die, rewatching and rewatching, torturously searching for the key, and who can be bothered with that? OK, friends, adventurers—let's play, let's begin.

First, we need to take a look at our map. Oh, the places we'll go on this under-thirty-minute journey together! We'll begin by kitting up here at the Quill and Arrow—we'll gain some conceptual and pedagogical framework for thinking about gamification in education. Then, we'll begin our hero's journey into a strange, new world by considering gamification in curricular spaces through looking at an example of a gamified course that invites students to inhabit story as the medium for learning. After that, we'll think about gamification in co-curricular spaces as we visit a dojo of strange effects to sharpen skills and develop new competencies. And, finally, we'll return here, to the Quill and Arrow, to contemplate experience, count treasure, and for a five-minute Q&A—but alas, friends, it's BYOFA, bring your own flagons of ale.

MOVE 2: KITTING UP

We begin here at the Quill and Arrow, prepping for our journey primarily by gaining a grammar of the gamification of education. Simply put, gamification refers to the application of game-design principles to non-game contexts (Boskic and Hu 2015). Most of us consider information literacy instruction and theological research as non-game contexts, although some of us have attempted to spice up our teaching by incentivizing interaction with Snickers bars, or by turning students loose in the library for a noiseless scavenger hunt, with lurking library aides and a menace of shushing fingers at every tiptoed turn.

Gamifying a learning experience offers a means for imbuing education with curiosity, imagination, and play. It offers freedom to make mistakes (in a game, a mess-up means starting over again and again until you've gained the skills to level up), and gamification incorporates a number of important pedagogical ideas, like intrinsic versus extrinsic motivation, feedback and reward, and success versus resilience in the face of failure (Cohen 2011; Dichev and Dicheva 2017; Kapp 2012; McGonigal 2011). Through gamified learning, students are driven by desire to explore and overcome challenges, as well as by desire for rewards (e.g., points or badges that signify achievement). Students sharpen each other through enhanced collaboration and by playful competition. Students learn to problem-solve through trial and error, viewing failure as instructive rather than punitive. Gamification offers a powerful means for rethinking how we do teaching and learning.

At the same time, gamifying learning "is not a simple process and can be quite complicated to implement correctly. It is not simply a matter of adding common game elements, such as points, badges, and leaderboards, to existing processes or systems. Such a surface approach of gamifying existing systems translates to superficial benefits, if any" (Cheong, Filippou, and Cheong 2014, 233). For this reason, I've latched onto language offered by Kevin Bell, who writes about gamification in *Educause Review*. Bell has exchanged the term "gamification" for the concept of "gameful design." He says, "The distinction is subtle but important. Whereas gamification equates to making a game of an activity, gameful design looks at the various aspects and intrinsic motivators that are embedded in successful games (and in other nongame events) and asks whether those elements can be replicated and woven into classroom and online activities . . . Gameful design thus looks at the elements that make games, or other forms of engagement, intriguing and then applies those principles to educational experiences" (Bell 2018, 42). This reframe—from gamification to gameful design—has been a game changer for my own teaching.

Before offering examples of gameful design, I want to describe a philosophy of teaching that undergirds these ideas about instruction, specifically how our identity as librarians-as-teachers—or perhaps teachers-as-librarians (however you see yourself) . . . how our identity as librarians and teachers—informs thinking about gamification.

As you know, our students are whole people whose capacity to thrive and to understand, whose desire and imagination, are each shaped by transformative learning experiences both inside and outside our classrooms. And, as you also know, our libraries are co-curricular spaces for learning, which positions librarians-as-teachers differently in relation to students from other professors and instructors on our campuses.

On our campuses, we talk a lot about faith and learning. It just so happens that, ideally, the center of learning is also the center of love: love and learning each requires encounter with that which is not self, something different, someone who is other. Encounter with difference is the beating heart of learning and love. So we've come to understand the library as a co-curricular third space, positioned outside the classroom yet integral to classroom learning and student success.

In the Beam Library, where I work, in all we do we continue to conceptualize and emphasize our identity as third space on our campus, intentionally facilitating encounter between self (sameness) and neighbor (difference). In our context, this encounter is communicated by our catchword *(in)formation*, a simple reminder of who we are and how we serve as we live into our educational and spiritual aims.

Our libraries exist at the intersection of information and formation: we build, maintain, and support our institution's educational substructure; we also facilitate generative, loving, complex conversations in generously hospitable spaces among all neighbors who inhabit our campus, virtually and in person. Our libraries exist as generous spaces for encounter, and formation is essential to the information we provide.

This understanding of the library infuses and electrifies our teaching. Learning is an encounter between self (sameness) and other (difference). Whole-person learning considers body, mind, heart, and soul—aspects captured here as thriving, understanding, desiring, and imagining. Through facilitated encounters between self and other, students enlarge capacity to thrive, broaden understanding, clarify desire, and electrify imagination, so that love and learning transform body, mind, heart, and spirit. I'm employing STUDIO as an acrostic, because studio calls to mind images of a workshop—scraps of wood litter and spilled paint stains the floor, creation-in-process decorates walls and tabletops, tools all around, a space made buzzy by messy creativity, the perfect space for kitting up before adventure.

Now, you may see yourself as mage or wandering bard, paladin, elf, thief, rogue, or cleric—I want to fully own the identity librarian-as-teacher, teacher-as-librarian, and my purpose therefore is (in)formation—to reach and transform a student's heart, soul, mind, and strength. I recognize that the truest path to the heart is not through the head but through the gut, and gamification enables us to bring learning to spaces of desire. Transforming the whole person involves reorienting or clarifying desire so that students' love (i.e., what they desire) vectors more truly toward God and neighbor. Love is therefore both the motivation and goal of teaching.

So I say this to underscore that gamification is not kitsch—we do not diminish ourselves as instructors by incorporating gameful design. Alas, perceptions that one-off info literacy courses or research workshops held in the dank dungeons of the co-curricular library are inferior to the pure light shining from curricular classrooms—such perception of inferiority is the great hydra we must battle (ahem, remember the game we're playing: perception of inferiority is the great hydra we must battle, and hydra starts with "h").

Friends, fear not: the necromancy that brings old minds to new light is our sacred occupation, and those who wander the great halls of learning are shepherded to libraries. So, heroes, now that we are kitted up, let's head out; gird yourselves, prepare for encounter.

MOVE 3: NORMALIZING THE STRANGE

Not too far along, down from the door where we began, we discover a strange, new world . . . and the first aspect of gameful design to which I'd like to draw your attention is structure—a basic course architecture. Second, we'll pay attention to story—an imaginative world you'll invite students to inhabit. And third, we'll consider aesthetics—imagery that fosters vibrancy and play. To illustrate these design concepts, I'll use a course I teach for our Graduate School of Theology entitled Introduction to Biblical and Theological Research. Here's the course description:

> IBTR empowers students by establishing a foundation for information literacy and biblical interpretation. Our semester's journey takes us into an unexpected, "special world" of biblical studies: following the course of the Hero's Journey, students progress through four learning modules that hone skills for critical thinking, reflective reading, skillful research, and the artful use of information, crucial competencies that empower success as students progress to completion of their graduate degree.

This course, IBTR, has two iterations—an eight-week fully online version and a full-semester, hybrid version that functions more like a "flipped classroom" in which face-to-face meetings offer a workshop for deepening understanding of the content students have engaged outside of class. Let me describe how IBTR incorporates gameful design.

First, we think about structure. While the course meets week-to-week and moves linearly from task to task, module to module, activities and the course itself are suffused by the overarching model of Joseph Campbell's "Hero's Journey." His book *The Hero with a Thousand Faces* establishes a template of elements commonly found in epic story. Campbell's model describes a cycle that progresses through the following steps: leaving the familiar or "status quo," departing into the unfamiliar, encountering various trials and possibly death, coming away from trials with treasure or "boon," and returning home to share boon and discoveries. Now, I confess that, rather than taking students to the primary text, I introduce them to Campbell via a clever TedEd video that summarizes the Hero's Journey and stirs imagination through provocative visuals.

Departure, initiation, return—that's the Hero's Journey in a nutshell, and it happens to be the spiraling cycle of experience that

I've encountered in students who are just beginning graduate biblical studies. Especially for students who uncritically hold assumptions or strong convictions about the infallibility of their sacred text, graduate studies can present a jarring new landscape. Employing the Hero's Journey model naturalizes our move into and through a "special world," in which biblical texts become unfamiliar as we encounter diverse interpretive methods and unexpected readings of scripture. Indeed, as students experience the Hero's Journey, they come to anticipate that texts will be unfamiliar and that new insight, like treasure, awaits discovery.

The Hero's Journey model helps us normalize the strange. Experiences in the special world of our journey can feel like a gut-punch challenge to assumptions about the Bible but, as we return to the model again and again throughout the course, students are asked to reflect on where they are and how they are feeling at various moments in our journey, engendering pastoral care as needed as we travel the special world together. Courage, God mend all!

So, including a basic game architecture—what I'm calling structure and flow—can be a significant aspect of gameful course design, in this case accomplished by incorporating a model that helps students conceptualize their journey through the course and beyond.

Second, let's think about story. Humans are storied creatures who inhabit storied worlds. The term *student* signifies a character in a drama; why not build out the stage upon which they'll play? The imagined world of story is formative space, and what we learn in storied worlds follows us out. So, another important aspect of gameful design is developing a storied world for students to inhabit as they progress through the course.

In the case of IBTR, here is our game in three moves: Move 1—You are a hero named Krino; Move 2—Following the hours of the Hero's Journey, make your way through an information dojo, honing skills for critical thinking (slicing skills for getting at what's behind encountered texts), reflective reading (sharpening sense-making tools for interpreting texts), skillful research (investigative skills for locating needed information), and artful application (using honed skills to demonstrate heroic formation); and finally, Move 3—Undertake the dojo master's final challenge to earn Krino's badge!

Though students are not initially aware, *krino* is a form of the Greek root from which we get our term "critical thinking." Students are invited to inhabit the character Krino—to don the hero's garb, strap on the hero's katana, and to see themselves as a character in a story as much as they are a student in a class. Our self-introductions include posting an avatar—an image that captures how we envision ourselves as Krino. Remarkably, framing the course with story does not require me to drastically revise or re-tool tasks and assignments so that everything is about this hero named Krino; rather, all learning takes place within the overarching narrative, and Krino becomes a touchstone throughout our time together, simply recalling students to the game we're playing without the game becoming a distraction. So, another important aspect of gameful design is crafting an overarching story for students to inhabit and characters with whom they can identify as they journey through the course.

Third, let's think about aesthetics, which is, in my opinion, an easy and compelling means for bringing game design to learning. Syllabus design itself invites play; perhaps more importantly, your learning management system can be embedded with imagery that resonates with and reminds students of the game they are playing. At my institution, we use Blackboard as our LMS, and GIFs or images can be embedded in tasks, announcements, and discussions. For IBTR, I created a "hero's hangout"—a discussion forum re-tooled as a space where students encounter content beyond what's been assigned; a space where they can meet, learn, ask questions, and discuss. And just as Mario munches mushrooms or Link rejuvenates with heart pieces, students in this game can earn Krino's Token of Healing by going above and beyond the minimum discussion requirements—Krino's token of healing allows them to obliterate a missed discussion post or shore up some extra points on an assignment. So, making good use of your LMS and syllabus by generating an aesthetic consistent with the storied world you've crafted is another way to incorporate gameful design in your course.

At the beginning of this presentation, instead of merely welcoming you to the Quill and Arrow with words, you found yourself visually dropped into a tavern space—perhaps as familiar as the Inn of the Prancing Pony—and it's remarkable to me that 30 seconds in a fictive, digital tavern compellingly pulls us into the story world of the game we're now playing. Luckily for us all, no sinister elves were lurking in our tavern waiting to lighten our purses (you may not think of elves as monsters, but just roll with me, it's incredibly difficult to find a familiar monster name that begins with the letter "e").

MOVE 4: DOJO OF STRANGE EFFECTS (SHARPENING COMPETENCIES)

Our road goes ever on and on, and now we visit a dojo of strange effects. We're calling this stop on our journey a "dojo of strange effects" because it's off the well-worn and familiar paths. We visit this dojo with intention to sharpen a particular skill—to learn a special, new technique. Previously, I described gameful design in a for-credit course, where librarians-as-teachers lurk in classroom spaces. But much of our instructional work happens outside classrooms in co-curricular spaces, and so I'd like to illustrate gameful design for library-ronin—the wandering librarian without a classroom-home. (*Ronin* is not a monster name; it's a term that refers to a samurai without a lord or master. But keep your ears sharp, heroes—monsters lurk! Also, if you are able, please forgive what must seem like blatant cultural appropriation; the world of gaming and gamers brims with oblivious Japanophiles).

Our dojo of strange effects is a space for sharpening info skills and for mastering research competencies outside the classroom, in the co-curricular regions where librarians-as-teachers live, move, and have our being. To illustrate co-curricular gameful design, let me describe a gamified learning module we developed last year to sharpen specific skills and competencies.

In Summer 2019, we were approached by our Freshman Experience team, who requested a Blackboard module to introduce new students to certain library services and initiate reflection about college-level research. We believed a gamified approach would enhance delivery, experience, and learning assessment; so, we decided upon an escape-room theme to provide the concept, atmosphere, and architecture necessary for an enjoyable and instructive experience.

Students were dropped into the story by viewing the introductory video. There, they learned that an over-zealous campus patroller named Cam Raman had discovered them in the library after hours—and worse, Cam Raman had captured their friend, shuffled her back to the dorms, and confiscated her cell phone. But Cam Raman likes games, so he offers a sporting chance; to escape the library and retrieve their friend's phone, they have to play the game and progress through challenge "rooms" to discover "keys"—words that become the terms of their escape.

So, let's pause to recall our three aspects of gameful design: structure (or, basic architecture), story, and aesthetic. In this case, the basic architecture involves "rooms" through which students progress to the end of the game; as for the story, students find themselves trapped in a virtual library, and progression through each learning area invites discovery as students search "rooms" for "keys"; and the aesthetic relates to this maniacal Cam Raman who toys with trapped students and willy-nilly snatches their cell phones.

Using instructional videos we had previously developed, we articulated learning outcomes related to specific competencies. Students began in Blackboard. After accessing the module, they watched the initial video and were dropped into the story. Then they entered the first room, the dungeon, to discover the first key. After watching a brief video introducing the library homepage and discovery tool, students essentially moved through a series of linked Google Docs with Undertale-themed GIFs to create a sense of game-like movement and dynamism. The dungeon measured student comprehension of content from the Homepage video, and successful navigation of the dungeon resulted in discovery of the first key.

In the second room, students sharpened skills for critical questioning. After watching the video, they engaged a flipbook-themed task related to questioning—thinking about who, what, how, and why questions. Eventually, they discovered the second key at the end of the flipbook. Then, students entered the third room—an introduction to plagiarism with a task that revealed the final key. With all the keys in hand, students moved to the final room—the boss battle.

The final room consisted of learning assessment as well as a fill-in-the-blank style question in which students submitted the discovered keys (thereby "unlocking the door" for escape!). Up to this point, discovery of keys signified that students successfully moved through each room. In the final room—a simple test developed in Blackboard—

students were prompted to respond to questions mapped to outcomes and then to submit the "keys." Successful completion of the final room opened the door for escape! Time-on-task for the entire module was about 45 minutes. Following completion of the test (i.e., once the student escaped), a prompt encouraged students to visit the library front desk to fulfill the overarching story (you may remember) by retrieving their friend's captured phone. Students who visited the front desk to claim the completion card were also given candy as a bonus treat.

In the end, Freshman Experience decided they didn't want to include library information after all, so we piloted our escape-a-virtual-library module as part of library instruction in a Freshman Composition class. Future iterations must better consider accessibility; in this first attempt, we were primarily after proof of concept. I envision developing a small battery of gamified modules like this for deployment in both curricular and co-curricular instruction. In true gamified fashion, successful completion of these modules will earn students a digital badge, although we currently have no University-wide infrastructure to recognize co-curricular achievement, which is, dear friends, another problem for another presentation at another time. No need now to chase that rabbit trail—a trail that ends not with a furry friend but at the mouth of the terrible cave where the vicious Killer Rabbit of Caerbannog waits—yes, you heard it, another monster named, and that monster is rabbit ("rabbit" begins with "r").

MOVE 5: ENCOUNTER AS BOON

So now, friends, adventurers, we come full circle and return to the Quill and Arrow, having moved through the forever-cycle of the Hero's Journey, like the ouroboros who perpetually eats its own tail (our final monster! Ouroboros begins with "o," by the way). And this brings us to the end of our quest, the game we've been playing today. You've done it! You've discovered the keyword—adventurers, you are all true heroes and, if we were in person and this wasn't a digital tavern, well, I'd buy you all a round to celebrate the end of our hero's journey together!

By incorporating gameful design, we are intentionally bringing learning to spaces of desire, not least because humans are, after all, players—creatures-at-play—and all human activity is (or at least should be) infused with play (cf. Huizinga 2014). Gameful design in research instruction and theological education opens new horizons for actualizing (in)formation as we librarians-as-teachers inhabit liminal spaces between curricular and co-curricular contexts, harbinging encounter in strange, special worlds, forming and informing those we serve, crafting whole-person learning of blood and bone, virtue and vengeance.

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Growing in Wisdom

Jennifer Bartholomew, Sacred Heart Seminary and School of Theology

ABSTRACT Inspired by the phrase "Growing In Wisdom," which was part of a phrase in the Atla organizational ends from 2016 to 2020, this Listen and Learn presentation looks at a project that was to partner library staff with faculty to promote information literacy as it related to integrating work in theological education. What role does wisdom play in denominational guidelines and accrediting standards? *Integrating Work in Theological Education*, edited by Kathleen A. Cahalan, Edward Foley, and Gordon S. Mikoski (2017), describes the importance of both theory and practice in preparing students for ministry. What is the role of the library in integrating work? How can the library be a partner with faculty in theological education?

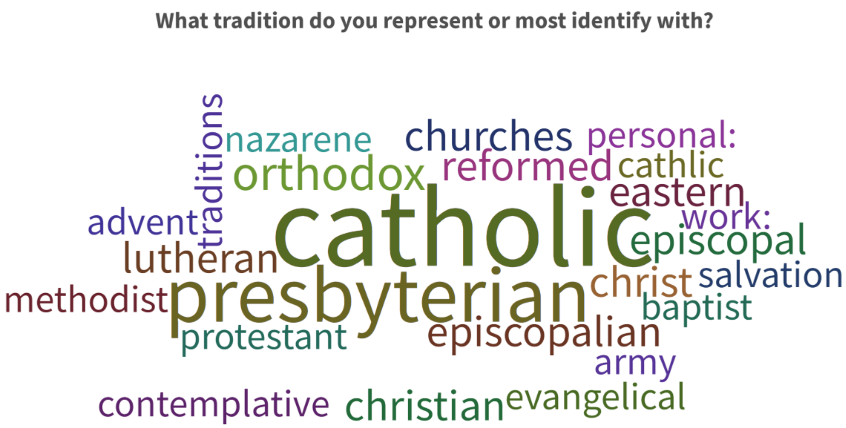
Good Afternoon. Thank you for joining me for this Listen and Learn session on "Growing in Wisdom." I am presenting from Milwaukee County, Wisconsin, where I live and work on traditional Potawatomi, Ho-Chunk, and Menominee homelands along the southwest shores of Michigami (Big Lake), part of North America's largest system of freshwater lakes, where the Milwaukee, Menominee, and Kinnickinnic rivers meet and the people of Wisconsin's sovereign Anishinaabe, Ho-Chunk, Menominee, Oneida, and Mohican nations remain present.

This project grew out of a desire to have the library become a more active partner with faculty in theological education and a book of essays on *Integrating Work in Theological Education*. How can we more fully serve our students and faculty?

From 2016 to 2020, the following quote was Atla organizational end 3.0: "Students, scholars, and religious leaders skillfully use information resources to create knowledge, grow in wisdom, and share the results of their research." This end was created with transformation in mind. How does theological education, and how does our library, help people to grow in wisdom?

When I think about wisdom in theological education and in the context of the library, I look to the teaching of our sacred texts, the guidance our faith offers, the mission statement of my school, and standards from our accrediting bodies.

My particular context is a Catholic seminary, run by the Priests of the Sacred Heart for our own seminarians. We educate seminarians for the Archdiocese of Milwaukee. The *Program for Priestly Formation*, fifth edition—the guide used for Catholic theological education in the United States (www.usccb.org/upload/program-priestly-formation-fifth-edition.pdf)—mentions the importance of wisdom, especially practical wisdom, as it relates to preaching the Gospel, and for continued attention to "formation," which values life-long learning.



POLL 1

The new ATS standard for libraries (www.ats.edu/accrediting/overview-accrediting/redevelopment-ats-commission-standards-and-procedures) calls for theological schools to "be communities of faith and learning, grounded in the historical resources of the tradition, the scholarship of the academic disciplines and the wisdom of communities of practice . . ." They go on to say that theological libraries are curated collections and instructional centers with librarians guiding research and organizing access to appropriate resources. Libraries and librarians partner with faculty in student learning and formation to serve schools' educational missions and to equip students to be effective and ethical users of information resources.

Through conversations with our academic dean, I know that one way wisdom is fostered at Sacred Heart is through integrative thinking. The word integrate or integrative is mentioned 25 times in the ATS standards that were in place until June 2020. Our current curriculum addresses integrative thinking in several ways, depending upon the degree program and pathway. For MDiv students, this occurs in a three-semester sequence. Students first write a summary-level reflection paper on a ministerial incident. The next semester, they work on a longer case study of a ministerial incident. During their final semester, they present the case study to a small group of faculty and students. The students seek to understand the incident more deeply through a look at resources in scripture, church history, systematic theology, and pastoral care. As they research and reflect, they understand their motivations and responses more clearly. This process gives them the tools to respond more effectively the next time they are faced with a challenge.

POLL 2

I came across this book on integration soon after it was published—*Integrating Work in Theological Education*, edited by Kathleen A. Cahalan, Edward Foley, and Gordon S. Mikoski (Eugene, OR: Pickwick Publications, 2017). The twenty essays on schools, curriculums, courses, and frameworks by authors from a variety of Christian denominations has informed, influenced, and inspired me. The issues raised point to the challenge and complexity of preparation for ministry. You can't learn how to minister without the presence and support of a community. The library is part of the community and can be a valued partner for students and faculty.

Edward Foley, of Catholic Theological Union in Chicago, says integration is the combination of head, hand, and heart, when orthodoxy (right believing), orthopraxy (right acting), and orthopathy (right feeling) come together (Cahalan 2017, 5). Chris Scharen and Eileen Campbell, who partnered on "Learning Pastoral Imagination: A Five-Year Report on How New Ministers Learn in Practice," say that "integrative and embodied learning happened when these three characteristics were present: an experience of the clash of abstract, decontextualized knowledge with lived situations, a sense of overwhelming which comes from dealing with multiple variables in these situations, and a sense of responsibility for the risk entailed in choosing a course of action" (Cahalan 2017, 5–6).

There are multiple frameworks for integrating work. Some of the elements involved are: bridging the gulf between areas of theological study (Bible, ethics, theology) and other disciplines (pastoral care, neuroscience), making connections between bodies of knowledge, and finding ways to overcome the divide between theory and practice (Cahalan 2017, 3–4).

As students begin integrative work, how can the theological library provide support? We provide access to digital and print resources. We offer programming. Our services include teaching a course on research and writing and providing research and technology assistance. We can do more if we partner with faculty. Information literacy has created a way for librarians to foster integrative thinking skills through curriculum development and instruction. The ALA's *Information Literacy Framework* (www.ala.org/acrl/standards/ilframework) offers many opportunities for students to acquire new skills as they progress in their studies. We support student learning in many ways, but we do not teach information literacy skills often enough. My hope for this project was to partner with faculty, choose an assignment, and teach skills that would enhance integrative learning.

This year I started small, having conversations with a few of our professors. The most fruitful project was working with our homiletics professor—a Catholic deacon with 25 years of preaching experience. We looked at the syllabus, listened to student ferverinos (a short reflection on a gospel reading), gave feedback, and created a rubric that captured elements of the literacy framework that best pertain to the complexity of preaching. Then, in March, Covid-19 disrupted the semester. Time for special projects and meetings disappeared as we transitioned to online learning. The library staff was asked to help the faculty transition their classes and then provide support for initiatives led by the academic dean for the rest of the semester. Next fall, we will use a hybrid model that allows us to be either in the classroom or online—a potential toggle response, depending on how Covid-19 is trending. I still have great hopes for this project. I hope that, in the next year, once we are more comfortable with online and hybrid learning, we can continue.

In his April column, our current Atla board president, Stephen Sweeney, reminded us of the role of libraries as community hubs and also of the important difference between physical distancing and social distancing in this time of pandemic. What does this mean for theological education? How will we adapt?

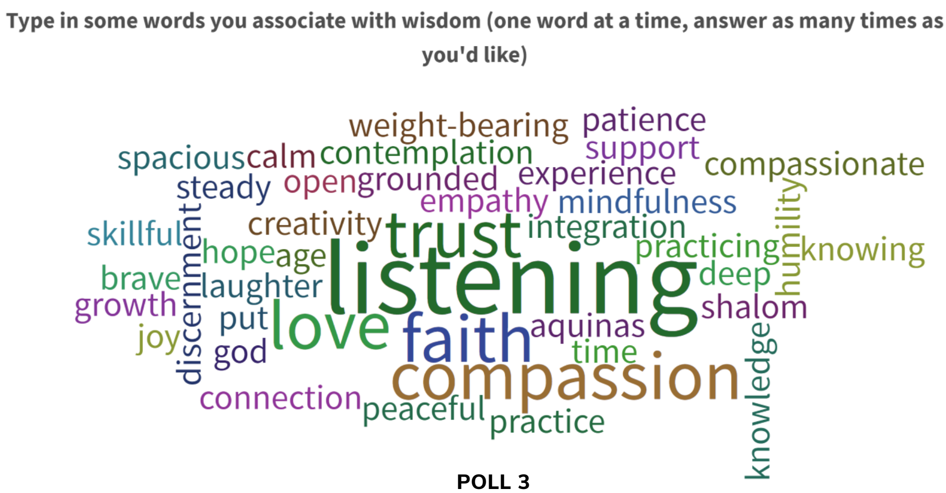
What networks do you belong to that have helped you to grow in wisdom? Your seminary or school of theology, church, small groups of friends? A group that has influenced me is non-academic. The Jewels are a group of about a dozen women who represent Christian, Muslim, Bahá'í, and Jewish faiths. We meet monthly to discuss a wide variety of issues. Over the past year, we've talked about many issues from a faith perspective. We share our traditions' teaching and we learn about others—what we hold in common, how we differ.

Mary Plaster (www.maryplaster.com), an artist from Duluth, Minnesota and a proponent of Sacred Art Activism, wrote an icon of Sophia (Lady Wisdom)—a figure from Judaic and Christian traditions. In Plaster's view, wisdom is not static; wisdom is specific to time and place. "I depicted Lady Wisdom seated in the context of the entire Cosmos, beckoning us to inclusive and sustainable decision-making that gently cooperates with global community. Ageless, androgynous, indigenous and totally unconcerned with material wealth and hierarchy, She insists on a new way of thinking that can potentially turn the world as we know it upside down."

Robert Kegan, cognitive psychologist, says, "To create new understandings, existing structures of knowledge must be dismantled, reconceived, and disembarked and new configurations established . . . Learning entails integrating and disintegrating momentums as part of the creative dynamic of human development, knowing, and learning" (Cahalan 2017, 9).

This quote speaks to current events (e.g., the Covid-19 pandemic, antiracism protests) and the continuing work we are called to. Does theological education lead to integrative thinking, lead to wisdom? Will this make a difference? I'd like to share, in closing, these words from Bishop Mariann Edgar Budde, writing about the Diocese of Washington where she was called nine years ago. "Still, we are all being called to a deeper commitment now. There is much discerning, prayerful work to be done. Thanks to all who are rising to meet this moment with faith, hope, and love" (Budde, "Called to Go Deeper," June 4, 2020, www.edow.org/about/bishop-mariann/writings/2020/06/04/called-go-deeper).

For those of us who are committed to theological education and libraries, this discerning work is ours too. We are a unique entity: part collections, part service—a dynamic agglomeration of instruction, assistance, and programming; a meeting place for community, where connections can be made, where new voices can be heard, where deep listening and engagement can happen. You are wise and your work is important. Let us find new ways to engage, serve, and transform.



POLL 3

How Projects in Special Collections Help Students Find Their Faith and Voice

Carisse Mickey Berryhill, Abilene Christian University
Bob Turner, Harding School of Theology

ABSTRACT In this session, Bob Turner and Carisse Berryhill share their experience of using archives as a component of a class in Stone-Campbell History at Harding School of Theology. Berryhill teaches the course as an adjunct professor. As the library director, Turner has partnered with her to receive items that students wish to study and then donate to the Meredith Restoration History Archive.

This project began as a collaboration between Bob Turner and Carisse Berryhill that was focused on how they could strengthen special collections of their religious heritage (Churches of Christ) through a pedagogical innovation within Berryhill's Stone-Campbell History course. The basic premise is that the student project of the course is to obtain an archival piece, study it, write about it, and deposit that piece into the Meredith Restoration History Archive at Harding School of Theology.

The project has a few aims:

1) By thinking about how students might contribute to the archives, they become aware of archives, special collections, and forms of documentation beyond the published historical works found in the stacks.
2) By contributing to special collections, students participate in a two-way relationship between the library and the student. While we affirm the importance of curated programming by libraries/archives, we also recognize that there is tremendous value in allowing students to find their voice and story in the collections.

3) The experience orients the student not only to the product of history-writing, but also to the process of history-building. They see how small deposits can fund future research. They contribute to collections that will be useful to future historians.

During the presentation, Berryhill shared how students doing such projects not only found a connection with their religious heritage but perhaps experienced something more personal and transformative. They found their voice, faith, and story. They might see existing archives that feature their grandparents, but they might also contribute and study a piece that shows a side of their rigid childhood preacher that they had not personally witnessed. They witness players in Churches of Christ (a low church tradition) who rarely get into the history books. Further, since Churches of Christ lack a centralized headquarters/archive, schools such as Harding and Abilene Christian are on the frontlines of not only telling the movement's history, but also collecting it.

During the presentation, Berryhill and Turner shared some of the lessons they've learned during the past few years of offering the project:

- **Small collections are often preferable**. This gives the students an opportunity to have the dual experience of contributing to the special collections as well as doing a deep dive into a particular piece in a way that they wouldn't be able to with a large corpus.
- **The better projects document small stories in a detailed way rather than documenting large subjects in a generic way**. Some of the best projects are a one-page letter, a significant photo, or a small handwritten journal.
- **Projects help Special Collections fill needs**. Churches of Christ don't have a strong tradition of documenting the ministry of women. This project allows students to contribute to this gap by conducting oral histories of prominent women, for example. Some of the best projects are historical pieces/episodes from historically Black Churches of Christ.
- **Students need instruction on what this means**. While we want to encourage creativity, it's really important to share the vision for the projects (and possibly show projects from earlier semesters).

Implementing an Open Source Catalog in a Consortial Environment

Evan E. Boyd, United Lutheran Seminary

ABSTRACT The Eastern Cluster of Lutheran Seminaries (Lutheran Theological Southern Seminary and United Lutheran Seminary) have had a joint library catalog between their three libraries for over 18 years. This has allowed for inter-campus lending, some shared purchases, and joint collection development. After using a shared instance of Voyager for 17 years, the Cluster knew it was time to upgrade. During the 2018–19 school year, the Cluster researched alternative software and ultimately selected the open source tool Koha, hosted by Equinox Open Library Initiative. This paper explains the reasons for change, the selection process, key decisions in the install process, lessons learned, and an overall assessment of the transition to Koha.

During the 2018–19 school year, United Lutheran Seminary and Lutheran Theological Southern Seminary of Lenoir-Rhyne University entered into a process to replace their shared integrated library system with a modern, currently-supported system that better met the two institutions' needs. This process began with an assessment of current needs, discussions with vendors, and final selection of the best system to meet the Cluster's needs: Koha with Equinox Open Library Initiative. This essay will walk the reader through the assessment & selection process as well as some information about the installation and assessment of the new software's ability to meet the Cluster's needs.

BACKGROUND OF THE EASTERN CLUSTER

United Lutheran Seminary Library is a multi-campus library composed of the Krauth Memorial Branch Library, A. R. Wentz Branch

Library, and the archives of Region 8 of the Evangelical Lutheran Church in America. ULS Library partners with Lutheran Theological Southern Seminary of Lenoir-Rhyne University for a consortial catalog as well as intercampus delivery of books and articles. ULS and LTSS consider their collections a joint collection, or "one library under three roofs." This partnership has been the longest-lasting program of the Eastern Cluster of Lutheran Seminaries (the Cluster). For more information on this history, I highly recommend reading David Wartluft (2002) as well as Karl Krueger (2007).

THE PROBLEM

When I arrived at ULS Library to manage the new institution's two campus libraries, I immediately recognized that the Eastern Cluster Libraries were in need of either a new library catalog or more trained staff on the catalog. Key issues with the current system included:

- Voyager had essentially reached end of life. No major features were coming out and Ex Libris was trying to get everyone onto their newer product, Alma.
- Across three libraries, only one staff member was still fully trained on the software.[1]
- The software was inadequate to the needs of a 21st-century library: URLs in the OPAC were not permalinks; automatic logout from the staff client after 10 minutes of no use; a software client was required to operate staff functions.
- A central feature of the Cluster is inter-campus lending. However, patrons could not perform unmediated requests; a staff member had to manually enter their paper (or emailed) requests.
- Notices had to be produced manually and Voyager had no built-in mailer daemon for sending those messages; separate mail server had to be provided by ULS's IT staff.
- The OPAC was not mobile friendly, making on-the-fly lookups while in the book stacks frustrating.

The Cluster directors came to agreement that a change was needed. Initially, the Cluster approached Ex Libris to train all library staff on Voyager, hoping that more training would reveal ways the Cluster staff could better utilize the software. Ex Libris rebuffed the request, pointing to the manual rather than offering custom training. Ultimately, they recommended replacing Voyager with Ex Libris Alma with Primo or Summon; they had said the costs would be similar to current costs.

NEW SYSTEM PRIORITIES

At this point, the directors knew they needed to look at what other options were available. The directors developed a priority list of needed features of the new system:

- **Designed for consortial and multi-branch use.**
  In the beginning, Gettysburg, Philadelphia, and Southern shared circulation policies. Over the years, multiple library directors' varied interest in the "One Library/Three Roofs" model led to distinct policies being developed at each campus. While Gettysburg and Philadelphia now have matching policies, Southern still varies. Being able to allow for varied circulation rules continues to be important.
- **Designed for inter-campus lending and "floating collections."**
  Under the "One Library/Three Roofs" model, patrons in Philadelphia are able to request materials from Gettysburg or Southern to be delivered to Philadelphia or delivered to their home. Not only that, but books sent to another campus are expected to stay there until requested back by their home library. This system has been successful over time but, because of the way Voyager was originally set up, this process was completely manual. Paper requests were accepted at the library front desk and circulation staff would message the lending library to have them mail the book on. In an ideal world, staff wanted patrons to be able to make unmediated requests, avoiding reliance on their own staff to submit the request.
- **Must have a course reserves module.**
- **OPAC**
  A web interface must be modern, easily-updatable, and customizable by someone with a basic knowledge of HTML standards. One of the problems the Cluster had with Voyager was that libraries wanted to make e-books easily discoverable. However, Voyag-

er's OPAC wasn't designed to have its interface easily updated. To make the slightest public interface change required changing multiple data tables on the server, rather than being easily manipulated with CSS or other common HTML standards anyone could master.

- **Hosted by a reputable vendor with active development.** Voyager was in use by the Cluster for almost eighteen years and LTSS first went live with Voyager earlier than that. The Cluster probably would have kept on with it longer, had it not been glaringly obvious that Ex Libris was preparing to end support with it. This was hammered home for the Cluster when it had requested to purchase videoconference training sessions and was rebuffed by Ex Libris's support team with links to the software manual. Just like with Voyager, the new software would be expected to be in use for a long time with regular updates. The new software had to be stable, with a large user base, and actively being developed.
- **Easy-to-learn, web-based software.** Voyager is not an easy piece of software to utilize, whether you are just a student worker checking out books or a full-time cataloguer. Because of this, the directors wanted software that could be learned fairly easily and was web-based, as the staff had several bad experiences with the Voyager desktop software. In addition, being web-based meant that staff could perform duties away from the office on any computer (a feature that has been very useful during the 2020 COVID-19 pandemic).
- **Reduces overall costs.**

REACHING OUT TO VENDORS & QUOTES

Once the team had this list ready, I made initial contacts with Ex Libris, Innovative, OCLC, and Equinox Open Library Initiative.

Innovative informed us they were only selling Sierra and no longer offered their Virtua software, which, based on marketing, seemed a better fit for the Cluster. Some staff members' personal experiences with Sierra were filled with the same issues as the experience with Voyager. Ex Libris and OCLC both gave presentations; the directors saw the many great advantages of their products (Alma and WMS) and were initially hopeful that quotes would be similar to current costs rather than an increase. Sadly, both vendors arrived at similar price points, wherein annual costs would have increased by fifty-six percent and the initial set up fee would be quite high—as much as the annual hosting fee.

In my previous work experience, I had used a fork of Koha at Chicago Theological Seminary. Considering open source software was important to me, as I had a good experience with Koha, but I also wanted to see what else was out there. At this time, the FOLIO project did not have a complete project to demo so they were not considered. Both Koha and Evergreen and their various software-as-a-service vendors were researched.

Equinox Open Library Initiative is both an open source software developer and hosted software vendor. They are known for having been created by the initial developer of Evergreen (Equinox Initiative 2020), an open source integrated library system that was developed for use by library consortia from day one (Weber 2006). In the last few years, Equinox had branched out to hosting Koha, as well. The Cluster reached out to them, shared its needs, and they assessed that Koha best met those needs, as Evergreen did not yet have a course reserve module.

After a demo, quotes for annual hosting and installation were received. The Cluster members were shocked that Equinox's annual hosting fee would be 10% of current costs with Ex Libris Voyager. In fact, the installation and data conversion costs would be roughly what was paid for Ex Libris Voyager each year. This meant the Cluster could move forward without any significant impact on the Cluster's budget! After final approval from the Cluster's board, contracts were signed with Equinox in March 2019. In April, they were granted access to the data tables in Voyager. In May, the initial project management meeting was held to go over major concerns and to take the staffs through the process of the various pieces of data needing to be reviewed. The new Eastern Cluster Catalog Online (ECCO) went live on August 22, 2019. Working with Equinox, the Cluster was able to get from the signing date to fully running in slightly less than six months. This was perfect, as the Ex Libris Voyager contract ended in October, which was just enough time for us to work through Koha and fix any problems.

GENERAL ISSUES WITH KOHA

Throughout this process, the Cluster knew there were some messy things in Voyager that needed to be resolved. In addition, some aspects of Koha were not fully understood until after either the testing server was in place or the final go-live happened. Some of the major problems include:

- **Too many item types.**
  In the past, whenever a new shelving location was created, a corresponding item type was created. The Cluster simplified this, so that it could get by with as few item types as possible. This simplification makes updating circulation policies somewhat easier. While the Cluster did greatly reduce the number of item types, from 100 down to 23, it is possible a few more could have been eliminated.
- **Permanent location – current location – shelving location.**
  Koha displays current location information in an odd way. For instance, on a search result page, Koha only indicates if something is available and what branch it is at. This information lacks the most important detail: the shelving location, as each branch has a number of closed stacks. Patrons can get frustrated by this.
- **Loss of the MFHD.**
  Voyager uses the MARC Format for Holdings Data, or MFHD, as well as an item record for physical items. MFHDs can be used to create local holdings information, in particular periodical holdings information as well as series information. In addition, bibliographic records can be added to Voyager and are findable without item records but with MFHDs. Koha has a two-level structure: there is the bibliographic record and there is the item record. While bibliographic records can be searched without item records, one cannot narrow by owning library without an item being attached.

  There are other related concerns we're still working on, such as 5,000 records with no items attached, some of which are old acquisitions/order records for the old acquisitions data as well as bibliographic records for items that were withdrawn.

- **Item and branch info affects display and search.**
  In order to narrow search results by format or location, Koha utilizes item data. Since there are no MFHDs to also provide that data, every bibliographic records needs an item attached, regardless if there is a physical item. In addition, ULS purchases e-books for its entire student population and not just for a single campus. These factors all affect the number of "branches" that exist in the catalog. In order to make electronic resources stick out, three additional library "branches" have been added.
  - The Cluster eResources Branch was created for any open access e-resources added to the catalog.
  - The ULS eResources Branch was created for any paid content ULS added to the catalog.
  - Southern eResources Branch was created for Southern resources after it was noticed that ULS and Cluster e-resources are more visible than Southern's, as the basic branch location designation in a search results page doesn't cue the user in to the fact that something is an e-book.

LONGER-TERM ISSUES STILL BEING RESOLVED

While the Cluster has resolved most of the major issues since installing Koha, there are some lingering issues:

- **Periodicals information.**
  MFHD information for periodicals and other serial resources were not necessarily transferred correctly into Koha. In addition, the Cluster staff didn't quite understand what relevant fields would be most easily seen in Koha, so some of the info that did transfer is hidden or shows up multiple times in the same record. Cody Swisher, public services librarian in Gettysburg, is slowly working his way through periodicals to update holdings information. Luckily, Koha has robust, easy-to-use reporting tools that have made identifying records in need of work simple. Those reports can be used to create downloads of problematic records that can be edited in MarcEdit and reuploaded, overlaying the problematic record.

- **E-books owned by more than one library.**
  Koha has a very easy-to-use batch upload tool. Unfortunately, that tool does not allow you to run record updates—that is, compare the current record and the incoming version of the record and only update the current record with new information. This is mostly not an issue; however, it does mean that, currently, there are duplicate bibliographic records in the system, as ULS and Southern use different authentication systems. Eventually, staff will test and develop a process to download records needed, update in MarcEdit, and then reupload with both institutions' 856 fields.

QUESTIONS FROM CONFERENCE ATTENDEES

Q: How did you handle duplicate entries while migrating your data?

A: The Cluster sub-contracted with Backstage Library Works through Equinox to have all records updated with current subject headings and added RDA elements. Record duplication was also checked for but there was very little.

Q: Would using Koha for your consortium work as well if you were not so closely integrated in circulation and cooperation?

A: I believe it would. Each branch can maintain its own circulation policies and any features around inter-campus sharing can be turned off. There was an alternative set-up where each branch would have a completely separate install, only sharing an OPAC, which we did not examine.

Q: How do you manage inventory between [campuses]? You mentioned books from one campus are held until requested back to the home library.

A: Koha has both "home location" and "current location" for item records. Home location does not change. It is easy to run a report looking for items that have a different home than current location.

Q: Have you integrated Koha into any other campus systems?

A: We have not.

Q: What is your biggest savings by moving to Koha?

A: The software and its hosting fees are a tenth of our previous costs. We also save significantly on staff time because of the easy-to-use automation.

Q: How do you manage electronic resources? Do you manage e-books in Koha or use something else?

A: Currently, all e-books in Koha are unlimited simultaneous users, so no e-check-out feature has been researched by the staff. E-books in Koha work best when item records are created. One challenge is that Koha's bulk import tool does not allow you to add new elements to existing records, only replace. E-books held by both Southern and ULS are currently separate bibliographic records, but, in the future, we will likely use Koha's export tool to identify duplicate records, edit in MarcEdit by adding both institutions' URLs, and then re-import as replacement records.

ASSESSMENT

The Eastern Cluster Library has reduced costs, made staff training simpler, and is able to automate many formerly manual processes. Most problems the Cluster encountered during install and in the first year were due to not fully understanding how Koha structures and presents data, rather than a failure of Koha's features. With some adaptation, the Cluster staff has learned the new integrated library system and users are generally happy with the new service. Overall, Koha has been a success for the Cluster, meeting all the Cluster's key needs.

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ENDNOTES

1 Early on, many staff were well-trained on what was then Endeavor Voyager. After the first few years, the Cluster stopped sending staff to biennial trainings. Since the early days, many people had retired or resigned in the last 15 years, taking with them a lot of the in-depth knowledge needed to keep the catalog running.

Interim Pastoral Skills as a Resource for Library Leadership Transition

Carisse Mickey Berryhill, Abilene Christian University
David E. Cox, New Mexico Tech

ABSTRACT David E. Cox, a veteran pastoral minister specializing in interim ministry, and who is now a library leader, and Carisse M. Berryhill, a library science professor, explore how skills used by interim pastors can be applied by interim leaders or new directors to successfully lead libraries making the transition to new leadership. Cox recommends using a system-based strategy that moves through five steps: coming to terms with history, discovering a new identity, allowing for needed leadership change, reaffirming community with stakeholders, and commitment to new directions in programs and services.

This conversation came about because, before becoming director at New Mexico Tech, Dr. Cox had many years of experience as an interim pastor. Dr. Berryhill wondered how he might see the skills of interim pastors as useful to interim or new leaders in libraries, drawing on his experience as a new library director with a background in professional interim pastoral work. She also had recently interviewed a presently serving interim library director. Questions below were posed by Dr. Berryhill; responses came from Dr. Cox.

Thinking about systems is a useful strategy. Because a system seeks its own balance to perpetuate itself, people in community tend to learn to support the system they are a part of, even if they disagree with it. From this systems perspective, new library leaders can benefit from the process skills routinely used by interim pastors.

How long do interim pastors usually serve?

Interim pastors usually serve a year or two, though I have heard of interim pastorates as short as six months or as long as 48 months.

I'd like for us to take up your five processes one by one: coming to terms with history, discovering a new identity, allowing for needed leadership change, reaffirming community with stakeholders, and commitment to new directions in programs and services. How have you used these five processes from your previous career in your new setting? Let's begin with coming to terms with history.

COMING TO TERMS WITH HISTORY

Gaining perspective on its past helps the library prepare for the future, especially when there has been a long tenure, an involuntary departure, and/or conflict with senior leadership.

You need to know the history of the organization, not just by reading reports but by leading the staff at a retreat to create a "history-gram," circulating an outline of the library's history and inviting staff to fill in what they recall.

The interim director I interviewed commented that the new leader would need to listen to everyone but "weed through" the various narratives. Sometimes there is baggage.

Yes, there are always those willing to provide "color commentary," but you need to hear from everyone because these are the people you will be leading.

The second step you listed is carrying out a self-study. How long did this take in your new library, and how did you go about it?

DISCOVERING A NEW IDENTITY

A library self-study and environmental audit begins the journey by focusing on the library's present reality and future role, leadership, community, collections, programs, and staff.

It took about six months to let the history we had gathered simmer, to dovetail with the mission in the past and let that build up to create new items. It is important to identify your assets and not dwell on your deficits.

How many people were in the conversation? Did you do this all at the history-gathering retreat, or in a series of meetings?

My library had twelve staff in the conversation. We had a series of discussions building on each other because we were developing that new identity. As a team, we decided we wanted to up our public and circulation service game, to participate in the dialogue of inquiry, which would be a new emphasis and evolving role. At each meeting the team would discuss how they were sensing the change. We met at least every two weeks, and sometimes more often.

How did you measure your success?

After about a year, a routine annual campus survey affirmed improvement in patrons' perception of the library's quality of personal service.

So your staff had input as to what the change would be and opportunity to report on how they were experiencing it?

Yes, and that led to some people taking on new roles, which is the third process I listed.

ALLOWING FOR NEEDED LEADERSHIP CHANGE:

A change in the directorship may precipitate changes in internal leadership. Old leaders may take a less active role while new persons become more involved.

People get used to their positions under a previous directorship, especially if it is a lengthy one. How do you transform that? After you have completed the history and environmental scan, you eventually say, "You have great strengths in this area, let's use you more in this area." Some people are better with systems, others with people, others with communication on the website. You allow yourself to have leadership change that is organic, which allows for camaraderie, and people get rid of their fiefdoms.

Did you have some hardline resisters who couldn't let go of a previous identity?

Yes, but we allowed people to opt in at their own speed. One thing I learned in interim ministry is you can only go as fast as the slowest person adapting to change. Patience is really important.

You don't walk up to a mobile and whack it, or the system flies to pieces. You must take incremental, iterative steps. The person I interviewed told her VPAA that she didn't want to make any changes as an interim. And yet, there were a couple of resignations during her service as the result of staff members' personal needs. And, of course, the COVID-19 pandemic has added a layer of management stress that no one expected. For example, she had a hiring freeze in place.

This year I've had two retirements, one resignation for personal reasons, and three experienced people who took a different job. So newer leaders have to step in. One of my paradigm rules is, "Always listen to the outsider, the new person, because they are going to see it differently than you do."

Maybe this is not a cog railway but an iterative process. I want to ask you about identifying significant relationships and strengthening the sense of ownership, your fourth process point.

REAFFIRMING COMMUNITY WITH STAKEHOLDERS

Rather than leading from scarcity, the new leader identifies and empowers relationships with people and organizations who are stakeholders to give new life, interaction, and ownership of the library in its community.

Yes, I want all our constituents to feel they have entry into the process. How do we affirm that we are part of a community? I did this by initiating asset-based planning and management. Although it is tempting to focus on your obvious deficits, it is more important to build on your assets, whether those are personalities, positions, or interactivity in the community. When people are talking with you, they are sensing you really do want their opinion, ownership, and empowerment.

Besides your own staff, whom do you think you spent the most time with?

I created an advisory board with a faculty member from every department, some deans, an associate vice president for academic affairs, and the dean of students. They could say, "When we are interacting with the library, this is our experience." As we implemented changes, we had these people who really wanted it to be better. Instead of saying, "I couldn't get past this point," they would say, "With your help, I got past this and this is where I went!" It totally refocused the conversation.

Is it in your role to talk to donors?

I can. The Advancement Department knows they can ask me to go talk to community members. For example, our school is in Socorro, NM, thirty miles from Ground Zero from the Trinity blast—the first atomic explosion on July 16, 1945. Many of the scientists here remember the event and that no one knew what to expect about the fallout from the explosion. We are collecting oral histories so people can use them to interact with our written material for research.

All right, let's just touch on this last point quickly.

COMMITMENT TO NEW DIRECTIONS IN PROGRAMS AND SERVICES OFFERED

Furthering the mission and vision developed through its self-study and environmental audit, the library emerges with a new understanding of new or renewed opportunities for access and service.

The hoped-for result of this process encourages the library to embrace new initiatives in partnership with its newly found leadership and programs.

AUDIENCE QUESTIONS

How should a former director think about stepping down into a part-time role under a new director after having run the library for a significant period of time?

> *My interim dean friend says that her next task is to step back into her previous role in her library without hanging around as a leftover dean.*

The former leader needs to have great personal skills. They have to be watchful for opportunities to empower the new director. They should be willing to provide insights as asked. An interim minister, when handing things off, always has to think about, "What will I say? What will help?" in an intentional and compassionate spirit. So a previous leader who is going to remain in a part-time role now needs to say, "I have confidence that you are going to take things forward in ways I never dreamed of. How can I help you succeed?" When I was working in ministry, the interim was required to leave entirely for at least two years. But when a former leader remains in some role, the new leader needs to consider that person as an asset. The new leader needs the confidence to feel comfortable and not compromised. A previous director can be a great stakeholder.

We have a question about carrying out environmental scans.

The environmental scan is not just gathering statistics; it's watching people who are in your library, watching what they do, taking notes, and reviewing those notes to understand the patterns of strength and opportunities for capitalizing on them.

NACO/CONSER/SACO

Richard A. Lammert, Concordia Theological Seminary

ABSTRACT Annually, the Operations Committee (OpCo) of the Program for Cooperative Cataloging (PCC) presents a two-day meeting in Washington, DC, to advise participants in the PCC programs of what they need to know to work cooperatively with all the other catalogers in the program. This year, the in-person meeting was replaced by several online sessions, but the purpose was the same. This Listen and Learn session is intended to update Atla participants in the NACO, CONSER, or SACO funnels with the information that was presented at OpCo, so that their work in the Atla funnels will adhere to the current practices in the PCC programs. The session also presents news of changes coming in programs and tools that funnel participants use.

During Atla's last fiscal year (September 2018–August 2019), catalogers at Atla member institutions contributed 605 new NACO records and modified 263 existing NACO records. These contributions were from nine active libraries, defined as a library that contributed at least one record during the fiscal year. CONSER contributions were made by only one active institution, with 123 new CONSER records and 1,417 modified CONSER records. Atla's newest funnel program, the SACO funnel, saw 10 new subject headings and no new or changed LC classification numbers. These were made by one active library; the number of active libraries has increased to two during the current fiscal year. The number of SACO proposals might seem small (especially when compared with the NACO and CONSER contributions), but ten to twelve proposals per year is what the Library of Congress expects of an institutional member—so the Atla funnel is right in line with expectations.

The main purpose of this Listen & Learn session is to report on the May meeting of the Operations Committee (OpCo) of the Program for Cooperative Cataloging (PCC). Originally scheduled for May 7–8, the in-person meeting was canceled because of COVID-19 concerns, and replaced with a three-hour online meeting on May 21. However, additional reports and presentations have been added to the online agenda (www.loc.gov/aba/pcc/documents/OpCo-2020/Agenda-OpCo-2020.pdf), much of which was used in this summary presentation. Interested catalogers can look at the agenda to find more material and to find items that weren't accessible for this Atla presentation.

There are three standing committees of the PCC that do much of the basic work that affects PCC catalogers. The Standing Committee on Applications, during the last year, completed guidelines for minimally punctuated MARC bibliographic records and created a pilot mapping between Appendix I relationship designators in the existing RDA Toolkit and relationship elements in Beta RDA Toolkit.

The Standing Committee on Standards was involved in several activities during the last year. The committee revised some of the explanatory text in the Provider-Neutral E-Resource MARC record guidelines in order to provide readers with more context, provided input to the PCC Policy Committee on policy issues concerning diachronic works and element labels in the beta RDA toolkit, and worked with the Library of Congress to add demonyms to geographical entities in id.loc.gov. Of particular interest to Atla catalogers is an item that the committee included in its "parking lot": the committee is still waiting for LC's response to revisions made to PS 6.27.3 in August 2017 following PCC endorsement of its proposal for reconciling pre-RDA and RDA practices for creating authorized access points for language expressions. Atla's best practices follows the PCC policy, which is still at variance with LC's practice.

The Standing Committee on Training reported on three task groups under their jurisdiction. 1) The Minimal Punctuation Training Task Group was charged with developing a training curriculum for PCC participants in minimal punctuation. The task group has completed their work. 2) The LRM Training Task Group is charged with developing a training curriculum for PCC participants in the IFLA Library Reference Model (LRM). The group has completed 12 training modules, six of which are currently available on the Catalogers Learning Workshop, with the rest to follow. 3) The NACO Participants' Manual Task Group is charged with revising the *NACO Participants' Manual* primarily to update references to various cataloging standards, such as RDA and the LC-PCC policy statements. It will also revise the document to reflect current policies and practices. Reference will be made to DCM Z1 when possible, rather than duplicating text from that source.

Speakers from OCLC are always included in the OpCo program, since what OCLC does affects almost all PCC libraries in some way. OCLC presented information on its Cyrillic Project, which had as its goal adding Cyrillic script, primarily to the descriptive cataloging fields, to bibliographic records for Russian-language materials lacking Cyrillic script. That project has been completed, with a 588 note added to all records modified as part of the project. With the possibility of using minimally punctuated records, OCLC has added to its macrobook two new macros—one to add and one to remove punctuation. OCLC announced that a macro-like functionality to generate authority records will be "coming soon" to Record Manager. The first release will work only with personal names; a later release will include non-personal names.

OCLC has made one change that has an immediate impact on NACO catalogers. Because of concerns that COVID-19 would keep catalogers from being able to use the online save authority file, OCLC has removed the ninety-day expiration date for that file. Authority records will still age out, but will remain in the save file without being deleted. However, an authority record lock will age out and be released at the end of the ninety-day period.

In the past, OCLC would usually accumulate needed updates to the MARC formats and implement them once a year. OCLC has moved away from annual updates, following now a schedule of approximately quarterly updates, documented through release notes. Two updates this year are noteworthy. In March 2020, OCLC made changes solely for the authorities format that had accumulated over many years. In April 2020, OCLC made changes affecting encoding levels (perhaps better known as the "ELvl" fixed field). The goal of this update was to eliminate the OCLC-defined codes I, J, K, L, and M in favor of standard MARC 21 codes. These codes were originally used when libraries other than the Library of Congress were not permitted to use the standard MARC 21 codes. Now, OCLC prefers that catalogers use blank instead of "I," and "7" instead of "K." Eventually, OCLC will make a global change in its database to replace all of the OCLC-defined codes with standard ones.

Minimally punctuated MARC records, which have already been mentioned, were prominent in several other presentations at OpCo. The new PCC guidelines address the elimination of two types of punctuation: field-terminal punctuation and medial (ISBD) punctuation. A PCC library can omit the first, or both the first and second (or remain with the status quo, retaining all punctuation). The choice of punctuation is made at the point of authentication and should not be revisited. Under current PCC policies, catalogers should not convert an existing, authenticated PCC record from fully punctuated to minimal punctuation or from minimally to fully punctuated. It remains doubtful, however, that catalogers will see much, if any, change in bibliographic records. Lucas Mak reported that Michigan State University has decided not to implement the elimination of punctuation, based primarily on OPAC display issues. Beth Picknally Camden noted that the University of Pennsylvania has not made a final decision; however, an examination of their database showed that currently there are only eight records (out of several million) that have no punctuation.

The PCC continues with its URIs in MARC Pilot Project. As of May 18, 2020, there were over 2,400 NARs added or revised by pilot project participants. (A 667 field in the authority record identifies these records.) Until the project is completed, there remains a moratorium on adding 024 fields by catalogers other than project participants.

OCLC reported on the “Entity Reconciliation for Linked Open Data” to support the development of an infrastructure to reconcile entities, such as names, for linked open data. This project, funded by the Mellon Foundation (with a match from OCLC), builds on OCLC’s work with linked data beginning in 2009 (FAST, VIAF) and continuing through the last decade. The project started in January 2020 and is scheduled to be completed in twenty-four months. OCLC is creating an “entity backbone,” containing descriptions of creative works and persons and aggregating links to other representations of these entities, provided via a robust set of APIs under a persistent and reliable URI scheme. Perhaps most important, OCLC will develop methods by which entity descriptions can be enhanced by library and information professionals or added to the backbone if a description does not exist. The resulting production services, APIs, and UIs will be delivered and accessible to anyone who wishes.

This summary does not exhaust what was presented at the PoCo meeting. Among other topics are Beta RDA Toolkit topics (which will remain a perennial topic until the "beta" is no longer beta) and reports from the PCC Task Group on Metadata Application Profiles. Paul Frank of the Library of Congress usually includes a presentation on NACO topics at the PoCo meeting. His presentations have not, unfortunately, been posted to the agenda. One can hope that he will eventually add these. Of particular interest will be what the agenda calls "revisiting personal identifiable information in NACO records."

For follow-up questions, or more information, please contact Richard Lammert (richard.lammert@ctsfw.edu) for NACO/SACO/general questions and Michael Bradford (michael_bradford@harvard.edu) for CONSER questions.

On My Own

Teaching Writing as a Research Librarian

Kaeley McMahan, Wake Forest University

ABSTRACT For two years, I co-taught the research portion of both introductory and advanced research and writing courses at the Wake Forest University School of Divinity, along with their academic skills instructor. When my co-instructor left the University in Fall 2018, I was asked to continue teaching the introductory course on my own. While I felt confident in teaching about research, I had never taught writing in a formal way. In this presentation summary, I discuss the student learning objectives and course syllabus, as well as ideas for writing-focused course readings, assignments, classroom exercises, and lecture topics. Finally, I explain how changes to the major course project were inspired by ideas shared during a 2019 Atla Annual session.

NOTE full course syllabus, assignments, reading list, etc., along with the 2020 conference presentation PowerPoint, can be found at tinyurl.com/y9y4bt28.

OVERVIEW OF CDS512: INTRODUCTION TO RESEARCH AND WRITING

CDS512: Introduction to Research and Writing is a one-credit elective course taught within the School of Divinity at Wake Forest University. The course consists of eight 90-minute class sessions during the Fall semester. While my experience as a librarian and instructor is weighted towards research topics, I have attempted to maintain even coverage of both research and writing skills across the class sessions, assignments, and readings in the course.

The course learning objectives are for students to be able to:

- Access and select appropriate reference books, scholarly books, and academic journal articles based on research needs.
- Incorporate research into written work and cite resources properly.
- Think and write critically about research sources.
- Practice effective reading strategies for comprehension and retention.
- Create an outline and craft a strong thesis statement for longer papers.

Because these learning objectives are in pedagogical language, I also include more straight-forward objectives, with specific examples, in the syllabus:

> My intention with this course is to introduce you to the variety of resources available to you at the ZSR Library, and equip you with the skills to locate, evaluate, and incorporate them into your work at the School of Divinity. In order to accomplish this, we will:
>
> - learn about the different types of resources used in biblical studies and theological research
> - learn how to construct search strategies that can be used in the library catalog and important databases, such as Atla and JSTOR
> - learn how to evaluate the resources you find in the catalog and databases, and what resources are best for different types of projects
> - learn how to quote or paraphrase the most helpful pieces of information you find for appropriate use in your writing
> - learn how to write citations in the Turabian 9 format and the ethical considerations surrounding proper citations

STRATEGIES FOR TEACHING WRITING

Readings about Writing

A Manual for Writers of Research Papers, Theses, and Dissertations, 9th ed. (Turabian 2018), is the required citation style guide for the School of Divinity, and it has proved to be a valuable text for the course. Between the research and writing portions of the course, the students are assigned almost the entire first section of the book, as well as several chapters that cover citations and writing style in the second and third sections. As many of the students in the School of Divinity are embarking on their second or third careers, the thorough overview of writing that Turabian outlines frequently helps to lessen any writing anxiety they might have brought with them into the program.

The other explicitly writing-focused reading is a chapter from *The Seminary Student Writes*, “Reading to Write” (Core 2000, 29–46), which gives good, practical advice on dealing with the significant amounts of reading students will engage with during divinity school. Importantly, Core focuses on how reading well can set students up to write well, too.

Writing-oriented Assignments

Close Reading, Article Analysis, and Peer Review: Students are assigned the article, “Which God is With Us?” (Reid 2010), which has been placed on course reserve, and they must complete an analysis of it based on a close reading guidelines handout. A hard-copy rough draft of a two-page article analysis, comprised of one page of discussion and one page of analysis, is then brought to class. As a group, we discuss the article, and then the students are paired and exchange rough drafts for peer review. After reading each other’s drafts, the students share constructive feedback, with explicit instructions that they are not to look for grammar or punctuation mistakes, but rather emphasize their classmate’s evaluation or analysis of Reid’s argument. The students then have two weeks (including Fall Break) to complete and turn in a final paper.

Writing Center Report: This assignment is designed to make students aware of the student support services that are available to them on campus. They are to meet with one of three services: a tutor at the Writing Center, the academic skills counselor for the School of Divinity, or a counselor or coach at the Learning Assistance Center. Their meeting is not required to be about an assignment for this course, but can cover any academic issue they may be having, such as test or writing anxiety, general study skills, note taking, or paper outlining. After their meeting, the students must write a two-page reflection paper describing their experience and what skills or tips they learned (or didn't learn) from the session. This assignment is given in the first class meeting and the students have until the last day of the course to turn in their reflection. During the last class session, the students share what was helpful about their individual meetings, though I remind them that, because of privacy concerns, they are not required to do so.

Academic Plan: This assignment contributes to both the reading and writing aspects of the course. Students are required to fill out two sets of calendars. One is a weekly calendar that reflects their "normal" recurring weekly activities: classes, internships, church work, study groups, student organization meetings, sleep, etc. The other calendars are for each month in the semester. These are filled out by consulting their course syllabi and filling in the due dates for tests, papers, projects, and other course activities. The students are then encouraged to include incremental due dates for rough drafts, outlines, or research time so that they can keep their projects on schedule. Along with these calendars, they write a two-page plan that discusses strategies for successfully completing the semester, where problems might occur, and previous academic challenges or successful strategies that may impact their new course of study. As this plan will surely change as the semester progresses, we have verbal check-ins twice during the rest of the course.

Research and Writing Reflection: This assignment also combines both course topics. At the end of the course, the students turn in a two-page reflection on how their approach to library research and/or academic writing has changed during the course. They can discuss any aspect they would like, but I do provide some prompts they can consider, such as:

- New resource(s) discovered or used.
- A change in anxiety around research/writing.
- A change in planning or organization around the research or writing processes.
- Did reviewing a classmate's writing impact or change your own writing?
- Did the concept of "scholarship as conversation" change how you viewed either the research or writing processes?

Lectures and In-class Exercises

Class Two — Getting to a Research Topic and Free-writing Exercise: The reading assignment prior to class two is to read the first two chapters of the Turabian text. For the lecture portion of the session, I summarize the process of defining a project that Turabian outlines in chapter two and we discuss what that might look like for their semester projects. Then we move into a free-writing exercise that gets them to start thinking about possible research topics. The exercise is based on the idea that you must start writing something, even if it is the wrong thing, so that you can then correct and expand it into what you actually want to say (Elbow 1973, 26). The exercise is composed of these five steps:

1) Write (five minutes): lists, questions, words, names, places, pictures, etc.
2) Underline (two minutes): what was interesting or thought-provoking in what you wrote?
3) Write (two minutes): can you come up with a starting topic statement or question?
4) Share (five minutes): pair up and share your question with your partner. Do they have any new questions or ideas you hadn't thought of?
5) Share (5 minutes): share your revised question with the class.

There are several benefits of this exercise. It is a fun, low-stakes way for students to start writing and get some ideas for their topics, which also gives them a strategy that they can use again on their own when they need to. Additionally, they have a record of what they thought about their topic before they did any research. This can help them remember what ideas were theirs and what ideas they gained by reading and research as they incorporate citations into their papers.

Class Seven — Writing Process, Paraphrasing and Footnotes Exercises: The lecture for class seven begins with a discussion of one strategy for the writing process: plan>compose>revise. Using the Close Reading and Article Analysis assignment as an example, I walk through how to read the assignment instructions and create a plan for what is required to complete the assignment. Next, I summarize composition ideas from Core (2000, 20) and Turabian (2018, 76–7), and offer tips on revision, such as reading your paper out loud or having someone unfamiliar with your topic read it for understanding. The lecture portion ends with an overview of how to incorporate quotations and paraphrases into writing. We look at a few examples, and then move into an exercise. I share a paragraph of text and then two examples of how to paraphrase that text, one that is only paraphrase and one that includes a direct quotation as part of the paraphrase. Then the students have the opportunity to practice writing their own paraphrases. The last exercise in this class session has them working on a section of footnotes from one of two journal articles to see if they can find the resources listed (we have access to them all, so they should be able to!). The resources in the footnotes are a mixture of books and journal articles, in English and in other languages, and using various abbreviations, so this is a good opportunity for the students to practice the very important skill of reading footnotes.

CHANGES TO THE RESEARCH PROJECT

Prior to Fall 2019, all of the research projects for any course I taught were an annotated bibliography, consisting of three resources on a topic (reference, scholarly book, scholarly article), with a search strategy, citation, and annotation for each source. After attending a session by Sarah Bogue and Erica Durham at Atla Annual 2019, I was inspired to change this project to utilize a resource chart requiring the collection of ten resources on a topic. The students also had to write a citation for each resource but only had to write a full annotation for one of them. There were several positive reasons for this change, including:

- requires more citation practice;
- gives the students a visual reminder of what to look for in scholarly sources;
- allows students to incorporate other types of resources, such as video lectures, primary sources, digital humanities projects, or podcasts;
- helps students see all of their sources at once and can help them see either overrepresentation or gaps in resource type, authors, or publication dates.

After trying this new approach in Fall 2019, I think there are a few changes I might make to the chart, such as more explicit instructions in the column headers, but on the whole I think it was a good update to the course.

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A Preview of Coming Attractions

The Proposed New Standards for ATS Accreditation

Mitzi J. Budde, Virginia Theological Seminary

ABSTRACT The Association of Theological Schools (ATS) is the accrediting body for graduate theological education in the US and Canada. The ATS standards for accreditation have been rewritten and the proposed new standards will be voted on at the ATS biennial conference on June 24, 2020. This session reviews five key changes in the proposed new standards and discusses the proposed new standard on library and information services.

SITUATION

The Association of Theological Schools (ATS) is the accrediting body for graduate theological education in the US and Canada. In this session on the proposed new ATS Standards for Accreditation, I plan to address four topics: 1) What's happening with the ATS Standards? 2) What's different about the new standards, in general? 3) What's different in the library standard specifically? 4) How will the changes be implemented?

If you have experienced a self-study process and accreditation visit based on the ATS 1996 Standards, you may have encountered some of the ways in which those standards have become outdated, particularly around online, hybrid, and distance education, and also in other ways. So, at the ATS biennial meeting held in Denver in June 2018, the member schools voted to authorize a complete rewrite of the Standards of Accreditation for the next generation. A Standards Redevelopment Task Force was appointed, and a two-year process was launched.

The redesign process has now been completed. The proposed new standards (www.ats.edu/uploads/accrediting/documents/standards-of-accreditation.pdf) will be voted on by the member schools at the ATS biennial meeting to be held on June 24, 2020 online (due to COVID), instead of in Vancouver as originally planned. [Post-session note: the proposed standards were voted affirmatively with no revisions at the ATS biennial meeting held via Zoom on June 24.]

We were fortunate to have three librarians on the nineteen-member Redevelopment Task Force: Tom Tanner, one of the ATS directors of accreditation and formerly the library director at Lincoln Christian University; Debbie Creamer, the senior director of accreditation at ATS and formerly the library director at Iliff School of Theology; and me, a member school representative appointed to the Task Force. Debbie and Tom were amazing contributors to this process, and I daresay we would not have this new set of standards at this time without their leadership. It was an honor for me to work with all of the amazing folks on the Task Force.

ATS emphasizes this mantra: the ATS Standards come from the membership, are written by the membership, are designed for the membership, and are approved by the membership. When a school is in the throes of a self-study process and evaluation visit, it is easy to lose sight of this fact and to feel as if the standards have somehow been imposed upon us. But the standards do not belong to ATS or to the Board of Commissioners; they belong to us all. In this peer-review process, the mutuality is baked into the process.

I would like to highlight five key changes in the proposed new standards. First, the new standards have been streamlined for "elegant simplicity." These proposed standards are much more succinct, with approximately 25% of the word count of the 1996 standards. The 1996 standards had three sets of standards (the Institutional Standards, the Degree Program Standards, and the Educational Standard) totaling nineteen standards. The 2020 proposed redesign is a single set of standards, with ten standards total.

The structure of the new standards is a center with "bookends" of support on either side.

The center is focused on students. Standards 3-5 focus on Student Learning and Formation, Master's Degree Programs, and Doctoral Degree Programs, and Standards 6-8 address the programs and personnel most closely connected to students: Library and Information Services, Student Services, and Faculty. The "bookend" at the front end is Standard 1 on Mission and Integrity and Standard 2 on Planning and Evaluation, and the "bookend" on the other end is Standard 9 on Governance and Administration and Standard 10 on Institutional Resources.

Second, these proposed standards focus on educational principles over institutional practices. They are intentionally more general in tone and content, with a higher level of abstraction. They have done away with the threshold rules that sometimes seemed arbitrary. For example: the 1996 standard's rule that no more than 15% of a school's MDiv admissions could be without a BA degree has gone away. Instead, under the proposed new standards, each school is expected to define its admission standards and to articulate its admission policy. The new Student Services Standard says that a school may admit students without an accredited BA "if the school documents through rigorous means that those students are prepared to do master's level work" (Standard 7.4).

Third, the new standards are designed to give each member school the flexibility and freedom to find the most appropriate ways to implement those educational principles in light of that school's unique mission and context.

Fourth, they emphasize educational quality rather than modality. The proposed standards do not consider any particular modality of educational delivery as normative. In other words, residential, online, distance, and hybrid forms of educational delivery are now treated equally in the standard. (The only modality not allowed is correspondence education.) Schools that have been approved for distance education will be able to offer any of their approved degrees in a fully online format (except the PhD/ThD) without extra petitions to ATS. The standards require all degree programs to demonstrate student learning outcomes and reflect educational quality, regardless of the teaching modality that is used.

Fifth, the new standards combine educational assessment and institutional evaluation into a unified section on evaluation (Standard 2.5–2.8). This standard emphasizes that evaluation should be simple, systematic, and sustainable. A school will be expected to articulate its mission, identify key educational and institutional outcomes, gather evidence related to each outcome by direct and indirect measures using both qualitative and quantitative data, engage stakeholders to analyze how well the evidence supports the outcome's achievement, and then use that analysis for educational and institutional improvement. This evaluation cycle is congruent with assessment in the old standards, so it should sound familiar.

The ATS redevelopment website offers two versions of the standards: one with just the text of the standards and one that is called "Standards with Self-Study Ideas" (www.ats.edu/uploads/accrediting/documents/standards-of-accreditation-with-self-study-ideas.pdf). The latter version includes inset boxes that offer ideas for how a school might demonstrate compliance with the standard in its self-study. I would like to say a few words about how these self-study idea boxes function and what they contain. These ideas mostly use the word "might" to indicate that these are suggestions, not requirements. The idea boxes elucidate the standard; they provide a form of commentary on the standard. They offer how the standard might apply in various contexts, like embedded schools, or schools that have to meet US Department of Education Title IV requirements. They are intended to spark ideas for self-evaluation. They are not "rump" standards or subsidiary standards. The Task Force worked to ensure that these self-study idea boxes are illustrative. It is important to note that these self-study ideas are not actually part of the approved standards. The self-study ideas are approved by the Board of Commissioners, whereas the standards are voted upon by the membership.

We continue to have a standard specifically for libraries: Standard 6 on Library and Information Services. There was debate about whether libraries still need to have a separate standard, or whether it would be better to integrate the library within the text of another standard, like student learning. The Task Force decided to do both: the library has its own standard, and it is embedded at places in the other standards. For example, the Student Learning Standard says that curriculum development is collaborative between faculty, librarians, student services personnel, field educators, and others (Standard 3.7).

The new Library and Information Services Standard begins with a definition and then has three sections: Library Purpose and Role, Staffing and Evaluation, and Services and Resources. The Task Force sought to write a library standard that will be relevant across the membership, recognizing that our schools have differences in context and mission that lead to differing balances of physical collections and e-resources. Each institution will be expected to provide evidence that its way of fulfilling the standard provides quality graduate theological education in that school's context and for that school's constituency.

A key difference is that the proposed new standard emphasizes library services first, rather than putting collections first. "Librarians: provide reference services, help users navigate research resources, teach information literacy skills, support the scholarly and educational work of the school, and foster lifelong learning" (Standard 6.6). The new library standard requires a written statement "that identifies [the library's] purpose and role in the school and the ways it contributes to achieving the school's educational mission" (Standard 6.1).

Regarding staffing, standard 6.3 says: "Library and information services personnel are of sufficient number, [and] have appropriate qualifications and expertise . . ." Then the standard goes on to say that librarians are educational partners with faculty. They "play a significant and collaborative role in curriculum development, implementation, and evaluation" (6.2). They "are appropriately integrated into the school's leadership, faculty, and decision-making structures, including budgeting and strategic planning processes" (6.4). The self-study idea related to Standard 6 adds more specificity about staffing. It suggests that the school should describe its staff, their qualifications, and their expertise. "It is common for a collection development librarian to have subject matter expertise . . . and for a library director to have graduate degrees in library science and in theological studies . . . if the school expects different qualifications, it might . . . describe how it evaluates its model."

The new library standard requires evaluation of library services and resources. The standard shifts the focus from measuring what our libraries hold (collection counts) to analyzing how effectively our patrons are utilizing the library's resources and services "in ways that are appropriate to the school's educational mission, degree programs, and educational modalities" (Standard 6.5).

The 1996 library standard required a collection development policy. The proposed new standard will require a collection development and access policy. It is suggested that the policy should address: the acquisition and weeding of print and electronic collections, how the library prioritizes expenditures, how it curates and evaluates consortial resources, and "it should demonstrate adequate research resources for students in all modalities and teaching locations" (self-study Idea box). An excellent example of such a policy is the Library Resource Access Guide that Eileen Saner and Karl Stutzman wrote for the Anabaptist Mennonite Biblical Seminary (libraryguides.ambs.edu/resourceaccesspolicy). Their policy uses the categories of "efficient discovery, expedited delivery, targeted acquisition, and preservation priorities."

If the new standards are approved at the ATS biennial meeting, they will become effective on July 1, 2020. A process of grandfathering and education will come next. For the seventy accreditation visits scheduled to be held between fall 2020 and spring 2022, each school will be allowed to choose whether to use the 1996 standards or the new 2020 standards for their self-study process. For accreditation visits scheduled for fall 2022 and thereafter, every school must use the new 2020 standards. Everything else related to the standards is being rewritten to reflect the new standards: the Policies and Procedures of Accreditation (www.ats.edu/uploads/accrediting/documents/policies-and-procedures.pdf) and the Commission Bylaws (www.ats.edu/uploads/accrediting/documents/commission-bylaws.pdf); Implementation Procedures (www.ats.edu/uploads/accrediting/documents/implementation-procedures.pdf); the Self-Study Handbook (www.ats.edu/uploads/accrediting/documents/self-study-handbook.pdf); training materials for schools preparing for visits, and guidelines for evaluation team visits.

I would like to conclude with this quote from the library definition in the proposed new Standard 6: "Theological libraries are curated collections and instructional centers with librarians guiding research and organizing access to appropriate resources. Libraries and librarians partner with faculty in student learning and formation to serve schools' educational missions and to equip students to be effective and ethical users of information resources." The Task Force wanted the standard to reflect the active and interactive nature of libraries and librarians. We hope these new standards, and the library standard in particular, will serve our schools well both now and into the future.

Proposing a TEI-encoding Project for the *Wesley Works*

Michelle M. Taylor, University of South Florida
Andrew Keck, Southern Methodist University

ABSTRACT The Text Encoding Initiative (TEI), a branch of XML, is a mature standard for encoding texts that was developed three decades ago and continues to be improved and expanded upon today. Learn about how TEI was centrally imagined for a project devoted to a corpus of John Wesley material. We will begin by explaining why we chose to use TEI for the project and reviewing the considerations inherent in transitioning from a longstanding print-based project to a digital project, including the challenges of converting thousands of pages of text across different file types into rudimentary TEI. Next, we will move into topics specific to TEI encoding practices, including the creation of XML tagsets designed to maximize the use value of the Wesley Works for its various audiences: scholars, librarians, and clergy. Finally, we will show the TEI in action by sharing an example of an XML file from our first round of encoding.

OVERVIEW

Most theological libraries serving Wesleyan traditions have a subscription to what is often referred to as the Bicentennial Edition of the Works of John Wesley. The initial planning for the project began in 1960, during the bicentennial of Wesley's life, with the project now closing in upon the final printed volumes of the thirty total.

The project has long been a cooperative enterprise between Drew, Duke, Emory, and SMU, with Boston University, the World Methodist Council, and various UMC boards added over time. The board of directors has retained the intellectual property rights of this critical edition and was interested in a digital project that would support free, wider access to the edition as well as one that could be in conversation with other critical editions and advanced projects in the digital humanities.

Finally, the first word of our session is "proposing." Neither presenter works in an official capacity for the Wesley Works Editorial Project, with the proposed project currently lacking status and funding. It is simply an exploration of what a project might look like.

WHY TEI?

TEI is a subset of eXtensible Markup Language (XML) that was developed specifically for the publication of documents related to humanities scholarship and for research based on those documents. It contains almost 600 "elements," also known as tags, designed to mark up documents. For instance, one can represent textual variants between different versions ("witnesses," to use bibliographical terms) of a text—a key factor when producing a digital edition like the *Wesley Works*—as well as use advanced tagging systems to link documents together and provide enhanced search functions. Like all XML, TEI is first and foremost descriptive: it is not code that "does" anything, but simply presents a text document broken down into its various components. The advantages of using TEI over plain text formats are myriad, then. The elements of TEI allow texts to be broken down into much more genre-specific components than any other system, and other elements allow encoders to provide additional information that makes the text more discoverable than a traditional "find in document" (*Ctrl+F* or *Cmd+F*) search would.

The TEI's first *Guidelines* came out in 1987, so its standards are well-established. TEI is therefore a solid choice for creating a research project that can stand up to peer review. For digital editions like ours, this understates the case: TEI is less "a solid choice" than *the* choice. Indeed, it is the recommended format for digital editions and scholarly projects incorporated into 18thConnect, which "gathers together information about and links to the best primary and secondary texts that are available in digital form, either freely available on the Web or available by subscription." 18thConnect peer reviews scholarly projects like the *Wesley Works* aims to be, which are then searchable alongside other resources for eighteenth-century scholarship from libraries and companies like Gale.

Another advantage of TEI is that XML files may be transformed for countless digital representations and platforms. Our goal is to transform our TEI document for web publication using XSLT stylesheets (XSLT is another part of the XML "stack" that we don't really need to go into much here). However, we could also use stylesheets to create PDFs or other outputs.

THE TRANSITION FROM PRINT TO DIGITAL FORMAT

The print edition exists in 21 published volumes and contains sermons, hymns, instruction, meeting minutes, treatises, journals and diaries, letters, and other writings, and comprises approximately 17,000 pages of text. Nine volumes remain to be published. What follows is an overview of and proposed methods for conversion of the edition's pre-existing digital files to rudimentary TEI.

There are two major stages of the transition from print to digital format. The first can be automated; the second cannot. The first stage has a fairly simple goal: replicate in TEI the correctly edited text and basic document structure, such as paragraph breaks, as represented in currently-existing file formats. However, because the print volumes have been published over a span of sixty years, the file types are not uniform. This means that each batch of file types will have to be converted separately. There is more than one way to do this, but our preferred conversion process is to use Pandoc scripts via the command line to convert the files to XML files. Fortunately, we have primarily Word documents, which are easy to convert; however, earlier PDFs will have to be pre-converted to Word documents first, since Pandoc cannot currently handle PDF to XML conversion.

What gets "spit out" on the other end of the Pandoc conversion is immensely helpful in two ways. First, it prevents us from having to rely on potentially "dirty" OCR to produce a digital edition or, worse, type out 17,000 pages of text (and risk making mistakes!). Second, it preserves paragraph breaks. These are not small accomplishments by any means. However, what we have in this case is essentially no better than a Word document saved in XML format.

The second stage, then, is to turn this rudimentary TEI into data-rich documents. This requires a human eye and a certain knowledge base to "tag" valuable information in the texts that different audiences will want to be able to search for. This can only be automated in the sense that one can search for every instance of a word/term (again, a (*Ctrl+F* or *Cmd+F* search) and replicate the code every time using a "Find and Replace" feature in an XML editor. Otherwise, it is a manual process. In the next section, we will discuss what it looks like.

ENCODING PRACTICES FOR TURNING RUDIMENTARY TEI INTO DATA-RICH DOCUMENTS

A TEI document is made up of two basic components: a TEI header and the text itself. The TEI contains all of the metadata for the text and exists primarily to describe the digital file, not its source material in print. However, the <sourceDesc> element (see figure 1) gives the encoder plenty of opportunity to describe the text's original source if it is not "born digital," like the *Wesley Works* is not born-digital. Below is a screenshot of the most basic possible header for a *Wesley Works* document:

```
<TEI xmlns="http://www.tei-c.org/ns/1.0">
   <teiHeader>
      <fileDesc>
         <titleStmt>
            <title>Sermon 50: &quot;The Use of Money&quot;</title>
            <author>Wesley, John</author>
            <editor>Taylor, Michelle M.</editor>
         </titleStmt>
         <publicationStmt>
            <publisher>The Wesley Works</publisher>
            <pubPlace>Tampa, FL</pubPlace>
            <date>2020-06-16</date>
         </publicationStmt>
         <sourceDesc>
            <bibl>
               <title>The Works of John Wesley Volume 2: Sermons II (34-70)</title>
               <editor>Outler, Albert C.</editor>
               <publisher>Abingdon Press</publisher>
               <pubPlace>Nashville, TN</pubPlace>
               <date>1985-11-01</date>
            </bibl>
         </sourceDesc>
      </fileDesc>
   </teiHeader>
```

These headers will certainly become much more detailed as we build the project.

The body of each text will contain elements, or tags, that are unique to each document type (sermon, letter, journal, meeting minutes, etc.), as well as elements that are consistent among document types. In the latter group we have three main categories, with descriptions of how they are used, in the screenshots below, given parenthetically:

1) Tags for people, places, and events, with tags for people containing references to VIAF (example: Horace)

```
<p>Nay, <index indexName="persons">
      <term key="Horace" ref="http://viaf.org/viaf/100227522">one celebrated
         writer</term>
   </index> gravely exhorts his countrymen, in order to banish all vice at once, to
   &apos;throw all their money into the sea&apos;:</p>
```

2) Tags for Biblical allusions (example: Luke 16:1)
3) Thematic tags (example: tax collector)

```
<div type="section">
   <p n="1">1. Our Lord, having finished the beautiful parable of the Prodigal Son,
      which he had particularly addressed to those who murmured at his receiving <seg
         ana="taxCollectors">publicans</seg> and sinners, adds another relation of a
      different kind, addressed rather to the children of God. <index
         indexName="biblical">
         <term cRef="Luke16:1">&apos;He said unto his disciples&apos;</term>
      </index>—not so much to the scribes and Pharisees to whom he had been speaking
         before—<index indexName="biblical">
         <term cRef="Luke16:1">&apos;There was a certain rich man, who had a steward,
            and he was accused to him of wasting his goods. And calling him he said,
            Give an account of thy stewardship, for thou canst be no longer
            steward.&apos;</term>
```

As far as document-type-specific tags go, a decade of encoding experience suggests that we will likely not know what most of these are until we encode at least a couple examples of each document type.

Once the tagsets have been established, we will write an additional XML document called a schema to impose on each individual Wesley document. A schema limits the number of TEI elements an encoder can choose from, asking them to select choices from a list of options. This is one way the encoding process will be made easier for those who are new to, or less experienced with, TEI and/or Wesley materials.

WHO DOES THE ENCODING?

When answering this question, subject expertise comes in to play. No Wesley scholar has the technical experience necessary to pilot a digital edition, and so Michelle was recommended to Andrew as someone with an interest in Wesley/early Methodism and expertise in TEI. That the print edition, with all of its notes by Wesley scholars, already exists can quell some of the concerns about the fact that Michelle's background is in English and not religion or theology.

The question of whom to employ (whether literally, in terms of pay, or in terms of course or internship credit) as a team of encoders once proof of concept is established might seem more complicated at first glance, but it is actually not unusual either to train people new to TEI to encode subject matter in which they have a vested interest or expertise, or to train people with expertise in TEI to encode subject matter in which they do not yet have expertise. As an example, Michelle's doctorate is in British literature of the long nineteenth century, and she was first trained in TEI in order to encode poetry; but she later worked on projects in American history, historical geography, and Chinese architecture, among others.

The current plan, then, is to train teams of MDiv and PhD students at the five major Methodist seminaries (Boston University, Drew University, Duke University, Emory University, and Southern Methodist University) every other year, as a master's degree timeline would necessitate. Two aforementioned things make this plan tenable and reduce the possibility of errors. Content-based errors will be greatly reduced by the fact that the print edition already contains notes by Wesley scholars, so encoders on all levels would be responsible for correctly rendering those into digital format rather than producing that knowledge, as they might be for a "born-digital" project. Technical errors will be greatly reduced by the fact that a schema will narrow an encoder's options to the desired outcomes.

Still, mistakes are possible and will likely fall into two main categories: errors in identifications (of people, places, events, or additional biblical references/allusions that the editions did not explicitly call out), or missed identifications/incomplete tagging. These are problems common to most projects, however, and are not especially high-risk. The head editor can do a quick sweep of documents ready for publication, or a buddy system could be established between encoders to double-check each other's work. As with all projects in their early stages, trial and error in the workflow will be necessary.

CONCLUSION

As our title makes clear, this has been our proposal for the *Wesley Works*. As we complete proof of concept in the hopes of becoming the official digital edition for Wesley's edited works, we are fully prepared to make adjustments and are aware additional adjustments will need to be made once a team of encoders is added to the project.

Reframing Description

A Practical Introduction to Linked Data and the Bibliographic Universe

Brinna Michael, Emory University

ABSTRACT Linked data has been on the tongues and minds of librarians for years, but the concept still manages to remain somewhat mysterious and unreachable to the broader technical services community. Recognizing the broad divide between the complex conceptual debates and the reality of practical application, this session seeks to bridge this gap. In providing an entry-level introduction to the practice of using linked data to represent bibliographic descriptions, this session also seeks to spark interest in further participation in the wider linked data movement.

Linked data as the practice of encoding information so that it can be contextually connected to other information by defining relationships in a way that is machine readable/actionable. By defining and identifying data in this way, it is possible for machines to begin processing that information in a way that mimics the manner in which human brains draw connections between concepts. But why is this important? Traditional methods of encoding and recording bibliographic data store concepts as strings and do not provide a means for the machine to independently extract meaning from those strings. As illustrated in figure 1, the human brain can see a set of four completely different strings and 1) recognize that they are all actually representing the same idea, and 2) recall other concepts related to the strings. Given that same list, a machine algorithm will only recognize the strings as completely separate entities unless it is provided with an encoding framework that defines them otherwise.

It is this divide between human cognitive and machine data processing that linked data practices strive to bridge. From the beginning, this goal has been intrinsically tied to the concept of the Seman-

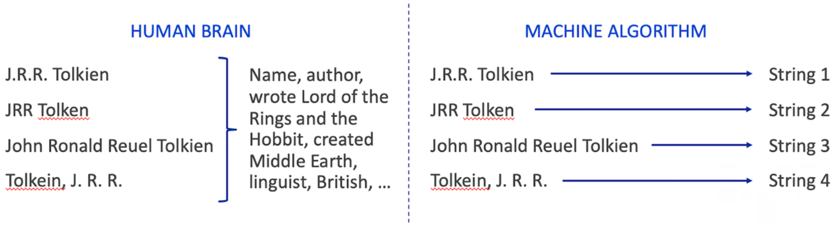

FIGURE 1: Comparison of human cognitive and machine data processing of strings.

tic Web, defined by Oxford English Dictionary (3rd ed. 2014) as "a proposed development of the World Wide Web in which data in web pages is structured and tagged in such a way that it can be read directly by computers . . ." However, Tim Berners-Lee and his colleagues (2001) took this a step further, presenting the Semantic Web as "an extension of the current web in which information is given well-defined meaning, better enabling computers and people to work in cooperation."

If the Semantic Web is the end goal, linked data practices are the means to attain it. In his work to realize a functional Semantic Web, Berners-Lee (2009) defined the following core requirements for linked data:

1) Use URIs as names for things.
2) Use HTTP URIs so that people can look up those names.
3) When someone looks up a URI, provide useful information, using the standards (RDF, SPARQL, etc.).
4) Include links to other URIs so that they can discover more things.

The first requirement, to use URIs (Universal Resource Identifiers) as names for "things," including concepts, ideas, people, places, objects, and more, is the core of functional linked data. URIs can be any string of characters and/or numbers, but the most important aspect is that the URI must be unique to the thing it is naming. Requirement two further specifies that URIs should be HTTP compliant, making them searchable on the internet. This compliance lays the groundwork for linking these URIs in a way that is machine-actionable. The third and fourth requirements give linked data its purpose and function. Simply assigning URIs to things is important but, without additional context, they lose functionality. To make that contextualization usable by machines, and further the goal of improving human/machine cooperation, using encoding standards like RDF or SPARQL is critical. Finally, connections and links must be made between URIs to build a system of pathways for machines to follow to better facilitate discovery. Without creating these initial links and thereby defining these relationships, the data remains static and unusable.

LINKED DATA AS STRUCTURE

As previously mentioned, traditional methods of encoding bibliographic data have taught us to think of that data in terms of records—flat, isolated, and often strictly string-based. Each record is separate from each other and does not offer a machine-readable connection to other records. Linked data, however, operates as a network structure that is, by nature, dynamic and interconnected, utilizing the machine actionability of HTTP-compliant URIs. A network structure allows for easier use and reuse of data in reference to each other.

To illustrate this, consider the following scenario: below are two partial MARC records for books that share a specific set of characteristics, including subjects, content type, mediation type, and carrier type.

Table 1: Comparison of Related MARC Records

BOOK 1		BOOK 2	
FIELD	**CONTENT**	**FIELD**	**CONTENT**
100	$a Tolkien, J. R. R. $q (John Ronald Reuel), $d 1892-1973.	100	Wood, Ralph C.
245	$a The lord of the rings / $c J.R.R. Tolkien.	245	$a The gospel according to Tolkien : $b visions of the Kingdom in Middle-earth / $c Ralph C. Wood.
250	$a Seven volume edition; Millennium edition.		
264	$a London : $b HarperCollins, $c 1999.	264	$a Louisville, Ky. : $b Westminster John Knox PRess, $c [2003].
264	$c ©1966	264	$c ©2003
336	$a text $b txt $2 rdacontent	336	$a text $b txt $2 rdacontent
337	$a unmediated $b n $2 rdamedia	337	$a unmediated $b n $2 rdamedia

Table 1: Comparison of Related MARC Records			
BOOK 1		**BOOK 2**	
FIELD	**CONTENT**	**FIELD**	**CONTENT**
338	$a volume $b nc $2 rdacarrier	338	$a volume $b nc $2 rdacarrier
600	$a Baggins, Frodo $v Fiction.	600	$a Tolkien, J. R. R. $q(John Ronald Reuel), $d1892-1973. $t Lord of the rings.
		600	$a Tolkien, J. R. R. $q (John Ronald Reuel), $d 1892-1973 $x Religion.
650	$a Middle Earth (Imaginary place) $v Fiction.	650	$a Christianity and literature $z England $x History $y 20th century.
		650	$a Fantasy fiction, English $x History and criticism.
		650	$a Christian ethics in literature.
		650	$a Middle Earth (Imaginary place).

As MARC records, these similarities can only be connected by use of string-matching methods, which rely on flawless data entry to create consistent matches. Such a need is partially responsible for the robust and strict formatting and data entry requirements set forth by the MARC standard and RDA (Resource Description and Access).

The first step towards reframing these two records as a network of interconnected data points is to identify the common concepts between the two. In table 2, we can see the concept or value and its relationship to the book it is describing. Note that in the case of "Tolkien, J. R. R. (John Ronald Reuel), 1892-1973," the relationships between the name and the books it is describing are different, yet it still constitutes a point of connection between the two books.

Table 2: String and URI descriptive values in relation to two books			
STRING VALUE	**URI**	**BOOK 1** Relationship	**BOOK 2** Relationship
Tolkien, J. R. R. (John Ronald Reuel), 1892-1973	http://id.loc.gov/authorities/names/n79005673	author	subject

Table 2: String and URI descriptive values in relation to two books

STRING VALUE	URI	BOOK 1 Relationship	BOOK 2 Relationship
text	http://id.loc.gov/vocabulary/contentTypes/txt	content	content
unmediated	http://id.loc.gov/vocabulary/mediaTypes/n	mediation	mediation
volume	http://id.loc.gov/vocabulary/carriers/nc	carrier	carrier
Middle Earth (Imaginary place)	http://id.loc.gov/authorities/subjects/sh85085022	subject	subject

With these values identified, the next step is to locate or create a unique URI to represent the concept. In the case of this example, each of these values has already emerged from existing controlled vocabularies—courtesy of the Library of Congress (LC)—which have been fully converted to linked data in an effort to expand linked data practices within the wider cultural heritage community. In the URI column of table 2, you can see the URIs that represent each of the chosen values.

The next step is to create links between the two books being described by defining their relationships to the URIs that represent the identified descriptive values. Figure 1 provides a visual representation of the network structure of these relationships. In the diagram, the book icons represent the core URIs that would represent the physical books being described. The labeled arrows denote URIs for the predefined relationships as described in common schemas such as Dublin Core or Schema.org. Finally, the central column lists the URIs for the previously identified descriptive values.

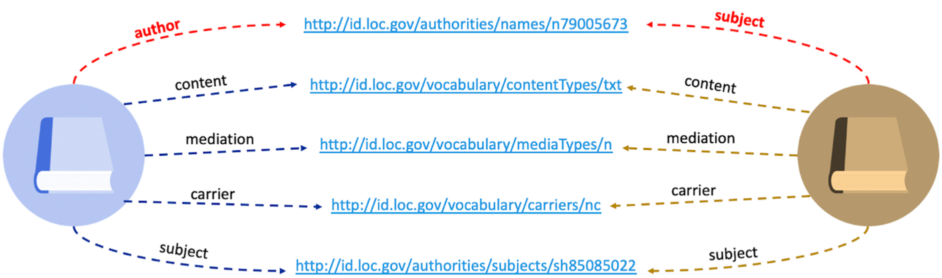

FIGURE 1: Network of shared relationships between two books and five descriptive values. School textbook, textbook icon by Boca Tutor, found at www.iconfinder.com/icons/1741323/school_textbook_textbook_icon, used under a CC BY-SA 3.0 license.

These structures, known as triples, are the foundation of linked data, and can be expanded almost indefinitely through the use of URIs. For example, figure 1 represents a fragment of the wider network to which these two metadata sets belong. If we expand our view of the network describing these two books (figure 2), we see additional descriptive URIs that are not shared with one another but may link each book to even more resources. Each of these relationships could start its own networked pathway of connections to a wide web of other ideas and resources. However, those relationships must first be defined and the links created, so that a machine can be guided through the logical thought process that human brains follow naturally.

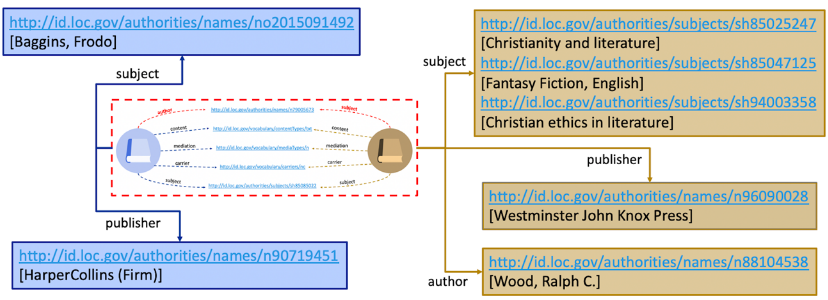

FIGURE 2: Extended network of relationships between two books and descriptive values. School textbook, textbook icon by Boca Tutor, found at www.iconfinder.com/icons/1741323/school_textbook_textbook_icon, used under a CC BY-SA 3.0 license.

LINKED DATA AS CONTENT

Having laid out the way in which structuring the relationships between data creates a wider network, it is important to consider how the actual content of the data works to further the goal of human/machine cooperability. Using one of the descriptive values from before, it is important to remember that, in assigning names, strings, or URIs to things in the real world, a placeholder is being created for that thing in the digital environment.

For example, J. R. R. Tolkien was a real person who lived, worked, and wrote. He, as a specific and unique person, is represented by LC with the string "Tolkien, J. R. R. (John Ronald Reuel), 1892-1973" and the URI, http://id.loc.gov/authorities/names/n79005673. But how are these two connected? The string is human readable, yet a machine cannot parse that it is made up of a surname, initials, a first and middle names, and his dates of birth and death. On the other hand, the URI is machine readable and actionable, yet there is no way a human would know it was a place holder for J. R. R. Tolkien if presented only with the URI.

This is where the contextualization of data, those third and fourth core requirements laid out by Berners-Lee, becomes important. Table 3 presents an excerpt from the RDF (Resource Description Framework) document underlying the human display version of the entry for Tolkien in the LC's linked data service:

Table 3: RDF serialization of LC term "Tolkien, J. R. R. (John Ronald Reuel), 1892-1973

	SCRIPT[a]
1	<rdf:RDF xmlns:skos="http://www.w3.org/2004/02/skos/core#"
2	xmlns:rdf="http://www.w3.org/1999/02/22-rdf-syntax-ns#"
3	xmlns:rdfs="http://www.w3.org/1999/02/22-rdf-schema#"
4	xmlns:cs="http://purl.org/vocab/changeset/schema#"
5	xmlns:skosxl="http://www.w3.org/2008/05/skos-xl#">
6	<rdf:Description rdf:about="http://id.loc.gov/authorities/names/n79005673">
7	<rdf:type rdf:resource="http://www.w3.org/2004/02/skos/core#Concept"/>
8	<skos:prefLabel>Tolkien, J. R. R. (John Ronald Reuel), 1892-1973</skos:prefLabel>
9	...

a Taken from the "SKOS – RDF/XML" format available for download at id.loc.gov/authorities/names/n79005673.

Lines 1–5 consist of the declaration of the encoding schemes which give definition to the relationships being drawn—in this case, RDF, RDFS (RDF Schema), SKOS (Simple Knowledge Organization System), SKOS-XL (an extension of SKOS), and Changeset. Declaring namespaces in this way defines a short prefix to represent the base URI for the identified schema throughout the remainder of the document. Line 6 declares what concept will be described by the document, in this case the URI http://id.loc.gov/authorities/names/n79005673. Finally, in line 8, the "skos:prefLabel," a human-readable label, is assigned to the URI as "Tolkien, J. R. R. (John Ronald Reuel), 1892-1973." These three aspects work together to embody a human and machine cooperative representation of Tolkien in a digital environment, which can be seen when following the active URI link.

LINKED DATA AND BIBLIOGRAPHIC DESCRIPTION

Although linked data may seem far away as a daily practice, there are already aspects of that practice ingrained into common cataloging and descriptive metadata procedures. Use of controlled vocabularies has been common and required for decades in most standard descriptive best practices. In fact, it would only take a small leap from using the string values found in controlled vocabularies to using URIs from those same vocabularies to begin satisfying Berners-Lee's first core requirement. A large number of vocabularies encoded as linked data already exist, including the majority of LC's vocabularies, the Getty vocabularies (Art and Architecture Thesaurus, Union List of Artist Names, etc.), FAST (Faceted Application of Subject Terminology), VIAF (Virtual Internet Authority File), and many more domain-specific vocabularies. In recent years, catalogers also began experimentally use $0 and $u in MARC records to integrate actionable URIs into records, beginning the process of shifting descriptive norms away from simply providing the string placeholder to providing both a string and URI. Finally, the very practice of copy cataloging reflects aspects of linked data practice, namely the improvement of efficiency in descriptive practices as well as the reduction of unnecessary duplication of work and data.

With this in mind, what changes might we expect to see as the world of bibliographic description shifts further towards a linked data baseline? We can certainly expect changes within cataloging software, including back-end integration with controlled vocabularies encoded as linked data, potentially in the form of dropdowns or search suggestion features in the cataloging interface. Cooperative cataloging platforms, like OCLC Connexion, may look slightly different, perhaps with an interface that more closely resembles a webform, rather than the familiar MARC record input screen. Alongside the changes to cataloging interfaces, discovery layers may begin to include more options for customization to enable users to customize their search experience in ways that were previously impossible, including improved search filters and, potentially, the ability to select the desired display language. Additionally, with bibliographic data encoded as linked data, bibliographic information will be able to be exposed via discovery layers to large search engine algorithms, making our holdings more openly accessible to potential users on a broad scale. Finally, changes to our conceptual cataloging and metadata frameworks have already been seen and will continue to be seen, including changes from a strictly FRBR (Functional Requirements for Bibliographic Description)-based RDA to an IFLA-LRM (Library Reference Model)-based RDA. Alongside these changes, there will be an increased need to work towards assigning URIs to some of the more complex conceptual aspects of bibliographic entities, like Work and Instance.

Such changes require a wide variety of technical services roles to support them. Software developers and programmers will be called on to develop this new front- and back-end software to support cataloging and discovery. As that software is developed, systems managers and systems librarians will need to keep pace with maintaining and supporting the functionality of these systems. Catalogers and metadata librarians will have to adapt to new input mechanisms and accept a level of disruption in their workflows and consistency, which accompanies the shifting of technologies and conceptual models. Luckily, many technical services individuals have experienced shifts from one ILS (Integrated Library System) to another—an experience which is likely to feel quite similar to a transition into a linked data system. Most importantly, it is important to recognize that such a transition is an extended process, requiring interdepartmental cooperation and a willingness to contribute and step outside our comfort zones.

CONCLUSION

We can already see aspects of a linked-data, bibliographic future coming to life. ExLibris has begun experimenting with automatically generating BIBFRAME (Bibliographic Framework) records from existing MARC records in the Alma system (ExLibris, "BIBFRAME"). These generated records include a number of automatically encoded URIs for descriptive metadata, including the resource language, content type, and mediation, which are drawn from LC's linked data service. Even some validated headings, such as names and subjects, have URIs pulled from VIAF and the LC Subject Headings and Name Authority Files.

On the search and discovery front, linked data will connect libraries with a wider audience through major search engines. For example, when searching for a book on Google, a helpful sidebar is included on every results page. All the information contained in that sidebar is enabled through some form of linked data, drawing on sources such as Wikipedia, Google Books, Goodreads, and more. Recently, a search for *Lord of the Rings* showed a new section in this sidebar entitled, "Borrow." Under this section, information on e-book holdings from local libraries was displayed with a link to the library's catalog record.

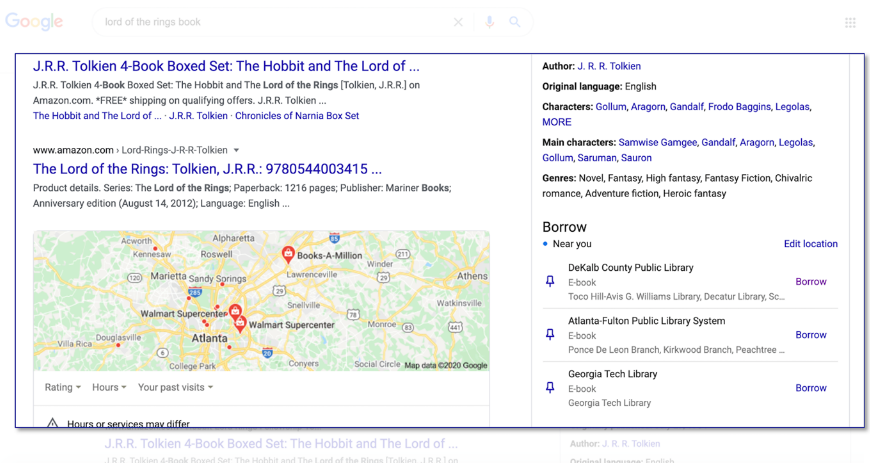

FIGURE 3: Extended network of relationships between two books and descriptive values.

For now, it seems that third-party providers, such as Hoopla and Overdrive, are responsible for enabling this exposure of bibliographic and holdings description to search engines. Nevertheless, it shows a very real opportunity for connecting with users who may not be comfortable searching a library catalog.

While a fully linked-data bibliographic world is still years away, the process of shifting away from the static, records-based processes that have been the staple of descriptive procedures for decades has already begun in full force. In practice, the creation of linked-data networks and the use of linked-data behaviors are not so far from what has been the current norms, but we must be willing to embrace these changes fully as we move forward.

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The Strengths of this Volume . . .

The Librarian as Book Reviewer

Andrew C. Stout, Covenant Theological Seminary

ABSTRACT This presentation advocates for theological librarians to engage in the practice of writing and publishing book reviews. Reviewing books for academic and popular publications is one avenue through which librarians are uniquely situated to contribute to scholarly conversations and engage our communities. Reviewing can be a manageable way for busy librarians to publish, it contributes to professional development, it can promote diversity in our collections and institutions, and it can sharpen reference skills. In addition to discussing the value of reviewing (both for librarians and for the academic communities they serve), I will offer some practical suggestions for how librarians who have little or no experience reviewing books can begin to do so.

INTRODUCTION

Writing book reviews is one way that theological librarians can contribute to scholarly conversations, continue their professional development, and creatively engage their communities. Writing book reviews and review essays has been an important part of my own development as a librarian, and it continues to be an area of professional service in which I am invested. I have written reviews for numerous academic journals, popular publications, websites, and library publications. Through this experience, I have come to be convinced both that librarians are uniquely qualified to contribute to the broader academic community through book reviewing and that reviewing carries significant benefit for library work. I suggest that librarians have unique qualifications to serve as book reviewers and that book reviewing can support the mission of the library, and I offer practical suggestions for how librarians can begin to review.

UNIQUE QUALIFICATIONS OF THEOLOGICAL LIBRARIANS

Reviewing books for scholarly publications is an important area of professional service. Scholars rely on one another to critically engage new literature in their various fields and write reviews that evaluate the strengths and weaknesses of new volumes. In this sense, reviewing represents more than simply an entry on a CV. However, some scholars minimize the importance of this kind of service. Sarah Rollens, the book review editor for the journal *Studies in Religion* tweeted anecdotal evidence of this attitude: "A junior scholar once told me that he didn't write book reviews because they 'aren't worth anything.' When we start talking like that, the neoliberal university has won" (@SarahRollens, November 28, 2019). As librarians, we should certainly be invested in combating this attitude and promoting an ethos of professional service.

Scholarly reviews are typically written by established and emerging scholars with knowledge of a very narrow set of literature in their field. They know the relevant literature in their specific discipline or subdiscipline and they employ that expertise to critically assess new titles in their discipline. Of course, some librarians bring this kind of discipline-specific expertise to the task of reviewing. I want to suggest, however, that it is the librarian's status as a generalist that provides our unique qualifications in this area.

In an editorial essay for *Theological Librarianship*, Richard Manly Adams, Jr. characterizes the librarian's unique role in contemporary academia:

> I am struck by how important it is for librarians to maintain our broad focus, particularly given the move toward specialization in the academy. Whereas most academic fields offer rewards for the researcher who can uncover the new territory in the narrowest of information realms, ours is one of the few that continues to praise the generalist, the one who can maintain not expertise, but familiarity, with a range of topics. (Adams 2019, iii)

In the realm of theological studies, theological librarians must maintain a broad familiarity in a range of subdisciplines, including Hebrew Bible, New Testament, biblical theology, systematics and doctrinal theology, church history, pastoral theology, liturgics, ecclesiology, etc. Beyond these categories, we also need to be familiar with religious studies, philosophy, sociology, psychology, and any number of other fields. This breadth of knowledge is important for maintaining balanced collections, conducting reference interactions, and providing information literacy instruction in these various fields.

SUPPORTING THE MISSION OF THE LIBRARY

Faculty Status for Librarians

As we engage in this important area of professional service and development, there are some specific ways that publishing book reviews can support the mission of the library. First, writing book reviews can provide support for librarians who are seeking faculty status at their institutions. According to the "ACRL Standards for Faculty Status for Academic Librarians," academic librarians provide "unique contributions to the academic community," including "developing collections, providing bibliographic access to all library materials, and interpreting these materials to members of the college and university community" (ACRL 2011). In addition to these contributions, it is important for librarians to demonstrate scholarly engagement through teaching roles and publication efforts.

While our teaching efforts are most clearly demonstrated through information literacy instruction, many librarians have difficulty finding time (not to mention institutional support) amid our many other daily responsibilities to write for publication. Book reviews are an achievable form of publication for busy librarians. They demand less time to research and write than journal articles and monographs, they contribute directly to our collection development responsibilities, and they demonstrate relevant knowledge in our subject specialties.

Collection Development

Second, book reviewing promotes deep and thoughtful engagement with the literature that we collect. Much of our collection development efforts involve surveying catalogs, journals, and websites to remain current on the new titles and relevant literature. Casting with a wider net in this way is, of course, necessary. However, the deep reading that comes with reviewing can bring perspective and knowledge of a topic that can be earned in no other way. Reviewing creates a reciprocal relationship in which 1) the effort we put into critically assessing and reviewing a book contributes to our knowledge of specific subject areas and therefore informs our collection development choices, and 2) the knowledge and perspective we have earned through collection development efforts informs our ability to critically engage new titles.

Librarians often bring the kind of knowledge to reviewing that is most relevant for the collection development choices of other librarians. This is particularly true of reviews that cover reference materials, databases, and other tools that are particular to the library environment. In this respect, reviewing is an important area of professional service not only for the academy at large but for other librarians in particular. Library publications like ACRL's *Choice* and Atla's *Theological Librarianship* are particularly important venues for reviews written by librarians.

Promoting Library Values

Third, reviewing provides librarians an opportunity to promote library values in our institutions. One of those core values is diversity of perspective, defined by the Library Bill of Rights: "Libraries should provide material and information presenting all points of view on current and historical issues. Materials should not be proscribed or removed because of partisan or doctrinal disapproval" (ALA 2006). Academic libraries occupy a position at the intersection of library values and the particular values of the institutions in which we exist. There can be some tension in this dynamic, and that tension can be more pronounced for theological libraries that operate within specific confessional traditions.

Strategies for promoting library values, like diversity of perspective, will differ according to the particular institutional context. My own context involves working in a library at a denominational seminary. Covenant Theological Seminary is the denominational seminary of the Presbyterian Church in America (PCA). The PCA is the second-largest Presbyterian denomination in the United States. Ideologically, it is theologically conservative, adhering to the doctrinal standards in the Westminster Confession of Faith. Demographically, it is predominantly White (80% White, 6% Black, 3% Asian, 6% Latino, 5% other/

mixed; Pew Research Forum 2014). These demographics are reflected in Covenant Seminary's faculty as well, which is predominantly White and male. In this homogeneous context, it is particularly important to be intentional about finding ways to promote cultural, racial, gender, and other forms of diversity.

I have tried to promote diversity at Covenant Seminary through reviewing ideologically and demographically diverse titles in the seminary's journal, *Presbyterion: A Covenant Seminary Review*. The journal features the scholarship of Covenant's faculty and other evangelical scholars. Full-text access is available through the Atla Religion Database, and many Covenant alumni, PCA pastors, and laypeople subscribe directly. In a recent issue, I wrote a review essay that dealt with titles on liberation theologies and Black theology (Stout 2019a):

> Barger, Lilian Called. 2018. *The World Come of Age: An Intellectual History of Liberation Theology*. Oxford: Oxford University Press.
>
> Cone, James H. 2018. *Said I Wasn't Gonna Tell Nobody: The Making of a Black Theologian*. Maryknoll, NY: Orbis Books.

In the same issue, I reviewed a memoir from Serene Jones, a feminist theologian and the president of Union Theological Seminary (Stout 2019b):

> Jones, Serene. 2019. *Call it Grace: Finding Meaning in a Fractured World*. New York: Viking.

I have tried to highlight authors and subjects that are often overlooked in our corner of the theological world. Part of my goal in reviewing these titles is to help generate conversations in the denomination and the seminary community about issues surrounding racial inequality, gender roles, and movements in the broader theological world.

Sharpening Reference Skills

Fourth, writing book reviews can contribute to our daily work in the library, including sharpening our reference skills. Once again, a specific example comes from *Presbyterion*. Covenant Seminary's recently retired library director, James Pakala, has written a long running series of short articles in Presbyterion entitled "A Librarian's Comments on Commentaries." This continuing series, which began in 1995, surveys biblical commentaries on particular books of the Bible. Its purpose is to "recommend Bible commentaries and offer brief assessments to guide *Presbyterion* readers in their selection and use," and "concerns of homiletics and pastoral theology . . . merit attention along with linguistic, historical, and other scholarly exegetical matters" (Pakala 1995, 121).

In addition to demonstrating the knowledge garnered by the individual librarian as they engage in the process of reviewing, "A Librarian's Comments on Commentaries," offers an example of how that activity can generate reference tools for wider use. In the seminary library setting, biblical commentaries are frequently the most important resources for a patron's research. When a student comes to the front desk of the library looking for commentaries on a particular biblical book, I will often refer to these articles to supplement the library's basic study guides on biblical commentaries. The study and reflection that has gone into this series has produced an invaluable reference tool for biblical studies.

Promoting Patron Engagement

Finally, writing and publishing reviews can promote engagement with our patrons. This is more intangible than some of the other benefits discussed, but I have found it to be important. While we have our own pressures and deadlines associated with our work in libraries, these pressures are different from the stress and pressure experienced by students as they study for exams, do research for papers, and meet deadlines for classes. Reflecting deeply on the titles we are reading, writing reviews, and meeting the deadlines associated with them can keep us a little bit closer to the experience of our students. This is particularly important for those of us who work in public services and engage with students' day-to-day needs, often at points of high stress. The more we can empathize with the kind of work they are doing, the better we will be able to serve them.

I have also found that published reviews can be the starting point for a dialogue regarding library resources and services. As students have seen my reviews, particularly in *Presbyterion*, it has sparked conversation. While that conversation might start as a discussion of the book under review, it sometimes leads to further discussion of similar resources available at the library. Seeing librarians engage in the kind of writing and publishing activities that students associate with their professors can help to foster awareness of and confidence in the services that we offer.

PRACTICAL WAYS TO START REVIEWING

Directly Engaging Editors

While larger journals might primarily seek out established scholars to review titles, it is also the case that many book review editors may not have the time or the resources to go out and recruit all the reviewers they might like. Many journal editors are very open to potential reviewers proposing titles for review. Identify a journal in your area of subject specialty and reach out to the book review editor at that journal. Some publications, like *Choice* for example, have an application process for potential reviewers.

Journals that Post Books for Review

Increasingly, smaller journals are posting titles available for review online in various formats. Responding to these calls for reviewers can be a great entry point for librarians who would like to begin reviewing.

- *Theological Librarianship* (serials.atla.com/theolib/reviews)

  This is Atla's open access, peer-reviewed journal. With an intended audience of library subject specialists, books available for review include those at the intersection of libraries and theology/religious studies and reference works dealing with religion. Titles available for review are listed on the journal's website. Reviews are submitted and processed through Open Journal Systems, an open source journal management software.

- *Studies in Religion* (srreviews.ca; Twitter @SRReviews)

  This is a bilingual (English/French), peer-reviewed, quarterly journal of theological and religious studies. It is intended to be accessible to a more general academic audience. This multidisciplinary focus makes it a particularly appropriate venue for theological librarians with broad subject knowledge. Books are made available for review through a dedicated website that includes summary information about each title in a blog format. Requests for titles are made through the site. A dedicated Twitter account also provides notifications about new titles for review.

- *Biblical Theology Bulletin* (docs.google.com/document/d/1-Lw5EVFKJOFy54ET7TIUsWcGmVtWq_-CSvZdKSClOUs/edit)

  A peer-reviewed quarterly publication, this journal brings biblical and theological studies into dialogue with the social sciences. Books are made available for review through a Google document, and requests for titles are made through a dedicated email account.

- *The Christian Librarian* (www.acl.org/index.cfm/publications/the-christian-librarian/book-reviews)

  The official publication of the Association of Christian Librarians, this open access journal is a forum for articles, essays, and reviews from librarians on issues related to Christianity and library science. In addition to titles in theology and religious studies, this journal also makes fiction titles available for review. Titles are made available through a Google document and reviews are arranged through direct communication with the journal's book review editor.

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Theology in 3D

Virtual Tours for Outreach and Instruction at Pitts Theology Library

Anne Marie McLean, Emory University
Spencer Roberts, Emory University

ABSTRACT Since their introduction in the mid-1990s, virtual web tours have existed alongside traditional instruction and outreach methods as digital tools to increase access and knowledge in a variety of institutions (Mosley and Xiao 1996). By 2002, tours available on the web constituted the third most popular tour option in a survey of 111 academic libraries (Oling and Mach 2002). In the spring of 2019, Pitts Theology Library (Emory University) launched its own virtual tour project using Matterport technology to supplement instruction and outreach for students, faculty, staff, and community members. Systems & Digital Scholarship Librarian Spencer Roberts captured and processed the 3D images to make available for the public, while Reference Librarian & Outreach Coordinator Anne Marie McLean capitalized on the technology in volunteer projects, orientation sessions, and exhibition promotion. This session details the envisioning and execution of virtual tours of Pitts Theology Library, as well as practical applications for its use in both outreach and instruction in a theological library setting.

CREATING A VIRTUAL TOUR

In June 2019, Pitts Theology Library staff began exploring the options for creating 360-degree scans and virtual tours of the library's exhibition gallery and other spaces. Spencer Roberts, systems and digital scholarship librarian, had experience with different scanning technologies in previous positions and identified the Matterport platform as the best solution. Designed for real estate applications, Matterport comprises two components: a scanning camera with controlling iPad and an account for processing and hosting the final tours. The platform allows users to explore a virtual space using the mouse or keyboard controls to move and look around. They can also interact with tags that can include text, images, or video. Matterport also creates a 3D model of the space called the "Dollhouse" view and floor plans for the scanned spaces. Matterport is proprietary technology but offers a straightforward solution for virtual tours without incurring excessive costs or complicated technological skill often involved in open source approaches to 360 or 3D scanning.

Operating the Matterport is simple due to the fully contained scanning unit and intuitive control app on an iPad. The scanning unit uses a combination of high-definition and infrared cameras to capture point data and HD images. The unit is set on a tripod, placed in the space, and activated with the iPad app. The camera captures six panoramic images with 134-megapixel resolution and over 14 million points per image, rotating under its own power between each capture. During the capture, the operator can either move to stay behind the camera or else step around a corner to stay out of the images. Software then maps the scan data to stitch the images together into a seamless 360-degree view. Once the view is compiled, the operator moves the unit to a second position, usually between six and eight feet from the first position. The process is then repeated to create a second view. Ideally, spaces should be free of people and relatively static during the entire process. Objects that move or doors that change from open to closed can affect the scanning process and later navigation through the virtual tour.

FIGURE 1: The Matterport capture unit in Pitts' exhibition gallery (photograph by Anne Marie McLean, February 3, 2020).

The most remarkable part of the Matterport platform is how it processes and compares the point and image data from each view in order to determine their relation to one another within space. By comparing the data, the software identifies shared points and triangulates the positions of the views. Each subsequent scan added to the project is compared with previous views, allowing the whole space to be captured and mapped. The processing algorithm requires incremental progress through a space, so each scan must be close to a previous scan. This means that the user must plan out the path through and coverage of the space. However, once planned out, the scanning process is quick. The unit captures a scan in 15–20 seconds and processes in 10–15 seconds, so each view takes about 30–40 seconds total. One of our staff members was able to scan our exhibition gallery, which is 1,200 square feet, in 30 minutes. The scanning process improves over time as the user becomes familiar with distances and positioning of the scans. Once uploaded to the Matterport servers, the scans are processed into their final form. The system automatically produces a virtual tour, a floorplan, and a "dollhouse" view. The tour, highlight reel, and MatterTags for creating interactive points of information can all be customized through the administrative web interface. For a small fee, an architectural floor plan and 3D model in OBJ format can be downloaded from the Matterport site.

Although Matterport includes an initial investment in hardware and ongoing costs for hosting, Pitts staff were able to test the platform before investing. Emory Center for Digital Scholarship was already equipped with Matterport for their own projects, so Pitts was able to borrow their equipment to test ease of use and viability for the theology library. After a successful test, Pitts purchased its own equipment and subscription from Matterport. The software now works with a number of camera units ranging in price from $400 to $18,000. A recently launched beta also works with iPhone cameras, rendering 2D images into a 3D space. Pitts purchased a Matterport Pro 2 unit, which costs between $3,000 and $4,000, depending on discounts. The hosting plans range from $10 to $70 per month. Most smaller

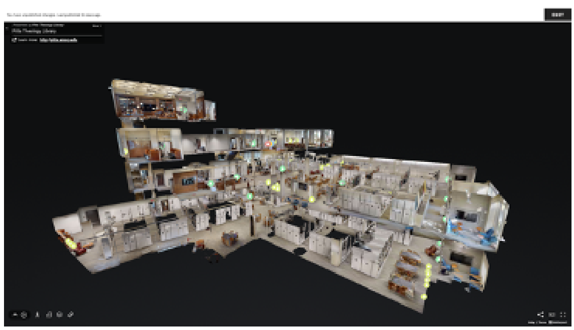

FIGURE 2: The "Dollhouse" view in the Matterport user interface (screenshot by Spencer Roberts, July 15, 2020).

libraries would probably be comfortable with the Starter level, which allows 5 active spaces.

Pitts currently has a Professional account (up to 25 spaces) because we are scanning each of our exhibitions and also undertaking a project to capture historic rural churches in Georgia. In this project, Pitts is maintaining the scans and absorbing the cost as part of our mission. In a different partnership with the Schwartz Center for Performing Arts to provide views from different seats within the venue, we provided the initial scanning, hosting of the project, and continuing support for an annual fee. This model is more effective for the arts organization than attempting to implement a solution on their own and allows Pitts to offset its costs. Because Matterport collects usage statistics but not user data, Pitts can also provide the Schwartz with statistics for them to evaluate impact without compromising patron privacy.

Another benefit of the Matterport platform is the ability to transfer each project between accounts. An institution such as Pitts can use its camera to produce a scan of a smaller library or a church and then transfer that project to an account held by a different organization that does not own its own hardware. This allows partners with smaller budgets to subscribe to a lower account level and not incur the costs for equipment. Larger institutions such as Pitts can serve as facilitators to allow smaller organizations to produce similar tours for their own outreach and instruction.

There are two technological drawbacks to the Matterport system that Pitts identified. The first issue is that the core file formats for the Matterport tours are proprietary and cannot be ported to other systems or preserved. We consider this a reasonable limitation when compared to the ease and quality of the system. The second issue is the lack of compatibility with screen readers and other accessibility tools. Although some of the text content in the virtual tour can be read with a screen reader, navigation through the space is entirely visual. This limitation is common in many virtual space applications or interfaces, but we plan to explore ways of providing similar experiences that are accessible for sense-impaired users.

VIRTUAL TOURS IN OUTREACH AND INSTRUCTION

Pitts Theology Library has a rich history of strategic outreach through exhibitions, events, and instruction, bringing together Emory faculty, students, staff, community members, and outside organizations (Bedard 2016). However, these methods of outreach were reliant on participatory frameworks that required users to enter the building and engage with the space. Given the rising trend of virtual alternatives, in addition to the drastic shift to remote learning and research as a result of the Covid-19 pandemic, Pitts' engagement with more accessible alternatives through virtual tours was long overdue (Oling and Mach 2002).

Virtual tours are first and foremost crucial from an accessibility perspective. The Emory Library Accessibility Committee documents and continues to address the challenges of visitor and handicap access to the campus buildings situated in the congested city of Atlanta, including parking, elevator options, and turnstiles. Pitts Theology Library's virtual tour option bypasses these challenges by bringing the space to the user, as opposed to requiring the user to plan what often results in a day-long excursion to the space. This alternative lends itself to those confined to learning from any distance, figuratively or literally. In addition, the virtual tour alternative can be cost effective for visitors who would otherwise be required to pay for visitor parking, meals, and transportation. Candidates for these pecuniary benefits might include school groups with limited funding for field trips, researchers on a meager stipend, or even life-long learners with a narrow income.

While the accessibility generated by the virtual tours was primarily conceived with pedagogical ends in mind, it also lends itself to unanticipated user groups. Because Pitts Theology Library was recently redesigned as a partition of the larger Candler School of Theology in 2014, it has been a point of interest for other libraries and exhibition galleries in the process of redesign. Since the building's opening, architecture and interior design firms continue to make on-site visit requests. The "dollhouse," "floorplan," and "measurement mode" options in the Matterport interface are particularly attractive for this audience. In addition, after new state tax incentives were offered in 2008 to stimulate the film industry in Georgia, the industry's presence on Emory's campus increased dramatically (see Emory University n.d.). Pitts Theology Library is no exception and was considered as a location for the Marvel film "Ant-Man and the Wasp" in the summer of 2018 (Weiner 2018). With the new virtual tour option in place, Pitts hopes to engender more interest from professional firms, location scouts, and more as a convenient alternative to scheduling in-person visits.

In addition to rendering the physical space of the library accessible, the virtual tours also allow for a detailed glimpse into services that the library provides, as well as an in-depth look at objects in Pitts. Points of interest are assigned spatial tags that allow the user to learn more about the services provided at that location, whether it be the reference desk or group study rooms. This feature can supplement or even replace traditional "scavenger hunts" and tours given for new student orientation, allowing users to glean the same information without traversing the building (Scott and Gregor 2013). Even objects throughout the library become interactive through the virtual tour. Friend of the library Ginny Connelly noted that, when she started volunteering at Pitts,

FIGURE 3: Emory graduate students take a virtual tour of the new exhibition via an Oculus Go VR headset (photograph by Anne Marie McLean, September 26, 2019).

> The beautiful building was new and the library and collections were new to me as well. Much of the art and other displays were unlabeled. I wanted to compile information about the graphics, photos, prints, paintings, scrolls—all the visual enhancements throughout the building—and somehow make this available to library volunteers and visitors to enrich their experience of the library. (Ginny Connelly, pers. comm., June 3, 2020)

The Matterport technology and spatial tagging gave Ginny and other volunteers an outlet for communicating this information, and they continue to gather metadata on artwork around the building. Along those same lines, spatial tagging has become a key component in the development of digital exhibitions at Pitts Theology Library. While cases and objects currently repeat the descriptions printed on the physical gatorboard labels, options to zoom in on objects, play videos, and link out to external resources, such as flipbook views or interactive maps, are promising features for future exhibitions.

While not by design, the introduction of virtual tours at Pitts Theology Library coincided with a critical point in secondary education as institutions shifted to remote learning and research. Armed with new tools and an even broader notion of what it means to make the library truly accessible, Pitts looks forward to harnessing Matterport technology and virtual tours as part of its mission to preserve, interpret, and provide access to information resources for not only the Candler School of Theology but learners across the globe.

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Using Religious Images to Teach Visual Literacy

A Unique Opportunity for Theological Libraries

Daniel Smith, Garrett-Evangelical Theological Seminary

ABSTRACT Over the last few years, many publications have appeared that focus on ways of teaching visual literacy and its importance in research. Today's researchers must be equipped with the tools to interpret and make meaning from visual materials to succeed in their studies. The theological/religious world is uniquely well-suited for this discussion, as it already has much to offer in terms of familiar images and icons. These offerings are diverse and filled with much meaning and potential. This Listen and Learn session explored ways to use religious art as a way to teach visual literacy. The hope was that participants would leave with a clearer idea of visual literacy and the ways that theological libraries can engage and teach it to our students. By equipping our students with these skills, they will hopefully become more solid and informed in their scholarship and research and more comfortable using and engaging images.

INTRODUCTION

As a way of beginning the session, participants were invited to experience *visio divina*, a way of focusing upon a visual and meditating upon its spiritual potential. To center ourselves, we all took three deep breaths and then focused upon a specific image. The image that was chosen for the session was Van Gogh's "The Great Samaritan," painted in 1890. As we focused upon the image, we were given a series of prompts that invited us to focus upon what we saw initially, what the colors/lines might communicate, how God might be speaking to us through this painting, etc. As we continued to gaze at the painting, a reading of the Great Samaritan story from Luke 10:30–4 was read. We closed by looking at the painting in light of the Biblical narrative.

With the end of this experience, I explained how my experience of *visio divina* prompted me to explore how this exercise might be used as a way of teaching visual literacy in theological education. Through my experience, I realized that I did not have adequate skills to engage deeply with images and, as a result, I began to explore how I might improve those. I have been compelled by the conversations about contemplative pedagogy and libraries, and I see this as a viable tool for our work in theological libraries, but I wonder how we might uniquely teach visual literacy and what the specific needs of theological students might be. We must explore this because, "Images often function as information, but they are also aesthetic and creative objects that require additional levels of interpretation and analysis" (ACRL 2011).

PARTICIPANTS' EXPERIENCE

Before moving into an exploration of visual literacy, participants were polled about their experience of visual literacy. They were asked if they had taught visual literacy and if they had any learning objects dedicated to visual literacy in their libraries. Most participants answer no to both of these questions. I also invited the participants to think about how they had seen images used in their institutions and whether they use images with intentionality. These questions and answers helped to organize the rest of the sessions, where I introduced the concepts of visual literacy.

VISUAL LITERACY

So, what exactly is visual literacy? In the words of the Association for College and Research Libraries (ACRL 2011):

> Visual literacy is a set of abilities that enables an individual to effectively find, interpret, evaluate, use, and create images and visual media. Visual literacy skills equip a learner to understand and analyze the contextual, cultural, ethical, aesthetic, intellectual, and technical components involved in the production and use of visual materials. A visually literate individual is both a critical consumer of visual media and a competent contributor to a body of shared knowledge and culture.

Despite living in an increasingly visual culture, various researchers and librarians have found that most students do not know how to effectively engage with images and do not use images appropriately when they do. While they may incorporate images into presentations, students are particularly hesitant to use images in their papers (Matusiak, Heinbach, Harper, and Bovee 2019). Clearly, we cannot take visual literacy for granted and, as I have found, students are very interested in utilizing and engaging images in their coursework and ministries.

As identified in the quote from the ACRL, visual literacy involves distinct abilities. A visually literate person is able to find, interpret, evaluate, and use images. Librarians can help students become visually literate by focusing upon these abilities.

First, by focusing upon finding images, librarians can highlight places to look for visuals, like library databases and credible websites. They can also highlight effective search strategies that may help students better locate images. By describing how images are classified and labeled, librarians can help students better understand how to find images. As the ACRL (2011) states, “Finding visual materials in text-based environments requires specific types of research skills.”

Next, we can focus upon the ways of interpreting images. Various conversations about the role of librarians in interpretation have concluded that this may best be reserved for disciplinary specialists, like professors; however, we can identify resources that may help students better understand the work of interpreting images.

Third, we can focus upon the act of evaluation, and we have much to offer in this regard. There are digital tools like InVid and Google Image Search that can be very helpful. They allow you to see if images have been altered and to see how images have been used by others. Participants were invited to share tools that they have used or recommended to others. They were also invited to share additional criteria that would be helpful for evaluating images.

Finally, we can teach students how to effectively use images as well. According to the ACRL’s (2011) visual literacy standards, “The use, sharing, and reproduction of visual materials also raise particular ethical and legal considerations.” By discussing the ways that copyright and licensing interact with images, we can empower students with a keener sense of acceptable use. We can discuss the public domain, Creative Commons, fair use, and other concepts in this regard. We can also talk about image creation and the importance of associating metadata with images so that they are searchable and accessible to all. In addition, we can highlight the importance of appropriate citing images and giving credit so that folks can easily locate images later.

Images are a part of scholarly communication and have much to teach us when we engage them deeply. Like with any search process, these four steps are iterative and require a continual engagement through the research process. While I focused upon teaching visual literacy to students, this process can also be helpful with other constituencies, like faculty and staff, who also use images in their research and work.

ADDITIONAL CONSIDERATIONS

The work of teaching visual literacy is best done in partnership with others, like faculty and centers/committees. At Garrett-Evangelical, there are several faculty who are very interested in religious art and often incorporate it in their scholarship and teaching. Some even teach courses that focus upon religious art. They are clearly viable partners. Likewise, we have an Art Committee that works to display art and preserve the seminary's collections. I invited all of the participants to think about who might be partners for this work at their institutions.

The work of teaching visual literacy is also best accomplished with additional learning objects, like LibGuides or tutorials, which help students further explore how they can become visually literate. A guide can highlight image sources, tools, resources, etc. It can also help the students begin to critically engage images by presenting them with questions. I shared an example from our library's guide (bit.ly/stybergvl). Of course, it is also important to think about the ways that we might assess visual literacy. I shared some assessment ideas with the participants (bit.ly/vlassess).

CONCLUSION

In conclusion, I share this quote from the ACRL (2011):

> Across disciplines, students engage with images and visual materials throughout the course of their education. Although students are

> expected to understand, use, and create images in academic work, they are not always prepared to do so. Scholarly work with images requires research, interpretation, analysis, and evaluation skills specific to visual materials. These abilities cannot be taken for granted and need to be taught, supported, and integrated into the curriculum.

Recognizing that we all come from various religious traditions, with various theologies and histories with religious art/images, I encouraged the participants to think about how they might teach visual literacy in their libraries. Images teach us, and we interact with them daily. We must learn to engage them deeply and recognize their potential within theological education. Perhaps spiritual practices like *visio divina* might be one way of beginning to do just that.

To learn more about visual literacy, I recommend *Visual Literacy for Libraries: A Practical Standards-Based Guide* (Brown et al. 2016). It is a very helpful, how-to introduction that includes various important questions to consider as well as exercises for the reader and teacher of visual literacy.

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POSTERS

Black Theology Papers Project

Andrea C. White, Union Theological Seminary
Adam Clark, Xavier University

ABSTRACT The *Black Theology Papers Project* is an open access journal that preserves and promotes the intellectual heritage of Black theology. The journal strives to advance the field by publishing a yearly issue of the proceedings of the Black Theology Unit of the American Academy of Religion's annual meeting. The *Black Theology Papers Project* is supported by Columbia University Libraries.

The *Black Theology Papers Project* aspires to be a premiere scholarly and teaching resource for students and faculty interested in emerging scholarship and cutting-edge research in the field of Black theology. The journal was launched November 2019 both in honor of the 50th anniversary celebration of Dr. James H. Cone's publication of his groundbreaking work, *Black Theology and Black Power* (Orbis Books, 1969) and to commemorate four hundred years since the enslavement of Africans in the Americas.

The *Black Theology Papers Project*—an online journal supported by Columbia University Libraries—serves as a repository to preserve and promote the intellectual heritage of Black theology. The journal features papers presented by the Black Theology Unit of the American Academy of Religion. The journal publishes an annual issue of the proceedings of the AAR Black Theology Unit.

Editors are Adam Clark, Associate Professor of Theology at Xavier University, Andrea C. White, Associate Professor of Theology and Culture at Union Theological Seminary, and Josef Sorett, Associate Professor of Religion and African American and African Diaspora Studies at Columbia University.

Papers are reviewed and selected for presentation and publication by the AAR Black Theology Unit Chairs and Steering Committee and the editors of the *Black Theology Papers Project*.

As an open access journal, all content in the *Black Theology Papers Project* is freely available without charge to users or their institution. Users are allowed to read, download, copy, distribute, print, search, or link to the full texts of the articles in this journal without seeking prior permission from the publisher or the author. Authors retain their copyright and agree to license their articles with a Creative Commons "Attribution" (CC-BY) License.

The Black Theology Papers Project is indexed in:

- Directory of Open Access Journals (DOAJ)
- Google Scholar
- Columbia University's Academic Commons

Support and organization of the Atla poster presentation was provided by Matthew Baker, Head of the Burke Library at Union Theological Seminary, Columbia University Libraries. Editorial assistance was provided by Heather Ketchum, PhD student at Princeton Theological Seminary.

Coming Out as a Library

Offering Support to the LGBTQ+ Community During Trying Times

Daniel Smith, Garrett-Evangelical Theological Seminary

ABSTRACT The Styberg Library has offered support to the LGBTQ+ community in a variety of ways. This work stemmed from larger seminary commitments and statements that served as an impetus for the work. As an institution affiliated with the United Methodist Church, we recognized how the current impasse in the denomination had affected our community. In response, we offered ourselves as a place of affirmation and support. First, we curated several displays to highlight relevant resources and services that may be of interest to the queer community. We also created an LGBTQ+ LibGuide to highlight library resources/services and online community resources. Then, we began the process of constructing an archive to document the history of the seminary's LGBTQ+ community after realizing our archive lacked these documents. We continue to explore further ways to extend support. This poster highlighted various aspects of this work.

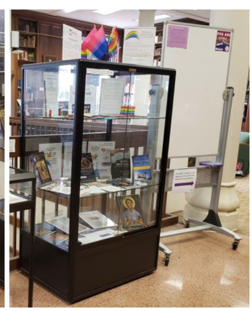
INTRODUCTION

The Styberg Library at Garrett-Evangelical Theological Seminary strives to be a welcoming place for all, respecting the diverse identities that people bring with them, including gender identity/expression and sexual orientation. We have become more explicit about our support of the LGBTQ+ community over the last couple of years, and we have drafted a library welcome statement (Styberg Library 2019b) for our website to this end. We have also created additional services and collected specific resources to further support this work. We continue to explore further ways to extend support. This poster highlighted various aspects of this work.

CONTEXT

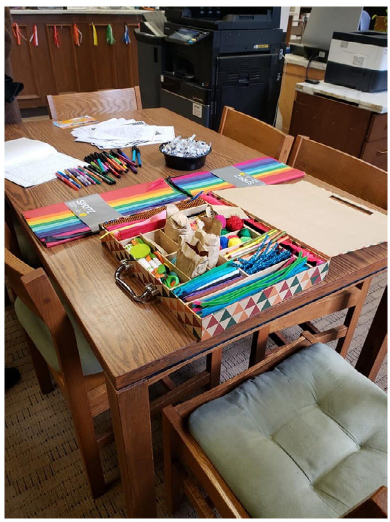
To begin, I want to give a little context for the events that preceded our supportive actions. In 1968, the United Methodist Church was formed through a merger. Of course, Methodism had existed long before this, but this merger created an even larger, stronger denomination. By 1972, the church was actively debating what they called “the issue of homosexuality.” At the end of the church’s quadrennial gathering known as General Conference, new language entered the *Book of Discipline*, which is the governing text for the denomination. This inserted language formed what is known as the “incompatibility clause,” which says in ¶304.3 that “the practice of homosexuality is incompatible with Christian teaching” (United Methodist Church 2016). From 1976 to 2016, additional prohibitive language has been inserted into the *Book of Discipline*, like prohibitions against ordaining LGBTQ+ clergy, marrying same-gender couples, or supporting LGBTQ+ groups. Groups and individuals have been trying to change the church’s stance since very early and, in 2019, a very contentious special General Conference was called to specifically address “the issue of homosexuality.” As you can imagine, the atmosphere at the seminary was quite tense during this time and, after the conference, which added further restrictions, our community was left feeling lost, disappointed, angry, confused, and so much more. As an institution affiliated with the United Methodist Church, we recognized how the current impasse in the denomination had affected our community. In response, we offered ourselves as a place of affirmation and support. Along with the seminary, we wanted to openly show support for the LGBTQ+ community, particularly our students. We have continued to build upon our initial response. The poster detailed some of the ways that we have done this.





OUR RESPONSE

As soon as the conference was over, we decorated the library with rainbows and symbols of pride. This included resources for students to creatively express themselves with art supplies.



We also created a special display of LGBTQ+ materials from our collection. Since then, we have had at least two other LGBTQ+ specific displays for events like Pride month in June and LGBTQ+ History Month in October. We have also endeavored to include LGBTQ+ authors in other monthly displays throughout the year.

Before the conference, we had planned to create an LGBTQ+ LibGuide (Styberg Library 2019a), and it was in the works. By the end of the conference, we decided that it was time to share it with our community. It showcased many LGBTQ+ library resources as well as other online resources. We continue to revise and add to it as new items are added to the collection and when we discover new online resources. We also regularly feature new LGBTQ+ resources in our "new arrivals" LibGuide. These items are featured in a special area shelving next to our main entrance and are usually quickly checked out by our patrons.

In October 2019, we decided to celebrate LGBTQ+ History Month in conjunction with Theological Libraries Month. We created a display of materials from the collection, which included special archival materials that showcased the seminary's LGBTQ+ history. This celebratory month also featured a discussion with a queer professor and alum who share their research and experience as LGBTQ+ members of the seminary. This was a very moving experience for the seminary community.

In the process of planning for our celebration, we wanted to find information about the seminary's LGBTQ+ history but quickly realized that our institutional archive was sorely lacking in this regard. We reached out to seminary friends to see if they knew someone who might be able to help expand this collection, and one name was shared by several folks. We contacted this alum and learned that she was a part of the founding of the seminary's first LGBTQ+ student group, which became known as Sacred Worth. This group continues today, and we were able to celebrate its 25th anniversary last year. In fact, this alum was recently honored as a distinguished alum.

Overall, this work would not have been possible without key partnerships with alums and groups like Sacred Worth. They helped us publicize this event, and they contributed to the displays. We are very grateful for this continued collaboration and look forward to what the future will bring.

We have also updated our services and polices to better support the LGBTQ+ community. All library restrooms have been converted to be single-use and all-gender. We created a library welcoming statement that specifically welcomes people of all sexual orientations and gender identities:

> The Styberg Library welcomes and serves all persons, respecting the many diverse identities that they bring with them, including, but not limited to, ability, age, class, gender identity/expression, national origin, sexual orientation, race, and religion. The Library is committed to serving everyone professionally, hospitably, and equitably as we work to fulfill the mission and goals of the Library and Seminary. The Library strives to provide a positive, encouraging environment that makes everyone feel welcome and therefore better able to pursue their academic studies.

Finally, we created a form (Styberg Library 2020) that allows patrons to share their chosen name with us so that all library correspondence uses their chosen name.

We have promoted our resources and events in a variety of ways, and we continue to do so. For us, Facebook, the seminary newsletter, targeted emails, and flyers have been instrumental. Of course, word of mouth has been hugely successful as well.

The seminary community has repeatedly expressed its thanks for our supportive work, and we are so glad to be a small part of making the seminary a welcoming, hospitable place for the LGBTQ+ community.

To see more photos and examples of our support, visit bit.ly/3eDCGTe.

The Styberg Library

October 11, 2019 ·

Happy National Coming Out Day! We recognize the historic/personal importance of this day and this continual act. Sharing ourselves is a sacred act, one that is oftentimes very difficult or impossible. Please know that we celebrate you, wherever you find yourself on this journey. Here are a few newer resources about coming out that we have in our collection.

Cantorna, Amber. *Refocusing My Family: Coming Out, Being Cast Out, and Discovering the True Love of God.* Minneapolis, MN: Fortress Press, 2017.
BR 1725 .C367 A3 2017

Cantorna, Amber. *Unashamed: A Coming-out Guide for LGBTQ Christians*. Louisville, KY: Westminster John Knox Press, 2019.
BV 4596 .G38 C36 2019

Oliveto, Karen P. *Our Strangely Warmed Hearts: Coming out into God's Call*. Nashville, TN: Abingdon Press, 2018.
BY 75 .H6 O438 2018

Robertson, Brandan, Meléndez Rivera, Lisbeth, and Tolton, Joseph. *Our Witness: The Unheard Stories of LGBT Christians*. Eugene, OR: Cascade Press, 2018.
BV 4596 .G38 O97 2018

Tobia, Jacob. *Sissy: A Coming-of-gender Story*. New York: G. P. Putnam's Sons, 2019.
CT 275 .T69 A3 2019

RESOURCES

There are many ways that you can become a welcoming and supportive library. For additional information about how to welcome the LGBTQ+ community, see these excellent resources:

- American Library Association. 2015. "Open to All: Serving the GLBT Community in Your Library." www.ala.org/rt/sites/ala.org.rt/files/content/professionaltools/160309-glbtrt-open-to-all-toolkit-online.pdf.
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Upgrading Your OPAC with VuFind

Wesley D. Custer, Asbury Seminary

Asbury Seminary is a stand-alone, interdenominational seminary offering graduate certificates, master's degrees, and research degrees. The B. L. Fisher Library at Asbury Seminary has a significant collection for ministry and research in the form of both physical and digital items. As any modern library knows, the variety of resources can pose a difficulty in how these resources are discovered. Various discovery solutions are offered by big companies and open source products alike. We have been working to answer this question for years. Now we have decided to embrace the open source solution of VuFind to provide a fast and effective online public access catalog. VuFind is not the only system out there, but it uses technology that our team is comfortable with already.

The primary goal is to achieve a search experience that blends the professional-level desires of our library staff and the ease of use and aesthetics expected by our patrons. We find that, much of the time, the built-in OPAC in the ILS is not as customizable or aesthetically pleasing as we would like. Not only that, but the indexing seems to not meet the expectations of our professional librarians, making training faculty a frustrating chore.

VuFind is an open source software designed to be a highly customizable user interface for your library's online public access catalog, or OPAC. It has been largely developed by Vilanova University and is used by other academic libraries with great success. There are other options. Blacklight is a notable option but it uses Ruby on Rails, which no one on our team knows. Why would a library want to "replace" their OPAC with a VuFind interface? It may be that the OPAC associated with your library system (integrated library system, or ILS) may not be as customizable as you would like or the aesthetics don't match what your institution requires from a branding perspective. Perhaps there is search functionality that you desire, like a specific kind of browse search that your ILS will not allow for. VuFind's search capabilities are incredibly fast compared to systems that query a much busier database. Perhaps your library is a proponent of open source technologies and this fits the software ecosystem of your library. VuFind has a great community of support and activity. These are all good reasons to consider a third-party and open source OPAC.

However, there are reasons not to choose VuFind and open source software in particular. While VuFind does the basics "out of the box," it will require a great deal of time to make it what you and your institution wants in an OPAC. Hosting it yourself is not terribly difficult if you have the servers or the budget for cloud services. Open source technology is free like puppies. Sure, you can download and install it for free, but then all of the problems are yours and yours alone. Paying for hosting may be a better option and may be less expensive than using your own staff hours to build and maintain it.

Open source products take time, possibly a lot of time. I have been working on this project for a year now and we still do not have VuFind connected into our ILS because of limitations of VuFind's connectivity with our specific ILS. It is not impossible, but we have to make significant use of external help and expertise to get it up and running. It is important to make sure that VuFind supports your ILS before beginning. While there is support for most major systems, always check.

So, what do you need to get started?

First, you need a server. For our implementation, we have an Ubuntu (Linux) server in a development environment in-house and the production environment in the cloud. We have chosen to hire a hosting and support company, but you could easily host it yourself if you have the skills. Server management is its own set of particular skills that can take a while to master. Jumping into this kind of a project without those skills would be unwise. VuFind has a page of potential companies to consider (vufind.org/vufind/support.html). If you choose to try it all yourself, the VuFind community through the listserv is very active and responsive. Also, confirm with your ILS admin that VuFind will work with your system.

Second, you need knowledge. Even hosting it with support can require that you know some about the technology behind VuFind. The basics of HTML, CSS, and PHP would be very helpful. If you really want to understand what makes it work, Apache Solr is what you really want to dive into. Ultimately, any system is best understood from the perspective of its database. The answer to the question of why a search in a system is not returning what you expect comes down to how the database is structured and how a query to that database functions.

Third, you need time. Any open source system takes time. If you are hosting the system yourself, it can take a lot of time (installation, configuring, customizing, debugging, tweaking the indexing, etc.). Even if you have someone host it for you and they provide support, it still takes your time, perhaps less but you are now replacing your time with money. Which one is more important in your context?

Having a highly customizable, fast, and affordable OPAC to interface with your ILS can really be a benefit to your patrons. We have been able to make significant progress in customization and indexing by using VuFind. We expect to have our system up and running for the public by the end of 2020. In the end, finding information is the goal. Use the system that works in your context.

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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	Asbury Seminary and Concordia Theological Seminary
2019	Vancouver, British Columbia	Cindy Aalders, Regent College, Local Host Representative
2020	Online	