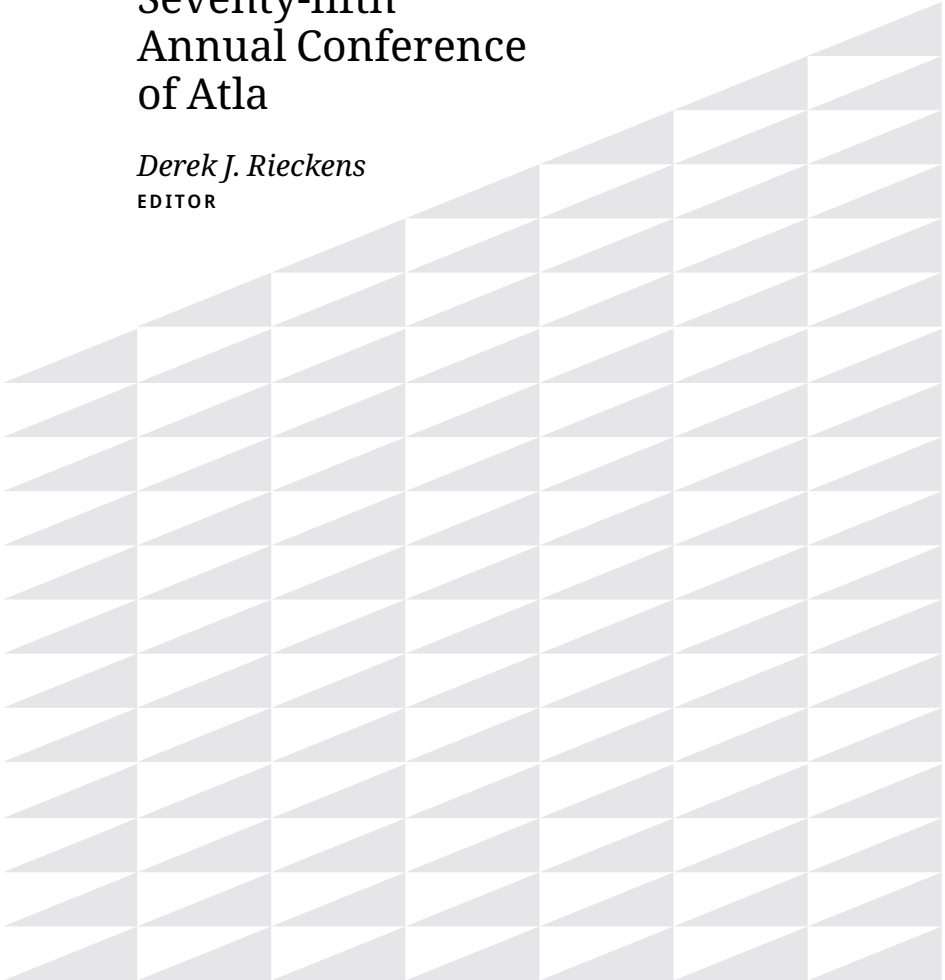




atla  **Summary of
Proceedings**

Seventy-fifth
Annual Conference
of Atla

Derek J. Rieckens
EDITOR



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Editor's Introduction

IT IS MY PLEASURE AND PRIVILEGE to present to you the seventy-fifth installment of the *Summary of Proceedings*, the official record of Atla's annual conference. Most authorities attest that the seventy-fifth is the diamond anniversary, although confusingly the same title is also applied to the sixtieth. In any case, Atla Annual 2021 was a diamond-worthy jubilee, abounding in content demonstrative of a firm and lustrous commitment to the highest values of our profession. Gathered here in the *Proceedings* are the fruits of nearly three dozen papers, conversation groups, panel discussions, listen-and-learn sessions, and other offerings for your edification.

Owing to the persistence of the pandemic, attendees were obliged to convene exclusively online for a second consecutive year. Indeed, COVID-19 made its mark throughout the program, occasioning numerous presentations on the ways in which librarians have adapted their services to the exigencies of this time of salubrious social separation. Topics such as remote instruction, open access, and controlled digital lending would have been of trending interest in any case, but the COVID crisis lent them an urgency none could likely have foreseen before March 2020.

Also of surpassing urgency and prominence was the fourfold issue of diversity, equity, inclusion, and accessibility (DEIA). Reflecting the association's recent push to foster constructive action around this timely concern, many of our colleagues offered practical advice in such areas as implementing antiracism in cataloging, closing the Wikipedia gender gap, and developing more accessible spaces and websites.

Naturally, there was room for presentations on perennial library topics as well, including cataloging and classification, collection development, flourishing through a construction project, and much more.

The editor's introduction has often remarked on the charm of the host city and the high times enjoyed there among friends. This year's virtual venue may have lacked the appeal of the towering firs of Vancouver or the waving palms of Long Beach, but it brought us together all the same. In next year's volume, *Deo volente*, there will be cause to wax rhapsodic about the Mid-Atlantic grace of Charm City itself. But until then, happy reading!

Derek J. Rieckens
Editor-in-Chief

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BUSINESS REPORTS

Minutes of the Atla Business Meeting

Thursday, June 17, 2021

Christina Torbert, Atla Board Secretary, University of Mississippi

The Annual Business Meeting of the Association was convened by Board President Stephen Sweeney at 2:27 p.m. U.S. central time via Zoom. A quorum was declared.

President Sweeney explained the process for voting during the meeting.

Christina Torbert presented the Secretary's report. Members of the 2021 Teller's Committee were Steve Jung, who served as Chair, from Azusa Pacific University; Lisa Grover from Denver, CO; and Elizabeth Young Miller from Moravian Theological Seminary. The Teller's Committee received the election results via email from Survey & Ballot Systems and verified that 263 (or 45.19%) of the 582 eligible members cast valid ballots. The membership elected – as given here in alphabetical order – Yasmine Abou-El-Kheir, Armin Siedlecki, Matthew Thiesen, and Kris Veldheer to the board class of 2021-2024.

Michelle Spomer moved to accept the Secretary's report, and Jennifer Bartholomew seconded. The motion was approved.

President Sweeney welcomed the incoming board members and thanked the two outgoing board members: Ellen Frost and Shaneé Murrain. President Sweeney thanked the 2020-2021 board officers and announced the incoming 2021-2022 officers. Christina Torbert will be President; Armin Siedlecki will be Vice President; Jérémie LeBlanc will be Treasurer; and Leslie Engelson will be Secretary.

Incoming President Christina Torbert thanked Stephen Sweeney for his service as President for two years and spoke briefly about the Board of Directors' work for the coming year. President Torbert called for any new business and answered a question submitted through the Q&A. The meeting was adjourned at 2:39 p.m. U.S. central time.

Atla Association Update

Prepared by Brenda Bailey-Hainer, Executive Director

Each year at Atla Annual, I provide an update on the finances and accomplishments of Atla during the previous year. This year my allotted timeslot was very short, so an expanded version of this presentation was published in the July 2021 *Atla Newsletter*.

TRANSITION TO FULLY DISTRIBUTED WORKPLACE

In the December 2020 *Atla Newsletter*, I announced that Atla would be moving to a fully distributed workplace when the lease for our office space at 300 S. Wacker Drive in downtown Chicago expired at the end of February 2021. We completed that transition in early 2021.

Two years prior to the end of the lease, our information systems staff began moving all of our data and processes to the cloud. The biggest challenge related to our move was emptying out the old office under COVID-19 restrictions, and this turned out to take six months. On the final day of the move, it took 19 hours and a team of 12 movers to actually complete the final piece of the move. I want to recognize the work of Maria Stanton, Director of Production, and Jim Butler, Director of Information Systems, who managed the transition.

Many of you visited our old office as part of participating in committee or board meetings. All of us, including the staff, have many fond memories of our time together in that location. Our new office is really just a 183-square-foot room designed to store our permanent records and to receive and process our mail. The Atla staff now work full time from their homes, continuing to provide members and customers with the same high level of support. But the true heart and soul of Atla isn't about a physical space. It lies in the members and staff and our connections with one another.

ATLA FINANCES

Last fiscal year, which ended August 31, 2020, was financially stable for Atla. Despite our fears about the impact of the pandemic on Atla revenue, in the end we had only a slight downturn in revenue. As always, our budget for the year was breakeven, with \$8,516,285

projected for both revenue and expense. Although at the end of the year our revenue came in slightly less at \$7,619,127, our expenses also were less than anticipated at \$7,549,240.

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

On the expense side, the largest portion was used for staff and technology to produce Atla research tools (60%). However, a significant amount of Atla's expenses is focused on fulfillment of the 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, such as Atla Annual and our ongoing webinar series. Board meetings and other governance work makes up 3% of expenses and administration costs comprise 14%.

Since expenses were so much lower than budgeted due to the suspension of many activities such as staff, committee, and board travel, at the end of last year we were able to make an investment in Atla's future. \$100,000 from product revenue was contributed to the Endowment Fund. As of mid-June, the current balance in the Endowment Fund was \$1.19 million, which met the Endowment Committee's short-term goal of \$1 million.

At the end of a fiscal year, we often add to the operating reserve. Going into fiscal year 2021, however, we maintained the same level of operating reserve since our cost to operate decreased due to the change in office space. The operating reserve is a fund mandated by the Board of Directors to cover unforeseen expenses, unexpected capital expenditures and to take advantage of unexpected opportunities. As dictated by the board's Investment Policy, the operating reserve must be maintained at a level between three to six months of monthly operating cost. For fiscal year 2021, it again stands at \$2.3 million, equal to 4.84 months of operating cost. If you'd like to know more about Atla's finances during 2019-2020, our audited fiscal year 2020 financial statements are available online in the *Annual Report*.

As of the end of May 2021, we are three-quarters of the way through fiscal year 2021. Like all of you, we have been concerned about the impact of COVID-19 on theological education and higher

education in general. As a result, we budgeted very conservatively. We set a breakeven budget of \$8,257,323 and expect that there will be a decline in revenue from products and membership dues. Little or no travel is expected before the end of the year. Like some of your institutions, we did receive a Small Business Administration Paycheck Protection Program (PPP) Loan that was fully forgiven, so we have been able to treat that as revenue. The switch to new office space did reduce our lease expense, but only for the second half of the year, and we had to budget for the expenses associated with downsizing and moving. But midway through the year, I am pleased to report that we are right on track with the budget and expect to end the year in the black.

ACTIVITY HIGHLIGHTS

Atla and the Professional Development Committee joined our peer library consortia in the International Coalition of Library Consortia (ICOLC) to form the Professional Development Alliance (PDA). The PDA is dedicated to sharing professional development opportunities among ICOLC member consortia. This new initiative multiplies the number and variety of online professional development opportunities available to Atla member libraries.

The Committee on Diversity, Equity and Inclusion (DEI) awarded two Atla Diversity Scholarships last year and the 2021 scholarship recipients will be announced soon. These \$4,000 scholarships are funded by the Atla Scholarships & Grants Annual Fund, which is sustained through the donations of Atla members and through a generous annual gift from EBSCO.

The Scholarly Communication Committee initiated a new grant program to support the creation of open educational resources (OER) in religion and theology. Two OER grants were awarded last year and additional grants will be awarded in 2021.

Atla continued its long-term investment in open access. Since last year's conference, Atla Open Press published three exciting new books. Volume 1 of the series *Women in Religion*, *Claiming Notability for Women Activists in Religion*, was done in collaboration with the Women's Caucus of AAR. *ATS Women in Leadership: Celebrating Twenty Years*, was created with ATS, and *Preserving the Past and Engaging the Future: Theology & Religion in American Special Collections* is a collection of essays edited by M. Patrick Graham.

MEMBERSHIP DUES FOR 2021-2022

At Atla, we remain concerned about the wellbeing of our members. Atla itself appears to have successfully weathered the worst of the turmoil that COVID-19 caused, but we know that the pandemic is continuing to have a significant impact on many Atla members. As you know all too well, this financial stress has manifested itself in budget cuts, layoffs, furloughs, or eliminated positions. We were pleased to offer significantly reduced registration fees for members to attend Atla Annual 2021 Online – and that modest registration fee was mostly offset with travel grants. But we wanted to do more. At their regular meeting on June 15, the Atla Board of Directors authorized Atla to continue to offer members financial relief through optional dues reduction for fiscal year 2022. At the point of renewal, individual members may pay their regular dues amount, or choose from several discounts (25%, 50%, 75%, or 100%). Institutional members may choose to pay their regular dues or take a standard discount (25%). These rates are also available to new members. This is Atla’s way of helping our members through these continuing trying times by ensuring they still have access to the full benefits of Atla membership.

It is already clear that while the overall economic environment has shown signs of improvement, the coming year will continue to be fraught with unexpected challenges. But I’m optimistic that ample opportunities exist to make progress on moving forward with Atla’s 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 succeed in the midst of any challenges the world tosses our way.

FURTHER READING

2020 Annual Report: <https://www.atla.com/blog/annual-report-fy20/>

International Coalition of Library Consortia: <https://icolc.net/>

Committee on Diversity, Equity, and Inclusion: <https://www.atla.com/about/dei/>

Scholarly Communication Committee: <https://www.atla.com/about/scholarly-communication-committee/>

“Atla Announces Award of Grants to Fund Creation of OER”: [https://
www.atla.com/blog/atla-awards-oer-grants/](https://www.atla.com/blog/atla-awards-oer-grants/)

Books@Atla Open Press: <https://books.atla.com/atlapress>

PRE-CONFERENCE WORKSHOP

XML/TEI Workshop

Learn How to Encode Documents and
Contribute to the Wesley Works Digital Edition

Andrew Keck, Southern Methodist University

Michelle M. Taylor, University of South Florida

ABSTRACT: In this session, in many ways a follow-up to last year's Atla session "Proposing a TEI-Encoding Project for the Wesley Works," we introduced participants to the principles of text encoding with XML/TEI. While last year we discussed the rationale for using TEI to create a digital version of the Bicentennial Edition of the Works of John Wesley, as well as our plans for orchestrating such a large-scale project, this year we will offer introductory, hands-on training in TEI. Workshop participants will begin with the basics of text encoding common to any TEI project, then move on to a description of how the Wesley Works Digital Edition, specifically, has adopted and adapted these principles to meet its goal of creating a digital version of the Bicentennial Edition of the Works of John Wesley.

Our workshop was divided into three parts:

- 1) An introduction to the basic rules of eXtensible Markup Language (XML);
- 2) An introduction to the Text-Encoding Initiative (TEI), the species of XML developed for encoding literary and historical texts; and

- 3) An overview of how documents (specifically, letters) are encoded in XML/TEI for inclusion in the Wesley Works Digital Edition.

While the first and second portions of the workshop were routine XML/TEI training, the third and final portion was unique to Atla this year. This part was the result of almost a year's worth of developments in assessing encoding needs for Wesley's letters and beginning the encoding process, as we began with that genre and will be working on the volumes containing his correspondence for the next two to three years. While time limitations prevented our ability to go into as great an amount of detail as we preferred, we were able to go over both the main things one tags in a Wesley letter and the step-by-step process for tagging one. We outline these below.

WHAT WE TAG WHEN WE TAG A WESLEY LETTER

People (<persName> tag):

- The correspondent
- Anyone else referred to by name in the letter
- Anyone referred to in editorial notes

Places (<placeName> tag):

- The location from which the letter was posted
- Any other town/city or country mentioned in the letter
- Universities and colleges mentioned in the letter (e.g., Trinity College, Cambridge)
- Any other important named landmarks, whether residential or institutional (houses/estates, etc.)

Texts (various tags used):

Bible verses and bibliographic references to works both inside and outside the Wesley canon.

Themes (<seg> tag):

Recurring themes; a more interpretive way to tag.

HOW TO CODE A WESLEY LETTER STEP BY STEP

- 1) Open XML file containing letter template.
- 2) Open PDF containing the letter you want to encode (I have isolated a single letter).
- 3) Fill in TEI Header.
- 4) Fill in body of the letter by copying and pasting letter text, paragraph by paragraph, into your template.
- 5) You may choose to encode footnotes, page breaks, etc. at this point or at the end, whichever you prefer.
- 6) Add tags to all people and places (think proper nouns), using Excel spreadsheet to identify @xml:id for each person. *NOTE: You can only use an @xml:id once per document, though you should use a <persName> element at each occurrence of the name.*

At the conclusion of our workshop, we gave participants a link to a survey on Google Forms where they could indicate interest in participating in the Wesley Works beginning in Fall 2021.

PLENARY SESSION

Well Done is Better than Well Said

Benjamin Franklin as a DEIA Model for Higher Education

Alexia Hudson-Ward, Massachusetts Institute of Technology (MIT) Libraries

ABSTRACT: Heralding Benjamin Franklin as a model for diversity, equity, inclusion, and accessibility (DEIA) can be viewed as peculiar as it sounds. Without question, Franklin's personal and professional histories as a past slaveholder, alleged womanizer, and bully are problematic. Yet, the messiness of Franklin's life with all of its inherent complications and his transformation into a champion for the oppressed makes him a ripe subject for ongoing study. Moreover, Franklin's life example can help us formulate a roadmap for how we too can evolve and transform in our thinking, allyship, and approaches to diversity, equity, inclusion, and accessibility.

AN OVERVIEW OF BENJAMIN FRANKLIN'S LIFE

Benjamin Franklin was an inventor, scientist, diplomat, writer, and publisher. Considered one of America's founding fathers, Franklin was also a leader in the American Enlightenment movement. He is credited for inventing several items that remain in use in the 21st century, such as the lightning rod and bifocals. Born in Boston in January of 1706 (the actual birth date is disputed), Franklin moved to Philadelphia at age 17. He engineered career, creativity, and activism ambitions to crystalize a vision of a unified America to be shaped from the loosely connected colonies.

Franklin rallied support domestically and internationally in support of America during the Revolutionary War. He published a series of newspapers and pamphlets that espoused principles of self-governing institutions, education, the value of community, and thriftiness. His imprints are on entities of broad impact. This impact includes the following: an appointment as the first Postmaster General of the United States Postal Service, creating the University of Pennsylvania (where he served as its first president), the Library Company of Philadelphia, and the American Philosophical Society (creating both entities and serving as the American Philosophical Society's president).

For all of his accomplishments, Franklin remains a problematic historical figure. He enslaved Africans and made horrendous quotes of Black people such as “*sullen, malicious, revengeful*” and “*by nature [thieves].*” Franklin is alleged to have been a prolific bully. His relationship with his common-law wife of forty years (Deborah Read) was compromised by rumors of infidelity and a child conceived with another woman that he brought home for Deborah to raise.

Despite his personality flaws and massive celebrity and wealth, Franklin did the unthinkable for white men of his era. He changed his opinion on the condition of enslaved Africans in America and became an abolitionist. Franklin worked to rally support for the education of free and enslaved Black people (Isaacson 2004; Brands 2010).

FOREGROUNDING FRANKLIN'S QUOTE TO CREATE THE “FRANKLIN MODEL OF DEIA”

Benjamin Franklin was a man of many profound quotes, of which several have a timeless quality of applicability for the modern era. Among Franklin's most-cited quotes is “*Well done is better than well said.*” (Franklin 1737). It is this quote that can foreground a Franklin-centered DEIA framework within any organization.

A reliance on noble rhetoric and opaque organizational objectives that fail to gain traction tends to be commonplace with DEIA initiatives. Too often, the research indicates that many individuals verbalize the will to engage in meaningful DEIA work (Leslie et al. 2021) yet fail to operationalize DEIA efforts beyond celebrating (often dead) heroes and holidays (Gilbert 2016). The work of DEIA must not stop with verbal expressions.

While articulating the importance of DEIA within one's workplace is central to its success, implementation and embedding sustainable practices matter more. However, producing meaningful DEIA-related organizational practices requires solid strategic and tactical deployment, as there are more examples of failures than successes in operationalizing DEIA (Dobbin and Kalev 2016). Moreover, the emotional and cultural stakes are higher for DEIA more than ever before as the nation reckons with inequality and racial justice amid the COVID-19 pandemic.

The enormity of the times can weigh heavily on leaders and those seeking to support organizational change. Consequently, many people seek role models or best practices that are relatable and tangible. In recognition of the role-modeling phenomena, the Franklin Model of DEIA is proposed to be leveraged within any organization. There are six insights from Franklin's life that informed the Franklin Model of DEIA – a model first presented at the 2021 Atla Annual conference.

- Franklin's problematic history with race, including being a slaveholder and later transforming into an abolitionist
- His role as a polymath
- Democratizing access to information
- Elevating the importance of global connections
- Commitment to the experimentation-to-insights-to-action cycle
- Creation of sustaining practices, processes, and entities

Outlining Franklin's accomplishments in this fashion draws together the red thread of connectivity that spurred the creation of the Franklin Model of DEIA. Franklin demonstrated how one must not become paralyzed in guilt over past behaviors to the point that it disables actions and personal course correction. His broad interest drew him to a series of simultaneous intellectual pursuits and heralded the need to undergo study before implementing any major initiatives.

Franklin created multiple publications and mechanisms to distribute information and knowledge to the masses. His bridge-building relationship with France translated into resources in support of the nation during its first major war. Franklin believed in the power of experimentation and leveraging insights towards action. Lastly, he created scores of permanent organizations to carry forward his educational and community-building principles.

CONCLUSION

Moving past noble rhetoric to advance DEIA initiatives requires introspection among everyone within an organization before shifting into implementation mode. It is critical to note that the incremental pace of change in organizations is often slow and frustrating. To effect actual organizational change, white colleagues must acknowledge past DEIA-related transgressions, share what was learned from those experiences, and demonstrate an openness to move forward. People of color must allow white colleagues to work through their cycle of self-actualization of potential DEIA-related shortcomings in their own time while also pressing them to move beyond introspection to action.

We are at a precipice moment in the world's history with equality and social justice. We must quickly shift from task-saturation orientation to achievement orientation for DEIA initiatives. The hard work of DEIA begins with coming from a place of mutual understanding that starts with honest dialogue. The Franklin Model of DEIA provides one framework to begin these critical conversations.

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PAPERS

A Collaborative Future within Atla

How Theological Libraries Must Work
Together in the Digital Age

Richard Manly Adams, Jr., Pitts Theology Library at Candler School of Theology

ABSTRACT: In a post-pandemic, digital world, collaboration between libraries and librarians is more important than ever. This essay argues that Atla members should look to the Association itself as a way of working together. I proceed first by outlining the great history of the Association as a collaborative space for its members, highlighting three past successes. I then apply the four causes of success from these past projects to the challenges we face in a digital age that has been disrupted by the pandemic. I explore how Atla libraries can collaborate on collection development, digitization, and information literacy instruction, and what the opportunities and limits of working together may be.

By now, Atla members are likely becoming accustomed to the name change of our organization. In 2019, the Atla board approved a new brand system and changed the name of the organization from the American Theological Library Association, its name when founded in 1946, to Atla (Bartholomew 2019). Regardless of what one may think about the name, the logo, or the new branding, I find certain logic to the name change. The former name, the American Theological Library Association, is limiting and does not reflect the membership and the work of the organization. “American” is not reflective of membership or the “diverse global community” the organization seeks to foster. “Theological” is a remnant of the past, when original

members supported Christian schools of theology, and now members support much broader domains of learning. Even the term “library” is problematic, since membership includes museums, archives, and other information institutions.

I want to pause for a minute this afternoon and think about the final “A” in the old name: “Association.” What do we mean by referring to ourselves as “an association,” and is that designation one that we want to continue, even in a newly branded world? How and for what purpose do we, the membership of Atla, associate? My argument in this essay is quite simple, perhaps even obvious: This “association” is more important than ever in this digital and post-pandemic world. For us to survive and thrive as individual libraries and librarians, we must work together. Fortunately, our shared association, Atla, has a long history of successful collaboration, of libraries and librarians coming together and uniting their unique skills, collections, and ideas, to tackle problems facing all libraries. And, therefore, my argument might be understood simply as a call to reclaim our roots, to double down on our collaborative nature.

My approach to explore this “association” in this essay falls into two sections, one descriptive and one prescriptive. I spend some time looking at highlights in the association’s past, with hopes to draw lessons from those who came before. Then I turn to offer some thoughts on the challenges now facing our libraries with suggestions for how members can work together to achieve the same type of success. I frame our conversation around three broad areas of librarianship that have been and will continue to present some of our greatest challenges as individual libraries and greatest opportunities as an association: information literacy, preservation and access, and collection development.

In telling the history of our organization from its inception in 1946 to 1996, Elmer and Betty O’Brien note, “Within two years of its founding, seventy-six percent of seminary libraries affiliated with the AATS had joined, and a united attack on theological library problems had begun” (O’Brien 1996, 8). I like that phrase, “a united attack on theological library problems.” Such problems are very different now than they were in 1946 or even 1996. But given that we are in the midst of our 75th anniversary as an association, I would like to spend the rest of our time today looking at that development of our challenges and to propose a few ways we all can launch anew our “united attack on theological library problems.”

“ASSOCIATION” THROUGHOUT OUR HISTORY

Atla members are blessed to have ready access to the association’s history through several published volumes. I encourage all members to mine the treasures that are the two major publications on Atla’s history, both available as open-access e-books via Atla’s website (Graham 1996 and McMahan 2006). In these volumes, as well as throughout the proceedings of the annual Atla conference, members can learn about the origins of this term “association” and its historical meaning for member libraries and librarians.

The original constitution of the Association states a number of purposes for this first association: “The purpose of the Association shall be to bring its members into closer working relations with each other; . . . to study the distinctive problems of theological seminary libraries, to increase the professional competence of the membership, and to improve the quality of library service to theological education” (Proposed Constitution 1947, 75). As the constitution states, much of the early function of the Association was about professionalization. This work of developing a profession of theological librarianship was a response to earlier studies that had identified the need for a systematic approach to librarianship supporting theological education. For example, in 1934, The Institute of Social and Religious Research had issued a three-volume work entitled *The Education of American Ministers*, the third volume of which, written by Mark May, focuses on the institutions that train ministers (May 1934). In his essay on theological libraries, May offered six recommendations, all focused on credentialing of staff and the inadequacy of budgets. Early on, the work of the Association was to set the standards and to create language and practices that would define this emerging subspecialty: the theological library.

What is so remarkable about the early history of Atla, though, is members acting upon the charge “to study the distinctive problems of theological seminary libraries.” From the beginning, the membership did not merely study these distinctive problems, but they got to the work of solving them. The Association, as early as its second proceedings, shows signs of creating a collaborative workspace to solve problems that no single member institution could solve on its own. The Association became a meeting ground for libraries to work together to solve these problems that they were all experiencing.

Reports from the history of Atla are filled with tales of collaboration between libraries on projects that mutually benefit the member-

ship. For this essay, I spend some time highlighting three, in three distinctive areas of librarianship, with hopes that these past successes can teach present members something about collaboration in our current age, as they face new challenges in these same three areas.

PERIODICAL INDEXING

A first example involves information literacy. Perhaps the earliest example of the Association's collaborative attack on problems was a solution to challenges librarians had been facing with research and discoverability: the creation of the index to religious periodical literature, the precursor to the well-known Atla Religion Database. This history has been told with great clarity in the 1974 essay by G. Fay Dickerson and John A. Pelz (Dickerson and Pelz 2006). The index was a collaborative solution to a need identified as early as 1937 in a survey conducted by the Religious Books Round Table of ALA. In that survey, 79 librarians agreed that better indexing of religious materials was essential for their work of helping students and researchers absorb the growing body of literature in theology. The late nineteenth to early twentieth century was the true adolescence period of theological research, particularly in North America, and scholarly output had simply become overwhelming for students, pastors, and faculty. Despite the clamoring of ALA's membership, there was no organization to take on this challenge, and as Dickerson and Pelz note, "a full decade passed and this need was still unmet" (Dickerson and Pelz 2006, 298). Ten years later, the new ATLA organization confirmed the need through their own survey. The Religious Periodical Indexing committee was appointed at the first ATLA annual meeting, and the first volume of the index was completed within 5 years of the organization's founding. This work was the product of collaborative research across twenty different libraries (more than a quarter of the membership of the new organization), and it was completed with no external funding, which only came later. Since then, the index has continued to grow to keep pace with the output of scholarship, and leadership, participation, and hosting of the project has migrated across member institutions. In the very first year of the Association's history, members find a wonderful example of what I argue is a developing trend: members identify a problem that no single institution can solve on its own, and through collaborative effort, the membership solves it together.

This initial collaborative spirit is evident in another challenge the membership took on soon afterwards: concerns about access and preservation, which were met through the ATLA microfilming project. The history of this project has also been well documented, in Myron B. Chace's article in the fifty-year anniversary volume (Chace 1996). Collaborative microfilming grew out of two great concerns shared by member libraries: how libraries might access expensive materials in a growing field and how the publication history of theology might be preserved long-term. For many libraries, microfilming was initially viewed as a way for institutions to gain "on-demand" access to rare and expensive publications. Increasingly, though, the project was also viewed as a way of preserving the legacy of theological publications, particularly those nineteenth- and early twentieth-century publications often printed on brittle paper. From the 1950s through the 1990s, members collaborated to film over 1,800 periodicals and more than 30,000 monographs, securing multiple rounds of funding, assessing and switching between technologies, and incorporating feedback from dozens of institutions. Key to the success of this program was the shared responsibility of selecting items for filming, so that the resulting repository reflected the diverse output of theology and met the diverse needs of researchers and libraries. As the coordinator Raymond Morris reported, "Every member of the Association is in some degree responsible for determining what types of material are required by our Association" (Chace 1996, 52). Chace summarizes the effort as follows: "In establishing the first, large-scale (for the time) ATLA microfilming project, Morris—consistent with Association values—emphasized its cooperative, member-directed character" (Chace 1996, 49).

The results of this member-directed project are remarkable. Most theological librarians have been the beneficiaries of this work, either in their own research or in their work supporting the research of patrons. Thanks to this collaborative effort, an entire generation of theological scholarship is preserved and accessible.

A third successful collaboration was one focused on collection development. One of the consistent problems identified at early ATLA meetings was inadequate acquisition budgets. This was another problem that our association was successful at attacking collaboratively. Consider these stats, reported by Paul Stuehrenberg about library acquisition budgets in the 1950s and 1960s: "The average expenditure that year [1956/57] was \$5,960. For 1961/62, the first

year of the Program, the expenditures on books and periodicals of the twelve top participating libraries averaged \$16,857; by 1964/65 that average had increased to \$39,710” (Stuehrenberg 1996, 61).

This “program” to which Stuehrenberg refers is the ATLA Library Development Program, a collaboration between ATLA and the Sealantic Fund, an organization that had already financially supported ATLA’s work. Spearheaded by Raymond Morris of Yale Divinity School Library, the program was designed to provide matching funds, up to \$2,000 per year, to seminaries that grew their library acquisitions budget. The response was overwhelming, and the full \$875,000 grant, planned for five years, was spent in just three, though it was eventually funded for an additional two years. The result of this infusion of acquisition funds was a growth in acquisitions, but growth far beyond the amount donated by Sealantic. Indeed, the impact of this grant went far beyond the influx of acquisition funds. Such an innovative program had the effect of opening up seminary administrators to the idea of building a strong library as a core part of the educational mission of schools. As Stuehrenberg reports, “During that five-year period the level of institutional support for theological libraries was increased dramatically; irreversibly so, as it proved to be. ... Not only had the libraries been enabled to purchase several thousand volumes they otherwise would have been unable to acquire, seminaries dramatically increased their continuing commitments to their libraries, both in terms of acquisitions budgets and in overall expenditures for library support. There was no going back” (Stuehrenberg 1996, 64).

Offering careful reflection on this project, one of the most successful in our Association’s history, Stuehrenberg offers four helpful lessons for ATLA members:

- 1) Involve as Many Members as Possible—Close to 100% of ATLA member libraries participated in the program;
- 2) Leverage Existing Resources—The program used the grant to raise local money;
- 3) Allow Decentralized Decision-Making—Member libraries decided what they needed to collect in their local contexts;
- 4) Know When Enough is Enough—Morris cut the program off after five years so libraries would not become dependent upon it for acquisitions (Stuehrenberg 1996, 65).

These three collaborative solutions to challenging problems of information literacy, preservation and access, and collection development represent the hallmark of our Association. While Atla continues to provide a forum for defining and advocating for best practices, and while the professionalization function of Atla remains important, it is this coming together, the marshalling of talents and human power across institutions to solve problems, that is the remarkable legacy of the Association. The heart of this organization has not only been the formulation of best practices around credentialing, budgeting, cataloging, etc. Members have also, from the beginning, identified problems the solution to which lies beyond the capacity of a single library, and they have partnered together to harness the capacity and talent of members to provide solutions that benefit all. The martial language of the O'Briens, quoted earlier is apt: Atla members have attacked the theological library problems; and indeed collections, discovery tools, and joint ventures speak to these successes. The Association has been most successful in joint ventures when working with a diverse group of collaborators and being strategic in the form of that collaboration. This is key, particularly in the present context in which there is a lot of talk about collaboration. We know we are called as librarians to collaborate. The question is, "Why and how are we working together?"

To drive this focus on strategy, I return to these four lessons that Paul Stuehrenberg identified when reporting on the ATLA Library Development program. I argue these four serve as a key to developing strategic collaboration for Atla moving forward:

- 1) Involve as Many Members as Possible
- 2) Leverage Existing Resources
- 3) Allow Decentralized Decision-Making
- 4) Know When Enough is Enough

Each of these four could be applied to the periodical index work or the microfilming project as easily as Stuehrenberg applied them to the library development program. And so, as I turn now to look at future opportunities for collaboration in these same areas, I use those four as a heuristic device to outline how, in the face of real challenges to our work, we can best collaborate to succeed together.

WHAT HAS CHANGED?

Given this past as our prelude, I turn now to argue for continuing Atla's tradition of a united attack on theological library problems. To do so, of course, I have to start by asking, "What are the theological library problems that we need to attack?" There are plenty to choose from, of course. As we turn to look at the future, there are two dominant disruptors that influence any challenge against which we will mount a "united attack." Both disruptors may seem obvious, but I believe both need thoughtful and critical reflection.

The first disruption is the proliferation of digital technologies and the digital mode of work in libraries. The rise of the digital affects all aspects of library work, from collection development, with the growing demand and availability of electronic resources, to library instruction, with growth of evergreen content like LibGuides and virtual classrooms, to library outreach, with digital exhibitions and virtual events, to entire new areas of librarianship, such as digitization and digital scholarship. In addition, patrons are increasingly more digital natives than digital immigrants, and thus they have certain expectations about access. Digital tools, texts, and methods provide opportunities for librarians to work together, but they also complexify the work, demand new skills in librarians' toolboxes, and threaten to pull all librarians away from the core mission for which they were trained.

The second disruption is more immediate: the pandemic all have endured and continue to endure. All likely recognize that this past year of pandemic is a point of inflection for all aspects of our society, certainly higher education, and most certainly the work of libraries. As librarians have had to adapt just about every part of the patron service model, the question of what to keep from pandemic times and what to get rid of is one I fear many are making too quickly. That is, many are rushing out of the pandemic just as quickly as they were forced to rush in.

I find it most helpful to think about the pandemic as a catalyst for change that was already underway. The long tail effects of the pandemic are multiple. Budgets, of course, which were already tight, will suffer from the pandemic. This is not only a short-term crisis, but I imagine few of us are optimistic about those funds ever returning. The change in instruction models, curricula, and modes of degree delivery are also accelerated due to the pandemic. What seminary is not considering an online or hybrid MDiv, and thus what library

is not being forced to consider how to deliver high-quality resources to patrons spread around the country or around the world?

In many ways, the pandemic and the digital age present the perfect storm of disruption heading our way, and no aspect of our work will be untouched by them. In what follows, therefore, I take the three areas considered in the discussion of Atla's history—collection development, access and preservation, and discoverability/info literacy—and I look at problems librarians are sure to face in the coming years, particularly as the impacts of the digital and the pandemic become clearer.

COLLECTION DEVELOPMENT

I begin where Paul F. Stuehrenberg was working: how librarians build collections in this digital age. The persistent challenge of building collections is exacerbated by both the digital and the pandemic. Building a library collection has always been a balance between the ideals of preservation and access, on the one hand, and the logistical limits of local budgets and capacity, on the other. The narrative of academic libraries in the twentieth century presents a struggle between these poles. Complaining about limited budgets is nothing new for modern librarians, of course. With limited budgets, libraries are forced to choose between collecting wide and collecting deeply, or between acting as preservation repositories or points of access. The understandable tendency in such situations is to prioritize current access and curricular need over historical preservation. That is, in the face of tight budgets, we build our library for the researcher in front of us, not the researcher fifty years from now. The result can be highly idiosyncratic collections. As a 2001 report from CLIR notes, “Research libraries, no matter how large, collect only a small portion of all the information created and disseminated at any given time. In the nineteenth and early twentieth centuries, most academic libraries were shaped directly by the research needs of their faculties. This resulted in some very rich veins of bibliographical ore, but it also generally produced holdings that were deep, but not broad, in coverage” (Nichols and Smith 2001, 83). Thankfully, libraries have in place systems to account for this challenge. Interlibrary loan, of course, is the shining example, affording libraries access to collections around the world. But the pandemic and the rise in digital access demand exacerbates what was already a troubling trend in collection devel-

opment. Sara Morris and Jenny Presnell start a particularly important article on collection development, written pre-pandemic by the way, with the line, “The new realities of academic libraries are limited space, complicated access models, shrinking budgets with competing interests in print as well as electronic, and increasing demands by users for digital and instantaneous access” (Morris and Presnell 2019, 379).

It is this last point raised by Morris and Presnell that has me particularly concerned in the present context. Not only does the pandemic have the likely effect of squeezing collection budgets even more, if such a thing were possible, but the push for emergency digital access, accelerated by the inertia of remote learning and distance education, has forced many libraries into investing in electronic resources, often at the expense of purchasing fewer print collections. As more users demand e-books, and as increased demand to support remote learning presses us toward e-books, tried and true solutions like ILL may not be a sustainable. As Morris and Presnell note, “As we shift to more e-books, the magnitude of this problem will only increase. Some consortial e-book models do provide sharing among the members, but nonmembers cannot borrow the title. Librarians must remember that what you do not own, you cannot control” (Morris and Presnell 2019, 381).

Demands on tighter budgets and a growing patron base spread around the country also places pressure on libraries to save space and processing costs by weeding physical collections, focusing capacity on materials that serve the present patron or redeploying library shelf space as offices or classrooms. Few libraries are afforded the luxury of collecting for posterity. The 1970s reference book does not present the current state of research, so the librarian’s tendency, under tightened constraints, is to free up shelf space and get rid of it. I foresee this collection development challenge as one of the defining ones for our coming age. So, how is Atla to collaborate to attack this problem?

It would be folly to propose a single solution that is going to solve these challenges. I do, however, find that running collection development through Stuehrenberg’s four points helps us formulate a strategy.

First, in collection development, we should “involve as many members as possible.” With collection development, collaboration is going to be key, as we are increasingly reliant on one another for

shared collections. Not only should we be sharing collection development policies, but we should also be considering the sharing of resources when we make decisions about print versus electronic purchases. In addition, when weeding collections, we should recognize that most theology libraries are weeding the same theology collections, and thus there is a preservation danger, particularly if we start to make weeding decisions based solely on recent use. One might imagine Methodist libraries ending subscriptions to Baptist print periodicals without a conversation with Baptist institutions about whether someone will be able to provide access to the title in question. We must broaden our conversations about our collections and shift our purview away from considering ourselves as isolated repositories, looking only at what we can provide to our patrons, and consider ourselves nodes of access in conversation with our Atla partners to know who is collecting what and how access can be shared.

Second, we must “leverage existing resources.” This conversation about collaboration on collection development prompts an emphasis on the local collection. If we can move into a collaborative space on collection development, then those idiosyncratic collecting habits actually work to librarians’ advantage. Collection development should proceed at the local library level with some sense of the focus and strength of our local collections and that of other libraries. This is certainly true of special collections, where libraries have a history of narrowly focusing our collections. As budgets are squeezed and collection practices change in general, though, we need to understand who we are and what we have traditionally done well, and to share that with other institutions for the benefit of all.

Third, librarians should “allow decentralized decision-making.” Collaboration does not mean that librarians give up the local for the sake of the whole. Instead, we have to recognize that our interests are local, and we have to support our patrons, but also recognize that we can do this collaboratively. In my own context at Emory University, for example, there have been significant changes to the curriculum, as the mode of theological instruction and the relative value of different areas of study are changing. New programs, such as an emphasis on Muslim/Christian dialog, force my colleague Caitlin Soma, our acquisitions librarian, to play catch up to build a collection to support new curricular interests. I argue that libraries must be nimble enough to collect in new areas, but we must also be aware

of historical collections that may support us in this effort, and we need to be able to rely on our partner organizations to help us when budgets don't support new collections.

Finally, following Stuehrenberg, in collection development we must "know when enough is enough." This to me is the important limit in collaborative approaches to collection development. We cannot allow libraries to become too dependent on consortial lending. There are core resources that your patrons need, such as reference collections. Individual libraries should focus on those. This is one area, I would argue, where electronic resources may be most valuable in providing quick and easy reference materials to my patrons. While I work with other libraries to understand the landscape of resources that may be available, I still need to develop my ability to serve my local patrons efficiently.

Crises present opportunities, and I believe the effects of the digital age magnified by the pandemic presents an incredible opportunity for us to move away from thinking of ourselves as silos of resources for our local patrons to nodes of access for a broad set of patrons. This will only work, though, if we carefully collaborate with one another.

ACCESS AND PRESERVATION

From collection development, I now turn to consider access and preservation in a post-pandemic digital age. Just as the Atla microfilming project helped solve a crisis of access and preservation for libraries in the 1950s and 1960s, so a collaborative approach to digitization can help us all. Technology has changed away from the microform, of course, but our strategy should not change; we must work together to grow access to the incredible resources of our libraries.

The challenge of the post-pandemic digital age is the growing expectation of digital access and the increasing practice of curating research interest based on access. The first question many patrons ask, particularly with regard to special collections, is whether all materials have been digitized. During the pandemic, this demand for digital access has clearly increased, and the restrictions brought by the pandemic have revealed a sharp divide between those institutions that have digital collections and those who do not, as research access to special collections was removed with little or no warning.

The expectation of digital access is not going to go away. Travel budgets for scholars will be smaller, and habits have shifted toward an assumption of digital access, and so the old model of a scholar diving into a physical archive will be less and less prevalent. The onus now falls to the library and its digitization team to provide ready access to collections, complete with quality metadata to aid in discovery. Otherwise, collections will have less and less impact each year as the digital becomes the norm and the scholar's expectation. The challenge for librarians is not only digitizing materials, but exposing that metadata for discovery, the challenge of advertising digitally what we have available.

To date, digitization efforts, like collection development, have been too much of an individual library effort. Just as libraries have historically raced to build up the largest repository of books, accessible to local patrons, so libraries have raced to build up the largest repository of digital assets, discoverable by those who know the proper URLs and know the idiosyncrasies of particular discovery layers. New technologies and the immediacy of the pandemic offer the chance to change that, to rethink digitization practices. So, let us consider what digitization might look like in the future, using Stuehnenberg's model.

First, digitization practices should "involve as many members as possible." The most immediate barrier to entry into the space of digitization is funding. Libraries need funding not only to digitize their collections, but to improve metadata, build repositories, and increase discoverability. This barrier is most successfully overcome by external funding. But in an increasingly competitive funding environment, cross-institutional collaboration is the most successful way forward. As CLIR noted in 2018, "Increasingly, inter-institutional collaboration seems to be the way funders want their constituencies to do their work. ... We believe that when collecting institutions jointly align digitization priorities and approaches, they can provide broader access and more consistent service to their communities of users, maximizing the potential impact of sharing their collections while minimizing duplication of effort" (Banks and Williford 2018). So, I call for Atla members to work together and write grant proposals that bring collections together in the digital space. Atla has a terrific history of coordinating grant proposals, such as the 2018 funded project "Digitizing the Records of Philadelphia's Historic Congregations," which resulted in thousands of church records from

Philadelphia being preserved, digitized, and ingested into the Atla digital library. All members should seek natural partners across the Association that would strengthen collections, and the membership should approach external funding opportunities less as competitors and more as partners to create more competitive proposals.

This collaboration should cut across institutions, joining large and small libraries. An institution's size may say something about its internal resources to pay for digitization, but it says nothing about the import of its collections. I encourage large institutions to look to smaller ones as partners, and I encourage smaller institutions to raise awareness about their collections so that they can participate in grant projects, often led by larger ones. As Latoya Devezin of CLIR notes, "As funding resources become scarcer, the ability to work cross-institutionally between small and large organizations remains imperative" (Devezin 2017).

Second, in digitization efforts, we should "leverage existing resources." Beyond working together to secure funding to grow digital collections, libraries should also recognize that there is in place the infrastructure to grow discoverability of existing digital collections. This is yet another place where the previous work of Atla really benefits all of its members. The Atla Digital Library, which I hope all members are aware of, is an incredible resource that all should take advantage of. This repository allows members to combine digital assets into a single presentation of "theology online," giving researchers greater probability of finding our digital collections. In the future, Atla may also help those institutions without the technical infrastructure to present digital assets through the repository. Even those who are already hosting their own digital content should contact Atla about having metadata harvested. This is a great opportunity to direct patrons to all of the incredible theology resources available online.

In addition to collaborating for funding and infrastructure, libraries must "allow decentralized decision-making" with regard to digitization. Even as libraries move to centralize external funding efforts and potentially discovery layers, they should not lose the power of local knowledge of collections and patrons. Each library knows best what is in its collections, what presents a preservation risk, and what patrons are demanding in digital access. We should work to keep those decisions at the local level, but we should advertise those

decisions so that we have increased awareness of what is available digitally and what needs digitization.

Finally, libraries should “know when enough is enough” with collaborative efforts at digitization. As with anything, the danger of centralization is overdependence on the consortium and the loss of local knowledge. As Raymond Morris smartly cut off the Library Development Program to ensure that local institutions were investing in their own libraries, so I argue that collaboration should not take the place of local investment in equipment and human resources. While not every library will have the resources to create its own digitization lab or hire digitization specialists, every library does have the capacity to gain knowledge of digitization and preservation best practices on staff. Catalogers can learn new metadata formats for the digital age. Staff can learn grant-writing skills. Overall, the push toward the digital should be seen as motivation to update our skill sets as library staff, and it makes imperative the need to argue with administration for growing and shifting local budgets to grow digitization capacity. We should use the Association as a gateway to doing that, but we should not overlook the importance of maintaining capacity at the local level, which benefits us all.

It is rather obvious to state that digital collections are an important part of our libraries' future. I believe that by working together, in the spirit of the microfilming project of years ago, we can have great success in ensuring continued access to the rare treasures of our local libraries.

INFORMATION LITERACY

I close with what I believe may be the biggest challenge, and therefore the greatest opportunity, of our post-pandemic digital world: information literacy. As I noted in my historical review, the earliest collaborative project in the Association was the creation of an index to periodical literature, an attempt to help librarians, and in turn their patrons, navigate the world of theological literature in a period of its tremendous growth. I shudder to think what those respondents to the ALA survey in 1937—those who complained about the inability to find quality resources in theology and religious studies—would say about the information environment that librarians are asked to navigate. There has been an exponential explosion in information available, since the advent of the internet of course, but increasingly

with the growth of open-access journals, self-publishing, and scholarship on social media. My prayers are with the librarians who have to help patrons sift through the millions of results returned from their initial Google search on topics like “Augustine” or “Eucharist” or “preaching.” No index of literature, no matter how systematic and far-reaching, could possibly be comprehensive, and even if it did exist, it is unlikely that patrons are going to turn to it before they turn to their habituated Google search.

The pandemic, or at least events coinciding with the pandemic, have only made this more challenging, with the whittling of trust in traditional authorities, the destruction of the illusion of the objective, disinterested reporter or scholar, and the rise of misinformation. If we are operating in a post-truth world, how are we to instruct our patrons? What role can librarians play in leading patrons to reliable information in theology and religious studies?

As I noted, I affirm that this is our greatest challenge, the one that most demands our rethinking of our traditional practices, and the one most in need of that attack from Atla librarians. I am not so bold as to suggest I have a singular answer to it, but I see ways forward that may be most helpful. Again, I return to Stuehrenberg’s four principles as a way of exploring what that way forward may be.

First, efforts to teach information literacy should “involve as many members as possible.” Collaboration across the Association feels a bit strange when we talk about reference and instruction, but cross-library collaboration is essential. To date, collaboration in this area has primarily focused on the production of reference materials that local librarians could use in their instruction, materials like the index of periodical literature. But the digital age opens up opportunities to shift this model to incorporate instruction itself. One of the great successes of the pandemic has been libraries moving to virtual instruction. In my own context at Pitts Theology Library, our reference team, led by Brady Beard and Anne Marie McLean, took their entire schedule of in-person workshops, converted them to livestream events, and then edited them for YouTube.¹ Not only is the content now available for all, but using our BigMarker webinar system, they schedule watch parties for this recorded content, where they are available live to chat and answer questions as patrons watch

1 See <http://pitts.emory.edu/youtube>.

the recording.² What this suggests is that the brilliant content that each library is generating in its own local context can be shared and made available, so that patrons now not only have access to their local reference librarian, but to content generated by reference librarians around the world.

With this technology in place, I would argue that we need to work together to avoid duplicating content, and rather rely on one another to provide localized content globally. Why, for example, should we all run the same workshop on using Zotero, when we can coordinate the creation of digital content, and then watch it locally alongside our patrons and answer their questions as they arise?

Second, in addition to collaborating on new content, we should “leverage existing resources.” Many libraries have on staff reference librarians who, while they excel at the art of being a generalist (so essential to the role of the reference librarian), also have strong subject matter expertise. Members should work together to catalog and advertise such local expertise for the benefit of the association. The same is true for the content our librarians create. If there are LibGuides that a library’s patron base finds particularly helpful, how can that library advertise that availability for other libraries and other sets of patrons?

This sharing of resources is particularly important as the breadth of content for instruction in “theology” has so expanded. Many librarians are not only being asked to teach patrons how to do research in theology and religious studies, but also how to take advantage of new technologies like text mining, geospatial mapping, and big data curation, as research in all areas, even religion, increasingly incorporates new skills. Our expectation should not be that each librarian become a master of all of these trades. We do, however, have colleagues who can help. In my library, for example, we are fortunate to have on staff a digital scholarship librarian, Spencer Roberts, who has wide-ranging technical expertise. We should work as an Association to catalog and communicate such capacities on our staff, with the hopes of using digital technology to leverage these existing resources to support our patrons.

Third, when collaborating, we should “allow decentralized decision-making.” As noted before, a push to centralize and collaborate should not get in the way of local decisions. With reference and

2 See <https://www.bigmarker.com/communities/pitts-theology-library/conferences>.

instruction, our local patrons must come first, and so if there are needs at the local level, we should adjust our reference practices to meet those. For a Methodist institution, for example, local knowledge of the conferences in the UMC is not something that should be farmed out to the Association. As with collections, we must identify what it is our local patrons need and align our local expertise with those needs.

Finally, librarians must “know when enough is enough.” Libraries must not only shift the mode of instruction toward a more collaborative one, but the information explosion of the digital age demands new skills amongst our librarians, and collaborative efforts in instruction should not get in the way of cultivating those skills locally. The demands of our patrons, particularly student patrons, who are stumbling their way to learning in a world of Wikipedia, Google, and Twitter, are best met with local instruction, and I must admit, in-person instruction. So, just as Raymond Morris was concerned that the Library Development Program could have the unintended consequence of creating a dependency that was not sustainable, so we must be aware that centralized and collaborative instruction has the potential of whittling down our local expertise and keeping us from reaching our patrons. Let us keep that from happening by collaborating on the content we can collaborate on, but focusing also on our local patrons. Indeed, done properly, the shared content of instruction I have mentioned before should free up the time and capacity of our reference librarians to help our students. Increasingly, if we can rely on the Association to help with content, such as identifying basic resources for Methodist Studies, then local librarians can teach our patrons how to read, assess, and critique those basic resources. Critical information literacy is essential in this world of too much to know, and I believe this is the area our librarians should focus on.

CONCLUSION

I have outlined three areas—collection development, access/preservation, and information literacy—where theological librarians have collaborated before, and where they should collaborate again, but with a strategic vision. I hope I have outlined some of the challenges we face well enough to convince you that a strong association is exactly what we need.

What I have not offered, of course, is a set of specific directives about how to do this. I leave that to those who are far more creative

than I to find specific solutions. I will say, though, that these solutions are likely found within this Association, by working together. Our infrastructure is there. The Atla Interest Groups are doing incredible work in many of the areas discussed. Perhaps we need more or an updated set. The Atla association itself is providing us with resources to collaborate, from the Atla Digital Library, to grant support, to in-house expertise in areas like digital resources, scholarly communications, and metadata. As we rise to meet many of these challenges in a post-pandemic digital age, I encourage us to rely on Atla and our membership to meet them together.

I return to where I started, the name of our shared association. Now more than ever, we need an association. Certainly, we need it as a way of professionalization. But in these challenging times, it is through collaboration that we will not only survive, but thrive. To finish out the branding exercise, I have in this process discovered new appreciation for the “subtitle” as it were in the new brand: “Collectors and Connectors in Religion and Theology.” While I have typically been thinking of that second term, “Connectors,” to mean that we, as librarians, are the key to connect our patrons to the resources they need, I hope you can join me in seeing that Atla plays a role in connecting us librarians to one another, to explore how we can work together to meet the significant challenges we face.

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White Supremacy and Libraries

Thoughts Around the Campfire

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ABSTRACT: Shortly after the murder of George Floyd in May of 2020, I came across the 1872 painting American Progress. In this painting, westward expansion is being led by a large floating white woman with a schoolbook in one arm and telegraph wires in the other. The Indigenous inhabitants of the West cower before this apparition. It is indeed a haunting image. In this paper, I explore the legacy of Enlightenment constructs of civilized/savage in the operations of academic libraries. I then introduce Indigenous authors Leanne Betasamosake Simpson and Shawn Wilson who offer some alternatives to Western knowledge practices. Finally, I conclude by reflecting on what theological librarians can contribute to our professional conversation on White supremacy.

The murder of George Floyd in May 2020 occasioned conversations around the world on racism and race-based oppression. In the Brandel Library at North Park University, we asked each other about the impact of racism on library practice. Throughout that summer, different staff members led conversations on this topic through the lens of their particular expertise in archives, instruction, and collections. The idea for this paper was birthed in those conversations, and I'm excited to invite you to join us in reflecting on the possible connections between libraries and White supremacy.

I also want to acknowledge my debt to North Park psychology student and library office manager Charis Ivanoff. Cher, who is Native Alaskan, graciously answered my many questions to her about her experiences with Indigenous culture and joined me in reading the works of Indigenous scholars referenced below. I came into this work with very little previous experience with the culture and practices of the Indigenous peoples of North America, and Cher's guidance was very valuable.

CAMPFIRES

Have you ever sat around a campfire after a long summer day? Have you heard the wood crackle? Felt the sting of the smoke in your eyes? Watched the sparks ascend towards the stars above? As indicated by the subtitle, I invite you to conjure those late-night campfires as the imagined setting for this paper. I invoke the campfire first because it is a place of reflection on our connections to the thousands of years of human history that have come before us. When we look into the coals or turn our gaze to the stars, we are sharing experiences with our distant ancestors. Here I experience both the humbling thought that our chapter is part of a much larger story and also awe that the journey has led to this current moment and a responsibility to those who came before.

But a campfire is more than this. A campfire is a place for guitars, singing, and laughing at funny stories. It is a place we can connect with old friends and discover new friends. There is an easy intimacy around the campfire where we can lose ourselves in community. Can you think of a goofy campfire song you've shared with friends? I invite you to remember the friendly warmth of the fire as you read.

Mostly though, I invoke the campfire because it provides a setting where we commonly lower our defenses and are allowed to question cherished assumptions. The campfire is liminal space that invites wonder and curious speculation about ideas that linger on the periphery of consciousness. It is the principal place where we tell ghost stories and explore what haunts us. I'm inviting you to join me in front of the flickering flames, to momentarily suspend your usual assumptions. I'm inviting you to a ghost story.

CIVILIZATION AND SAVAGES

"Because Western academic libraries in particular emerged from Enlightenment-derived epistemology and are premised on Euro- and Christian-centric knowledge structures, libraries have unwittingly participated in and supported this legacy of imperialism historically and contemporarily." (Gohr 2017, 43)

Our exploration of racism and libraries in the summer of 2020 led me to the above quote in Michelle Gohr's article on decolonization and libraries. As I read this quote, I could feel my body tense, and I wanted to argue with the premise and dismiss the conclusion. Libraries are ancient, I thought. Libraries are good, I said. Maybe

that is your reaction as well. But I couldn't let it go. As I kept thinking about it, I had to admit that it is likely that modern librarianship is connected to modern epistemology. An epistemology that came into its own in the wake of the "Age of Discovery" and flourished during the era of the Atlantic slave trade and European colonization.

At its best, the Enlightenment was bold, confident, and willing to challenge old assumptions. But when I read seventeenth- and eighteenth-century European intellectuals, I find them often more than a little smug, a little too self-important and haughty. They were convinced that their intellectual and cultural project was superior to the work of their predecessors, and one often finds claims of math over myth, science over superstition, reason over passion. In eighteenth-century Britain, "polite society" was championed over the rank "enthusiasm" of religious and cultural others such as the Catholic Jacobin Highland clans. Ultimately the rational, scientific, and polite cultural project claimed the title of civilization and branded those it found superstitious and engaging in crude passions as the savage.

Although we no longer speak of bringing civilization to the "savages" of the world, as one once did, it is interesting to me how the civilized/savage dichotomy continues to live on in racial tropes such as the angry black woman. But does it also live on in modern libraries? Could one make a case that libraries are monuments of scientific modernism?

When Gohr writes that libraries "emerged from Enlightenment-derived epistemology," I think of Newton's universal laws, Bacon and Locke's empiricism, and the rationalism of Descartes and Spinoza, and I find resonance with libraries' attempts to maintain neutrality, and aspirations to collect and catalog all points of view on all subjects. There seems to be something fundamentally modern and secular about libraries' refusal to judge texts based on conformity to creeds and ideology. Finally, common behavioral norms of silent, solitary text-based study traditionally associated with libraries bear a resemblance at least to the celebrated norms of polite society in contrast to the uncouth mores of the enthusiasts.

Now I'm not here claiming that I've made the case that libraries are connected to Enlightenment thought, let alone imperialism and colonialism. But haunted by the thought that there may be a connection, this reflection on the historic dichotomy between civilized and savage did little to assuage my fear, and since this is a ghost story, it is time to meet the ghost.



THE GHOST

In 1872 John Gast painted an image entitled *American Progress*. In this painting the spirit of America is represented as an angelic blond woman in flowing garments with a star diadem on her head. Hovering over the Midwestern prairie, she gazes confidently westward. Behind her the sun rises on a bustling harbor with a large suspension bridge. Trains and coaches, farmers and prospectors follow the apparition, while in the west storm clouds gather, the bison flee, and the native people cower looking up at this floating giantess.

Thinking about libraries and imperialism, I decided to revisit this painting since it is often thought of as capturing the American idea of Manifest Destiny and, I believe, the idea of White supremacy. As I looked more closely at the foregrounded spirit, I noted that she carries a school book in her right hand and a telegraph wire in her left hand. I thought it was interesting that even in 1872 we see this pairing of printed text and networked information technology. That was the moment I first saw it. You probably see it to. This ghost of imperialism, of Manifest Destiny is a ... librarian.

CAMPFIRE #1

Of course, I don't know if Gast thought of her as a librarian, but she is doing library things, and I'm left to ask why was "American Progress" painted with a textbook and telegraph wire? Why these symbols and this image? What does this phantasm have to say to us about the work we do? Can we create a campfire-like space to lower our shared commitments to librarianship and consider these haunting questions?

I think it is also both fair and important to ask what this painting and story may leave out. Are there aspects of our profession that haven't been represented?

THE INDIGENOUS CONTRAST

I want to continue to interrogate this painting but shift our attention from the foregrounded White people to the figures in the background. In the distance, Gast painted a cluster of tepees and a group of stick figures with arms and legs akimbo as if in the middle of an ecstatic dance. These figures, and the dance, myth, and tribal customs they suggest were likely meant to be contrasted with the modern knowledge that American progress is bringing.

I asked myself, how do the Indigenous inhabitants of the Americas think about knowledge? How do they seek to preserve and transmit knowledge? As I wrestled with how White supremacy is expressed in librarianship, I conjectured that perhaps exploring Indigenous perspectives on the fundamental tasks that we engage in would help me contextualize the practices of librarianship. Rather than the triumphalism that Gast captures, what if the cultures of Europe and the Americas gathered around a campfire to learn from each other?

I've only begun reading some Indigenous scholars. In the paragraphs below, I want to highlight three key concepts that have stood out to me from what I'm reading. My purpose here is to whet your appetite for thinking about our work from the perspective of different cultures and to invite you to join in this exploration. I'm using the word "Indigenous" to stand in for the great variety of people and cultures that trace their history on this land to times before the Europeans arrived in the fifteenth century. I hope what I offer below can be fruitful for our reflections on the meaning and impact of White supremacy without overstating any particular claim as the Indigenous perspective.

GROUNDING NORMATIVITY

Leanne Betasamoske Simpson is a Michi Saagiig Nishnaabeg scholar from the northern shores of Lake Ontario. Her book *As We Have Always Done: Indigenous Freedom Through Radical Resistance* (Univ. of Manitoba Press, 2017) argues Indigenous identity is formed by their close observation and intimate interaction with a specific place. She uses the phrase “grounded normativity” to capture the way the local land shapes and teaches the Nishnaabeg as they attend to it and its communities (Simpson 2017, 24). The communities in view here are both the biological communities of plants, animals, fish, and people, as well as communities of spirits that are understood to inhabit that place. She writes about land as pedagogy and explains how her people learn how to be in the world through experiencing the rhythms of the physical place where they live.

This emphasis on close observation and participation in the natural world as the source of knowledge stands out to me as a contrast with the rationalism epitomized by thinkers like René Descartes who tried to construct an epistemology that transcended competing claims to truth by suspending belief in the physical world. I also think of how Simpson’s focus on understanding the relationships present in a particular location contrast with the project of thinkers like Isaac Newton who sought to discover universal laws that would explain phenomena independent of their local context.

RESEARCH AS RECIPROCAL RELATIONSHIPS

I really enjoyed reading Shawn Wilson’s book *Research Is Ceremony* (Fernwood Publishing, 2008). Dr. Wilson is Opaskwayak Cree from northern Manitoba, and his book is an example and explanation of an Indigenous research model based on respect, reciprocity, and relationality (Wilson 2008, 77). What stood out to me as I read about Wilson’s “3Rs” was that the researcher in this paradigm is always a community member and not a neutral observer. Wilson argues that it is important for the Indigenous researcher to foreground the context of knowing and to situate themselves in spiritual, ecological, and tribal communities. Thus, his academic work on research methodology contains an extended discussion of his parents’ life, letters to his children, and personal reminiscences of key sources.

In addition to the clear contrast with Western traditions of neutrality, I was struck by how little I know about many of the authors that I read and how impersonal the connection between the text and the academic reader often is. The book/reader relationship is often only an intellectual relationship where the author's human reality of being a daughter/sister/mother is obscured at best. The ideas are foregrounded, and the context of those ideas often hidden.

PERFORMATIVE KNOWLEDGE

The final takeaway thus from my time reflecting on Indigenous knowledge practices was the performative nature of knowledge in indigenous cultures. There is a recurring emphasis on the embodied reception of knowledge that I believe informs Gast's painting of the Native Americans dancing beside the tepees. Ideas of embodied and communal learning also occurred in my conversations with Cher about her experiences in her Native Alaskan village. These ideas are also present in surprising ways in Leanne Betasamoske Simpson's earlier book, *Dancing on Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence, and a New Emergence* (Winnipeg: Arbeiter Ring Pub., 2013), where in one memorable passage she talks about how the experience of breastfeeding informs Nishnaabeg politics (Simpson 2013, chap. 6, doc. 92). These ideas of learning with our bodies and from our bodies are not wholly absent in Western thought (reading for example is a physical act), but it does not seem to share a similar place of importance.

In *Dancing on Our Turtle's Back*, Simpson also talks about the importance of oral storytelling in Indigenous culture—how the formative stories of Indigenous culture are meant to be performed and thus incorporate and interact with the particularities of a given audience and setting (Simpson 2013, chap. 6, doc. 90). There is a dynamism between the elder and the audience that allows for variation and new themes to emerge in old tales. Again, I find some resonance here with the role of academic lecture and sermon that help a new audience find footing in a text, but I am struck by the contrast with how texts are often encountered in libraries where the reader alone bears the burden of understanding the texts' meaning for this moment. I found the reading-room expectation that we acquire knowledge in quiet contemplation to be significantly different from Indigenous ideas of knowledge as performative where we learn

through song and dance, through attention to our embodied presence in the world, and through participating in the give-and-take of live storytelling.

CAMPFIRE #2

As we gather around our second campfire, I wonder: What could we gain from exploring how other cultures, cultures that didn't build libraries, think about knowledge? Would we learn to see ourselves and our work in a different light? Could a change in perspective bring clarity to some of the issues we wrestle with? Alternately, would it complicate things we think are clear?

Given how much there is already to do and learn, how can we either individually or as a profession make space to listen to the experiences of communities that have different starting assumptions, different problems, and different answers? Doing this well would surely take intention, patience, and a level of vulnerability that is uncomfortable.

As I mull this over around my imagined fire, I ultimately wonder if we can make space for the persistence of difference. Can we allow different people to land in different places on questions of epistemology and information best practice? Historically we have struggled to abide this and have fought in more or less aggressive ways to resolve the competition into correct and incorrect ways to proceed.

THESIS

I want to step back from the campfire artifice momentarily to explicitly state my case. In the first section, I'm suggesting that we seriously consider the possibility that core library norms grow out of European epistemological practices that were used to promote White culture as "civilized" and denigrate other cultures as "savage"—a distinction that gave birth to habits of thought, institutions, and practices that give meaning to the phrase "White supremacy." Furthermore, I think, in the case of libraries, it is possible that this connection informs foundational principles and can't be easily undone.

The claim here is that the library project is morally complex. I don't wish to deny that good has come from libraries as a group or specific libraries and librarians. But I think we need to reflect on the troubling reality that libraries can also be experienced as, and

can perpetuate, oppression including race-based oppression. I'm encouraged by diversity audits, social justice programming, and other current attempts by libraries to promote equity, but I'm not sure they speak to ways librarianship as an intellectual project is an expression of a particular historic culture and as such share in the strengths and moral failings of that culture.

In the second part, I'm advocating for taking time to learn about the epistemological practices of other cultures. I think that can help us bring into view the way libraries embody the practices of a particular historic community. Libraries thus become contextualized as a way to collect and transmit knowledge, not *THE* way to do this.

I feel—but ultimately want to warn against—the temptation to seek a synthesis of European and Indigenous American knowledge practices. The facile appropriation of the deep cultural practices of the other do little to promote justice and easily become just another form of colonialism. Rather, I'm hoping that by learning about native communities, I can gain a better understanding of my own culture and traditions. That what I once naively assumed were universal norms may come to be more correctly understood as connected to the history of my culture and my people.

But simply learning about the cultural other, at this late date, seems (and is) an inadequate response to the dispossession and suffering inflicted by the attempt to civilize the other, to say nothing of the attempts to enslave or exterminate those who were deemed less than human. In my final section, I want to look at what theological librarians have to offer as we wrestle with how to move forward.

POTENTIAL CONTRIBUTIONS OF THEOLOGICAL LIBRARIANS

Many of us in Atla have had advanced training in both librarianship and theology. I think this training positions us to bring to the profession of librarianship theological insights and learning that can assist all librarians in advancing the cause of justice.

I want to begin by talking about humility. It is sadly true that theologians and theological institutions have a very spotty record when it comes to the actual practice of humility. However, reflections on the meaning of humility have been a persistent part of theological discourse and provide rich soil to dig for new language and ideas of how our professional community can understand its work and legacy.

I have in mind passages like this one, where Paul, writing in Romans, says:

For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. (Romans 12:3)

In a world that struggles with moral nuance, the command to “think of yourself with sober judgment” primes us to expect complexity. This is just one of many theological texts that wrestle with the inestimable worth and dignity of each human being, but also the moral failings that plague us all. I believe these conversations may provide a helpful guide in thinking about how to affirm what is good and worthy about the work we do while also being able to be honest about our shortcomings.

Second, the trail of victims of White supremacy cries out for a response more substantive than an apology and pledge to do better in the future. Here again I think the centuries of theological reflection on the nature of sin and models of redemption provide a toolkit to help us understand depth of moral pollution and what forms atonement might take. I find it interesting that many people resort to the language of original sin to describe the impact of racism on the United States. Admittedly there are a variety of theological opinions on the nature of sin and atonement that speak to the profound nature of these concepts. But I hold out hope that as libraries wrestle with the taint of White supremacy, theological librarians might be able to offer language and insights from these theological conversations that can provide intellectual footholds for our colleagues and lead to productive reflection on our ways forward.

Finally, religion has long reflected on the nature of hope and renewal and the practices that sustain hope in dark times. I have in mind here the disruptive and generative imagination of the prophet in exile offering not a quick fix, but a vision of a day when the wrongs are made right and the impure will be purified—a time when justice will reign. As we collectively wrestle with the many ways racism is built into the structures and institutions of our society and how endless the struggle for justice seems, I wonder: what insights and practices can we find in our discipline to strengthen and sustain us for the difficult task at hand?

CAMPFIRE #3

I opened by talking about how I often reflect around a campfire on our shared experiences with our most ancient ancestors. As the stewards of the millenniums of religious questions, songs, and conversations, I wonder what aids we may find in our collections. How does our contemporary experience of injustice, suffering, and moral failing connect with those of our forefathers and foremothers? What might we be able to learn from them? In this moment of soul-searching and lament, is there another opportunity to find connections with the larger human story?

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Oil, Earth, Books, and Holy Spirit

Theological Institutions, Libraries, and the
Role of Environmental Sustainability

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ABSTRACT: Theological libraries like Bridwell continue to benefit from both natural resources and the environment, while needing to adapt to the harshness of what nature itself brings. A holistic vision, distilled in the particular climates, topographies, and physical geographies of Texas, for example, reflects both the concerns and hopes about the general stewardship and sustainability of natural resources in our work. Reflecting on historical legacies will benefit our attempts to envision a better future and healthier planet. In the last few years, the focus on environmental sustainability has grown along with more critical roles in renewable energy. As theological institutions, then, it will become more pressing to evaluate both questions about what our ties are to the past, and what visions there are for the future. This paper will examine the ambiguities of environmental legacies while discussing what roles theological schools and libraries have in strategizing for coming generations.

INTRODUCTION

“The desert is a natural extension of the inner silence of the body,” once wrote the French sociologist Jean Baudrillard. It is a space of perceived emptiness that is in fact a nuanced place of meaning, life, and natural expression, yet something we as humans constantly struggle to understand. The desert is also a gesture of the global landscape, a sibling of our desire for emptiness in the universe, and as Baudrillard asserts “also the silence of time.” It is something that I had not considered contending with before coming to a place like Dallas or the dry earth of the southern borderlands.

When I first moved to Texas, I knew that it was going to be hot, but I didn’t properly understand what that full embrace of nature would be, nor the climatic adaptability to which I would have to adjust in the extremes of those physical limits. It is after all a desert

landscape that is varied and temperamental, desolate and beautiful, and exceedingly complex in how we human beings have come to interact with it. Over the last three years, I have become increasingly aware of these nuances of nature: of the human encounter with and adaptability to the physical space, our curious courtship with water and our manipulation of earthworks to acquire, control, and harness it, and the particular long-term issues of sustainability in such an environment. These immediate observations are tempered and articulated through yet another lens—that of natural resource legacies—and have become framed in the historical context of the state, and particularly through the roles that our predecessors on this land played. By examining and recognizing these histories and the distinctions of our different eras, we may be better tooled to assess how we got here, where we are today, and what may be the best actions going forward.

In so doing, I have come to acknowledge that we often arrive in a new place blinded by circumstances or preconceived notions. We are conditioned to think and believe ideas that precede us at our destinations and these ultimately shape our understandings, even while we begin to rethink and evaluate these circumstances based on our experiences in that new land. The present paper seeks to consider these perceptions and reconsider the temporal, spatial, and custodial relationships that we as human beings have with our planet—specifically, on this desert landscape we call Texas. This is an area-specific discussion but should not exclude us from discerning how such an example may be more widely applicable, especially as we consider the role of theological libraries and institutions within the environmental, historical, and ecological systems of our world. These points are as easily considered in the Midwest, the East Coast, the Pacific Northwest, or elsewhere. And I hope this will be the case.

My key approaches to our conversation must rely on a holistic vision of *nature* and *the environment*—terms I will detail later. And by beginning with the historical precedents to our current moment, and most specifically, the precedents that allowed for Bridwell Library to be established, survive, and thrive, I believe that this long view (*Annales School social history*) approach may provide us with a more articulate, responsible, and useful understanding for us to move forward. In this way, then, the holistic vision of our places of work and dwelling, and especially at our own theological institutions, will allow us to contend with not simply the historical understand-

ings of our organic and physical surroundings, but the ethical and moral implications of those circumstances, and how we negotiate our futures. Through this approach, I hope to a) look at the terminologies of our world related to environment and ecology; b) consider our organic and holistic nature—that all things from “adam(ah)” (Heb. earth/soil/human) to books, oil, water, and more—are related in our global ecosystem, even though historically, we as humans and society have isolated and categorized the world into antagonistic models of “nature” vs. “non-nature”; c) evaluate how history itself has been based on ecological principles and environmental conditions; and d) recognize that there are three categories of assessment with which we need to engage: 1) “environmental exigencies” (physical relationships among our libraries and the environment and nature); 2) “natural resources” (including the resources which created the library—e.g. oil and livestock—and the natural resources we can use in the future); and 3) the “imperative of adaptability”—that only by thinking in these ways, can we actually succeed in the sustainability of our institutions and libraries.

My question in all of this is *what is our present and future role in theological libraries, where we recognize the natural historical past, the anthropocenic adaption and encounter with the earth, and a future of studied beneficence that is sustainable and healthful for generations to come?* In short, how do we best move forward in our libraries and institutions, as inheritors of a changing world that consumes more and more? (cf. Ramachandra Guha’s *How Much Should a Person Consume?*)

JESUS ON THE DINOSAUR: MEMES, PLANKTON, AND PHILANTHROPY

I began my presentation with a cartoon of Jesus riding a dinosaur. In this playful exchange was a conversation that tried to play on both the common meme abounding on the internet—of Jesus on a variety of dinosaurs, usually with some weapon—and the paradoxical and implicit meanings that could be taken from this representation. My reason for using this was to explain both the meme and cultural phenomenon of “Jesus on Dinosaur” imagery, *and* the peculiar stretch of the imagination that mistakenly connects these two themes. As the cartoon describes:

Dinosaur: *I'm so glad the Creationists made us friends.*

Jesus: *I feel the same.*

Dinosaur: *But there's a little irony to it, don't you think? Little do the Mainlines know how subversive and real this metaphor is!*

Jesus: *You mean that after all you dinosaurs died, your organic matter decayed for millions of years, turned into oil, was sucked up from the earth, processed, sold, and through a capitalist system was used to profit by businessmen, who then used the cash to build philanthropic empires and endow theological schools and libraries dedicated to celebrating me eternally?*

Of course, Jesus never rode dinosaurs. And dinosaurs don't talk. The imaginary cartoon is meant to illustrate how the assumptions about the world, the history and pre-history of the earth, the radical unity of timeless ecologies along geologic epochs, and human appropriation of natural resources tie together with beliefs and practices in the Christian religion. Indeed, I first considered using such an illustration after visiting Glen Rose, Texas, where the state's most famous dinosaur park and authentic sauropod tracks can be found, and where immediately outside of this park is a bona fide Creationist Museum. But even the cheeky long statement by Jesus to the dinosaur is not accurate: dinosaurs never became oil—the term *fossil fuel* was a misnomer of sorts, designated in the eighteenth century by a German chemist named Caspar Neumann (1683-1737). The connection to petroleum products and the language used to describe this became prominent after 1859 when petroleum (lit. “rock oil”) was first commercially produced. So-called fossil fuels did not come then from the organic matter of fifty-million-year-old dead dinosaurs, but instead from earlier zoo- and phytoplankton remains.

The connection here then is between the Mesozoic remnants and the human practice of extracting and refining the natural resource of oil for commercial use; and specifically, the uniting factor is how one Mr. J.S. Bridwell was part of this enterprise—a man who rose to prominence in the 1920s and 1930s by drilling and gathering oil, acquiring and utilizing land and cattle, and turning significant and remarkable profit especially in the mid-twentieth century. By 1950, that relationship made another turn toward demonstrable philanthropy and the establishment and endowing of Bridwell Library,

which would become the preeminent theological library in North Texas.

In this very long view of prehistorical and historical record, we are able to consider how the holistic vision of the earth is not simply how our worlds connect in the present, but how they connect across time. Just as the classical elements of water, earth, wind, and fire predominate the cosmologies of major societies around the world back into antiquity, so too do these elements play a role in how we understand the places we live in today. The philosopher Manuel DeLanda suggests in his classic work *A Thousand Years of Non-Linear History* that rather than be held hostage by the historical markings of dates and places, we instead consider interplays of matter and energy when looking at the historical frameworks of the world. While this may be oversimplified, it possesses some innovative considerations around how we view history through a very different and distinct lens. Can we actually *forego* the recognition of dates and places? Probably not, but I think that we can evaluate the circumstances and events of history as these interplays, as instances of energy flow, give-and-take, and power shifts, such as what happened in eighteenth-century French history; nineteenth-century British imperial history; twentieth-century American history; or twenty-first-century *people's history*—all as measures of matter in flux. As for our spaces of power, the environment has always been imperative, a key to the victories of battle or losses of war, the emergence of states, and the decline of monarchy. Tied into all of this and to the environmental and ecological spaces on which we tread as human creators of those histories is the very real and very fractious relationship to natural resources, the land, and the socio-political imagination—especially in Texas.

TEXAS VS. OTHER PLACES: MOLDING IDEAS

The hope that our annual conference was to take place in the Dallas-Fort Worth area this year was much anticipated, but ultimately did not occur in-person. Part of my own desire to have this conference in the metroplex had been to coordinate how this paper would articulate the realities of visiting and being in a place suffering from drought and intense heat. It is one thing to attend an online session about environments, ecology, nature, and libraries; it's another thing to do so in person and then have to go out into the blistering sun between sessions to meet friends, go for a meal, or find your airport shuttle.

If attendees had come in person, many would have flown in to DFW or Love Field, looking down upon an earth of empty rivulets, dry riverbeds, and a parchment-grey landscape with speckles of green in the form of hardy live oaks and craggy boscage. At the airports, you might see some vibrant artificial plantings or manicured coppices, while being choked by the thick hot air of mid-June and the encroaching summer winds, dust billows, and a brume of humidity—*dry heat* here is somewhat misleading. It is not Atlanta or the Gulf Coast, but there is enough humidity once you hit 100F that it makes things unpleasant. And on your drive to the conference hotel, you might pass through swanky neighborhoods, or more likely, the proliferating suburban sprawl, where there are tens of thousands of new brick façade homes, with small rectangular lots, and perfectly tended pre-made turf lawns dotted with an occasional sapling, held up by some guiding wire. Companies, colleges, and shopping centers are adorned with verdant greenswards, luscious gardens, hearty tree plantings, rustic fences, artificial streams, creative fountains, and occasional statues of mustangs or cattle drives. So much are these decorative details entrancing and distracting that we tend not to realize how much of a challenge it is for this many people to adapt to such a place, where most organic life would not likely survive, if not for advanced technologies.

I can say with confidence, now having traveled nearly to all the extremes of the state—from El Paso to Texarkana, Amarillo to Port Arthur, Big Bend to Sherman—that there is great diversity in the unity of this space, but also great similarity in its complex relationship with water. The recognition of water and our human societal designs on capturing and utilizing it for our survival is also part of our understanding of place, just as much as it is part of knowing the elements and building blocks of our workplaces, our libraries, and our institutions. This is the holistic reality.

The vision of the earth, of nature, and of the environment in Texas, and especially DFW, is a vision of a particular adaptability that is forced by a skyrocketing population, its expansive and fast-paced growth, our relationship with water, terrain, rocks, and each other, and the pressing extremes of climate—blistering heats and unpredictable freezes. I have lived all over the world, and yet in Texas, the role of nature, the environment, and climate are among the most varied and truly untamed I have ever seen. They are also much more obvious, both in the daily observations of how humankind

has tried to carve out or control the earth here, *and* in the seasonal unpreparedness of our social and political administrative frameworks—such as our power grid.

While I have had these thoughts about the state over the last few years, it does not become more obvious until I leave the state, when I make observations of adaptability, construction, and harnessing of the natural environment. There are dams in New York, Pennsylvania, and North Carolina, yet they are surrounded by trees and moist earth, and there are mountains abounding with dense green cover. Water is abundant and visible, it rains more frequently, and people are cultivating more bountiful gardens. The physical environment projects different meanings to those who live in a place, as well as to those who experience and understand it from afar. Though it may not matter much to many people, the aesthetics of space do in fact have an impact on the way we live and interact with our environments (think: *would you rather be at the beach, in the mountains, or in your office?*). Spaces and places matter and unduly affect not just our perceptions, but also our feelings, behaviors, and ability to perform work and daily activities.

As we try to better understand our environments, those which are experienced as dramatically different from where we came from or to where we've gone will be understood, identified, and recalled in markedly different ways. Texas, therefore, stands out as a place that on the quotidian level is experienced by the human relationship between dry climate and the necessity of water for our sustenance—not a quality you would generally think about or consider in New York, Pennsylvania, or North Carolina. Environmentally, though, the second distinction of Texas is of its natural resources—its natural gas and oil reserves. Though water is certainly more precious and necessary for human life, oil and gas are highly useful—some would say not just useful, but *necessary*—for our ability to operate the world as it is currently set up: reliant on fossil fuels. Thus, the relationship we hold with the land is one of a communal relationship with *the environment* through the specific needs of *natural resources*, like water, gas, and oil.

Yet, our recognition of these two key resources is just the beginning, because even if we estimate this as part of the makeup of our worlds, we must take that additional step, recognizing that we are living now and forever in an organic and holistic environment that encapsulates us within a geochemical and geothermal space. Even

in the antique pronouncements of *from dust we came and to dust we shall return*, the notion of our physio-chemical relationship to the earth must be acknowledged in how we understand not just the resources that founded our libraries, but also those resources that created all the elements that comprise the very library buildings themselves—the clay for the bricks, the mortar, the wood and metal frames, the ancient rock materials of slate or composite stone that cover the roof, and the piping that ushers around clear liquids, oils, and sludge. Just as important, and certainly even of more interest to our staff and patrons, are the books themselves—bought with and supported by the monies and endowments founded in oil and cattle profits, and created from sheep skins, vellum, and paper, made from pulp, from ground tree scraps, mixed together and glued into something viable. Those trees came from the earth somewhere, gaining nutrients from variegated soils that were torn up, ground, and circulated over millions of years, themselves settled above in a violent atmosphere that covered hundreds of feet of *ground* and *earth*, protecting those ancient phytoplankton deposits, now oil and gas.

Every place on earth is different—the genetics of the earth, the soil, the humus of antiquity that was made by the Big Bang or the gods or the Eternal Creator are all unique. That is the long history of the environment and humankind. How we reconcile our distinctions and categories with this fluid mixing of the untamed universe is the challenge, but also the reality of knowing that we are all part of the same physical, psychological, and spiritual ecosystem.

TERMS TO CONTEND WITH

There is a mighty lexicon when discussing the environment. Terms like ecology, deep ecology, environmental history, ecosystem, and environmentalism among others have long histories and meanings associated with them, and at times are misunderstood by the general public. Before diving deeper into the terrain of this paper though, it will be useful to provide the very basic definitions for how to deal with these issues and concerns. Thus, it will help guide us and shepherd a sincere consideration of what those of the last century worked on and believed in contrasted with those of today, who often and easily mark the past with criticism and lament. Additionally, this will help us recognize the paradoxical nature of persons living in the last century with how they viewed their work and how we view ours

in their long legacies for us today. The contemporary moralization that often comes with discussing fossil fuels, for example, and specifically petroleum, problematizes the history of those who benefited from oil at some point in history, as well as those who contend with and benefit from it today. This is neither to condemn nor to praise oil consumption, but to recognize the complex nature of long-view histories, the roles of people in those histories, and how we may best articulate those circumstances and move forward into the future.

Ecology is the study of relations of organisms in their surroundings; Environmental History is the study of how the natural world and humans interact with and affect each other; Environmentalism is action-based practices and movements of protecting the environment; Deep Ecology is the belief that places human life in equivalence with all other parts of our global ecosystem; Ecosystems are communities of interacting organisms and their environments; Environmental Justice is the fair treatment of all peoples with respect to design, implementation, and enforcement of environmental laws; and Environmental Racism is where these laws ignore or harm groups based on race. While each of these terms is unique, they are also very much connected in their indebtedness to how we as human beings exist and operate within our world. Each expression presses us to distinct moments or frequencies of behavior, action, and reaction, such that our best option in understanding these relationships is to recognize their interconnectivity, and the power of communities.

Now that we have these terms in front of us, how do they fit into this discussion about the considerations of fossil fuels, about the legacy of those natural resources, and what we might do with the present consideration? To do this, we will begin with Mr. J.S. Bridwell himself and the complex view of how we understand and evaluate history from afar.

JOSEPH STERLING BRIDWELL: OILMAN, SOIL INNOVATOR, ENVIRONMENTALIST?

The first description of Joseph Sterling Bridwell, if one were asked to describe him, would be oilman, cattleman, and philanthropist, but very unlikely *environmentalist*. Yet, within the conundrum that we face today, a common assumption that those employed or engaged in the fossil fuel industry are inherently against environmental conservation, action, and preservation is not completely true; nor was it

true before the bruhahas of the late 1970s and 1980s, when the global warming and climate change debates became simultaneously overtly and covertly political. Mr. Bridwell would certainly not recognize such dualities today, nor the mutually exclusive arguments that you must be against environmental conservation if you deal in oil.

For his sake, Mr. Bridwell was a remarkable practitioner of both the old-fashioned arts of business and the entrenched nature of regional politics: land acquisition, mineral rights, cattle raising, and oil drilling. He was also very much concerned with soil conservation and started a contest among farmers and ranchers related to cultivation. He believed that cigarette smoking was bad for a person's health and the environment and even instituted an annual smoking cessation program for his employees, which garnered a \$50 bonus in the early 1950s for those who quit for a year. He also was very much concerned with child and human welfare, setting up an orphanage in Waco. And of course, he established and endowed the Bridwell Library. Though his actions describe the work of an environmentalist—though perhaps not of the ilk of a Muir or Burrows—Mr. Bridwell maintained a steady vision and ideology that you need to tend to your land, in order for it to be beneficial to your crops, to your animals, to your families, and to yourself.

NATURE AND ENVIRONMENT IN CONTEXT

“As soon as we label something as ‘natural,’ we attach to it the powerful implication that any change from its current state would degrade and damage the way it is ‘supposed’ to be.” —William Cronon, *Uncommon Ground: Rethinking the Human Place in Nature*

The dry and unforgiving climate of North Texas was both a challenge and opportunity to the early non-Indigenous residents of the region. Those who came to settle on farms and tracts of land in the early twentieth century found space to do work with land and livestock, but also oil—the key ingredient to the successes of many Texas business folk. A century later, we are talking about the so-called *Californization* (or *Californication*) of the state, which can be defined in any number of ways, but primarily as the influx of California residents, with an assumption that with those transplants will also come their values, taxes, laws, and regulations—which predominate on the left (sometimes it is even seen as a form of cultural imperialism). I would add to this a somewhat different definition, which would

include some expression of Texas becoming more like California in its long battles over water rights and use, adaptability to natural environments and how we as human actors on earth are being better stewards of the land we tread, but also fulfilling the consumerist tendency to overbuild and overpopulate spaces that might not necessarily be able to handle the expansive growth of a place that is not intended for such densities of human settlement.

This brings us to the very terms “nature” and “environment” themselves. Nature, curiously enough, comes from the same word in Latin for “born” or “birth,” which is to say that the earth, the world, and the planet were at some point “born” out of the universe. Therefore, *nature* is that closest contact with the origins of life. (Interestingly, *nation* comes from the same root related to birth, and has a similar organic quality of the *nation* arising from the elemental soils of the earth). *Nature* is generally defined as “the collective phenomena of the physical world, including plants, animals, the landscape, and other features of the earth, as opposed to humans and human creations;” this definition is a version from one of the Oxford dictionaries. But this may be where part of the problem for us lies, because if we consider the thoughts and words of the historian William Cronon, whose quote I have shared at the start of this section, *nature* should not be differentiated from the human. Cronon’s contribution to the contemporary philosophy of nature is that in the modern world, nature has come to be split apart from the human world, likely since the Industrial Revolution, and only in our renewed thinking, can we readjust to assume and recognize that nature includes people, cities, industry, and the ingenuity of the human mind. Perhaps it is that “nature” has become so enmeshed with the ideas of pristineness or wilderness as counterpoints to or distinctions from that which has been “touched” by people, that it’s almost irretrievable to think otherwise. The need to reclaim this older vision of a holistic universe, the one which Cronon posits for us, is a true reclamation of nature as “the entirety of our world.”

The term *environment* is often described as “the surrounding or conditions in which a person, animal, or plant lives and operates.” Another definition, similar yet distinct, is “the natural world, as a whole or in a particular geographical area, especially as affected by human activity.” These both possess points of origin and contact: the origin of the organism, whether human or animal or plant; and then some recognition of a relationship in a surrounding. The term

has been around for centuries, coming originally from an Old French word meaning “to encircle.” But in the contemporary sense of ecological and environmental relationships, it is generally understood to have been first used by a German scholar and founder of biosemiotics (“how people perceive themselves and symbols in the world around them”) named Jacob UexKüll (1864-1944). Understanding these terms and their contexts is integral to recognizing the spatial, physical, and mental projections we have around the very terms in question, and the way that we process information and interact with these very surroundings. We must consider the particularities of this holistic universe, down to the elemental structures that make up the planet and how they fit into the diversification of both ideas and objects. And for us, these ideas and objects make up our libraries, theological schools, and greater institutions.

ENVIRONMENTS AND NATURAL RESOURCES

Now that we have determined that *nature* and *environment* have both specific and somewhat ambiguous parameters, let us turn to the nuances around how these have played out in a place like Bridwell Library, as well as how we may better understand the construction of the library and its contents in relation to that holistic model.

The physical library is essential. As I noted, we often say that “the library is the people,” but I would almost certainly be sure that not a single colleague in our workspaces would say “okay, sure, I’ll go out and work on the grass! I don’t need an office.” Of course not. While it may be true that our workers, staff, and employees generally speaking are what constitutes our labor force and communities, we have to work *somewhere*. Our buildings are all distinct, unique, and regularly in need of repair. All buildings need attention and maintenance. In order to best understand our libraries and collections, we need then to start with the buildings, and how the composite make-up of these places impact the institutions themselves.

What kind of building is it? New or old? Is it adaptable? Should it be torn down, replaced, rebuilt? Who owns the building? Is it stand-alone or part of another complex system? What are the deferred maintenance issues? Who is aware of them? Who is not? How does this affect people in the building? And how do the problems of the building—its air-handling and HVAC issues; its leaks and plumbing concerns; its structural inadequacies and outdated internet, Wi-Fi,

and wiring—affect the people in those buildings? What about how environments in library spaces affect patrons negatively or positively? Or elements of nature like floods, heat, or cold affect the materials in a collection, the IT infrastructure, or the building itself? I write these things at the very same time the world is fixated on a Florida high rise that collapsed last month due to the very issues of deferred maintenance, toxic management, and poor communication. Who says that cannot happen in our workplaces?

On the other side of the environment question is the consideration of natural resources. Yes, we look at environment in terms of how nature both sustains and deteriorates our spaces, but there is also the fundamental requirement to analyze what can be brought forward to prevent and correct those deteriorations, to give more life and guidance to those undergirding assets that are meant to preserve and empower our institutions. This means recognizing the historical precedents and legacies of fossil fuels, while also looking toward renewable energy, in water, wind, geothermal, and nuclear power. How do our institutions score when looking at their track records of more environmentally friendly investments? Is this transparent or hidden; and should institutions invest more in these kinds of projects? Can libraries be not just “more green” but seek to have more integrative spaces that capture CO₂ and generate oxygen? Can they recycle materials to create furniture or art rather than having thousands of plastic bottles, building byproduct, or old tech equipment go back into landfills, or worse, the oceans? Can there be better ways to capture CO₂ and eliminate other aspects of the carbon-producing cycle? These are not new questions, but they are questions for us to consider in our own circumstances.

TOWARD ADAPTABILITY

In this grand scheme of a singular universe that is made up of multiplicity and diversity, there are many ways to evaluate the process of nature and environment, and specifically of natural resources. But even with these options, perhaps the most important step in this process is adaptability. For even if you have all the necessary components that will allow you to undertake a viable plan around recognizing and implementing issues of environment and natural resources, your project shall only be average. The key ingredient to exceptional success and a move toward better accountability and

implementation will actually be *adaptability*. Adaptability is “the quality of being able to adjust to new conditions,” or “the capacity to be modified for a new use or purpose.” The point here is that we must be more and more flexible—though, not to the point where our flexibility inhibits us and makes us lackluster and without any concentrated focus.

Bridwell, for example, has been gradually moving toward a place of adaptability—through technological changes and roles in how we approach the processes and management of the library. During a recent renovation, we had various meetings dealing with lighting, and saw many lightbulbs transition to LED; furniture, rugs, and equipment have been procured from vendors and factories that make their materials from recycled plastics and fibers; motion-sensor lighting, fountains, and paper towel dispensers are now the norm; and biochemical testing on ancient objects to determine dating has also found a place in our library. And though we have not yet implemented it, there have been discussions about dehumidification systems and recycling of water; other forms of recycling local plastics for artistic and corporate use; and the most innovative idea of them all—the development of a soy-based ink for traditional printing presses, in order to eliminate toxic fumes from off-gassing print runs.

We must adapt, or else we will not be able to succeed, in the sense that we will not be able to survive in such a harsh environment. Adaptability is a word laden with compromise and negotiation, though it is required in order for us to find a place in the grander scheme of our daily work, exercise routines, and meal planning. The environment and nature are less likely to yield to our demands than we are to theirs. But this is fundamental to how we envision things—our spaces, our environments, nature, and even the idea of landscapes. I spoke about the long view of history at the start of this paper, and how that provides a different framework for our themes today. I recently noted in an essay how SMU likely didn’t have cars or a parking lot in 1920—five years after Ford built a plant here. But I was wrong and discovered from our university archivist Joan Gosnell not just that SMU had cars *and* a parking lot in 1920, but that there were scores of cars here in 1920 (she even showed me a century-old photograph of this!)—far more than I had imagined. Additionally, those cars parked all across the gravelly roads in front of Dallas Hall.

The point of this is about our adaptability. It is about our penchants and behaviors that demand our points of view change, even slightly, in order for something to grow and develop for the better. In the case of our 1920 example with those cars and parking lots in front of Dallas Hall, it was about early twentieth-century adaptability. For us today, that adaptability is far more complex, not fully articulated, and something that will easily succumb to alternating and conflicting narratives. Yet it is still there and requires us to look closely at things that are new and burgeoning, like technology, smart buildings, and automated landscapes where underneath the magnificent greenspaces run cables, wires, and another universe of twenty-first-century connectivity.

Our adaptability in recognizing space, nature, and environment is all part of this vision and proposal. We must adapt to be better stewards and caretakers of our planet, and this will likely only happen if we have this mental construction that the entire world is connected and part of something intertwined and pulsing, alive. In this way too, we will need to consider the world, but begin with what we see before us: the local—because that is easiest to recognize, respond to, and engage with.

EMPIRES OF GRASS AND GREEN

In this greater holism, of which I have spoken, there is one final consideration in the adaptability, that is both a recognition and a caveat. In these many acts of adaptability, we find that our human actions can make us live, work, survive, and thrive in such ways that are beneficial to our own sustainability. But what about the cases where we push those limits of adaptability into the absurd? By this I mean the circumstances where a tree dies and because that tree was so large, aesthetically beautiful, and incredibly expensive, it must be replaced. Stories like this abound at SMU—there are no official histories, save a few anecdotal pronouncements—about how the adaptability of nature has been so incredibly intense, even aggressive, that the acts of adaptability themselves became incredible. The most famous, of course, have been the replanting of the massive live oak some years ago, at a cost of six figures; or the dead tree near a wedding venue on campus that needed to be spray painted with green paint so as not to “ruin the landscape” views for the nuptial photographs. I didn’t believe this story until one of my

staff presented me with a keychain that had one of the offending leaves, replete with green spray paint on it, set inside some sort of clear acrylic.

The absurd comes in many shapes and sizes. The notions of the manicured lawn play into ideas about landscapes—ideas themselves which have changed since the eighteenth century and the provisions around what a space means. Spaces that were again “untamed by humankind” were willed into existence as wildernesses or pristine nature. With the rise of empires, nations, and the formalized structures of the state came the development of new ideas about landscapes, especially as they were tied to gardens. Official, state, or government sponsored botanical gardens were objects of the social and political gaze. They are articulations of space and place, which are delineated by a crafted vision of landscape architects, stone craftsmen, water engineers, and a host of other specialists. Their structures of demarcation lay down lines similar to boundaries and borders of modern countries—*this is our land, that is yours!* Within those boundaries we imagine particular patterns of space, movement, and behavior that are distinct from their surroundings—within the university *they* act one way; without the university *they* act another. The roads that line the university campus are lined with austere buildings of Georgian or Edwardian brick, and driveways lead in particular fashion either to facilitate or hamper traffic patterns. Walkways lead near waterworks and displays of perennials and annuals. The structure of the university is one of order, compliance, distinction, even while it is meant to foster and facilitate free thinking, just as the structure of the state (and particularly a democracy) is to set order, compliance, and distinction, while allowing its citizens some level of “freedom.” But that is not always the case, of course.

This is not all to say that the construction of gardens in the late Renaissance, Early Modern, or Enlightenment eras of Europe all have their natural evolution in the structures of American liberal arts colleges, but there is something vital and true in this assertion. It is more important that we acknowledge that our world is still very holistic, organic, and connected, but that all the trappings of power, where the rise of financial instruments and wealth, the emergence and evolution of the state, and all those institutions that are extensions of or belonging to the nation as a total unit have come to create, delimit, and establish lines of hermeneutical space:

landscapes, courtyards, gardens, boulevards, lawns, planted trees, and the architectural renditions of the human mind. Yes, the divisions of space are implemented by the very definition of “architect,” from the Greek “chief” and “builder, fabricator.” That job has been handed down from the gods to the king, from the king to the nation and state, and now to the people. Divisions and artificial categories will always exist, but perhaps now is the time that a democratized vision of the world, including our theological libraries and institutions, will finally acknowledge the nuances our entire world—nature and environment—that are both organic and comprehensive.

Reclassification for the Chinese Theological Collection

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ABSTRACT: John Searle Library has undertaken a reclassification of the Chinese Theological Collection belonging to Melbourne School of Theology. It was found that Pettee Classification did not support cataloging sufficiently due to not being updated in decades. Reclassification of the collection was necessary. This paper discusses the decision-making process and how the new classification scheme for the collection was chosen. It describes the implementation of the reclassification project and reviews the outcomes.

It was decided to reclassify the collection to Library of Congress Classification. This resulted in improving information retrieval, increasing collection discoverability and visibility, and reducing staff time devoted to cataloging and reference service. An interactive online LCC training module was developed to educate users. As a result, users were engaged and empowered to discover the collection effectively.

In conclusion, classification is not merely for shelving and retrieving items. It is the foundation of knowledge organization and also a core business to support many aspects of library service. Information professionals should rethink and reposition classification and transform it to a value-added service for the library.

INTRODUCTION

The John Searle Library in Melbourne School of Theology (MST) houses the Chinese Theological Collection (MSTC) for the use of Chinese students, alumni, faculty, and staff. The collections contain more than 18,000 items, including general collection, reference collection, and AV collection.

When MST, MSTC, and Eastern College moved their collections into the John Searle Library, the library found itself with two different classifications, Pettee Classification and Dewey Decimal Classification. Currently, MST English collections are using the Pettee

Classification scheme, and the Eastern collection is using the Dewey Classification Scheme.

The Chinese Department found that Pettee Classification might not accommodate new items that deal with current theological concepts and subjects. They recommended that the bilingual librarian investigate the reclassification of the entire Chinese Theological Collection.

After investigation and discussion, the librarian proposed to reclassify the entire Chinese collection to Library of Congress Classification and submitted an implementation plan. The developed proposal was approved in October 2020. The project was implemented by the librarian in November 2020. Completion of this project is expected in 2021.

This paper discusses the decision to reclassify and the choice of classification scheme for a Chinese theological collection in a theological library. It also will describe the project implementation, review the results, and outline what lessons we have learned from this project.

WHAT ARE THE ISSUES WITH THE EXISTING CLASSIFICATION SCHEMES?

Some issues affect library users' ability to find information resources in the library. Firstly, multiple copies of the same title from different colleges are shelved in different locations. Secondly, the library users are confused with having to interpret different classification schemes.

Other issues affect the library cataloguing and staff time. First, the Pettee classification is no longer updated and has not been developed since 1966. Newly acquired items with current theological concepts may not find a suitable classification location for the associated content. Secondly, Pettee classification is rarely used in Chinese theological libraries. Most Chinese theological libraries either use the Library of Congress Classification or Dewey Decimal Classification. Therefore, the librarian became the sole user of Pettee and needed to use more of her staff time to catalogue and process new items. As a result, the librarian investigated the options of reclassification and made recommendation for the change.

CHOICE OF CLASSIFICATION SCHEME

1. Research of Best Practices and Professional Guidelines

The American Library Association has recommended that if a library is using a local system or a classification scheme that is not maintained and updated, it should consider aligning the collection with a system that is maintained (ALA 2020). The Pettee classification scheme was developed by Julie Pettee for theological libraries in the early 20th century (Eisenhart 1960; Butler 2013), and has not been updated since 1966.

Reclassification of the John Searle Library was considered because the existing system was not workable and could not support the librarian to carry out classification tasks efficiently (Harvey and Hider 2004). The library needed to change to a new classification for its collection.

It led to the question of which classification scheme should be used to most benefit the library's users, maximize the productivity of library staff, and improve the library operation and workflow.

2. Literature Review: Dewey or Library of Congress?

It is well known that Dewey Decimal Classification (DDC) is the most popular scheme overall, being used in public and school libraries; whereas Library of Congress Classification (LCC) is commonly used in academic libraries in the US (ALA 2020; Butler 2013).

Since the rise of LCC in the mid-1950s, many academic libraries made the switch from DDC to LCC and have reclassified their collections (Steele and Foote 2011). Reclassification was much discussed in the professional literature during the mid-1950s through 1970s, and the focus usually was on the choice between Dewey and Library of Congress (Steele and Foote 2011).

2.1) The decline of using DDC in academic libraries in the US

Dewey Decimal Classification (DDC) has been declining in US-based academic libraries for over six decades, from 80% to 13.5% (Lund and Agbaji. 2018). There are several reasons that academic libraries prefer to use Library of Congress Classification (LCC):

- LCC uses alphanumeric notation which provides greater flexibility than DDC's numeric-only scheme. It was

designed to offer a broader range of classes for the larger collections as well as breadth and depth for collection development.

- DDC has a limited number of classes that cannot capture all the categories represented in modern, large-scale library collections. A larger collection using DDC must be compacted into a very small range of less specific call numbers.
- DDC lacks breadth of classifying for non-Christian religions and non-white cultures (Higgins 2016).
- The proper placements of certain subjects have been questioned, e.g. Psychology as a subdivision under Philosophy (100s) (Chan 2007; Chan and Salaba 2015).
- Related disciplines are often separated, e.g. 300 (Social Sciences) from 900 (Geography and History); and 400 (Languages) from 800 (Literature) (Chan 2007; Chan and Salaba 2015).
- The capacity for numerical expansion is infinite, but it also results in lengthy numbers for specific subjects (Chan 2007; Chan and Salaba 2015). The long call numbers have been found inconvenient.
- Reclassification and partial collection relocation are often required when the new edition released (Gangu and Rao 2002).
- Theological library staff found it difficult to use DDC for the theological collection a century ago (Walker and Copeland. 2009). Pettee believed that DDC was not workable for theological libraries; as a result, she developed Pettee Classification when LCC was developing in early 1900s (Walker and Copeland. 2009; ACL 2017).
- Staff preference due to cost, size of collection, specialties of staff, mere exposure effect (employees prefer the system they currently use), or those who have been long-exposed to DDC tend to prefer it to LCC or vice versa (Lund and Agbaji. 2018).

2.2 LCC is widely used in the American and Chinese theological libraries

Although DDC is commonly used in Australian theological libraries, LCC is widely used in American theological librar-

ies (Butler 2013). Eisenhart (1960) also found that LCC was suitable to use for theological libraries. Most Chinese theological libraries in Hong Kong and Taiwan also use LCC for their collections.

There are some reasons that these academic libraries use LCC. These include:

- LCC provides main classes from A to Z, multiple subclasses, and divisions (Chan 2007; Chan and Salaba 2015)
- LCC call numbers are brief and are easily understood for shelving purposes (Chan 2007; Chan and Salaba 2015)
- The classification of regions has a wide spectrum of subclasses and divisions for the denominational source of religion materials, such as denominational history, both general and national, creeds and catechism, and liturgy (Eisenhart 1960).
- Atla supports the ongoing development of LCC in religion.
- Library of Congress provides quarterly updates to its theological classification and subject headings—for example, New and Changed LC Classification Numbers from November 2019 to February 2020 Lists, and New and Changed LC Subject Headings and Other Terms.
- Librarians can manage electronic resources seamlessly with the provision of LCC from Atla Religion and Philosophy database and e-book collection.

2.3 Australian Context: Classification schemes used in Australian theological libraries

In 2020, ANZTLA compiled statistics from data voluntarily provided by their member libraries (Stevens 2021). The survey revealed that DDC was commonly used in Australian theological libraries. This prompts the question as to why they prefer DDC over LCC. It is suspected that the library collection size and the classification used are correlated.

There were 36 respondents of the 60 institutional members. The report showed that 61% of library members have collection size less than 50,000 items, followed by 9% with less than 100,000 items, 8% with more than 100,000 items, and 22% did not provide their data (Figure 1).

This statistical report included inaccurate information that J. W. Searle Library currently uses Pettee/Dewey. After

amendment, the report showed that 26 libraries used DDC (72%), followed by four libraries with LCC (11%), four libraries with Pettee (11%), one library with Pettee/Dewey (3%) and one library with Bonish (3%) (Figure 2).

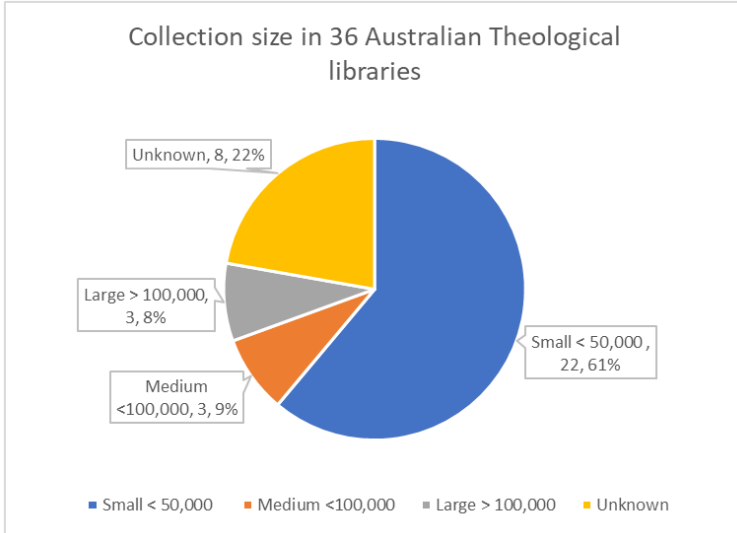


FIGURE 1: Collection size in 36 Australian Theological libraries

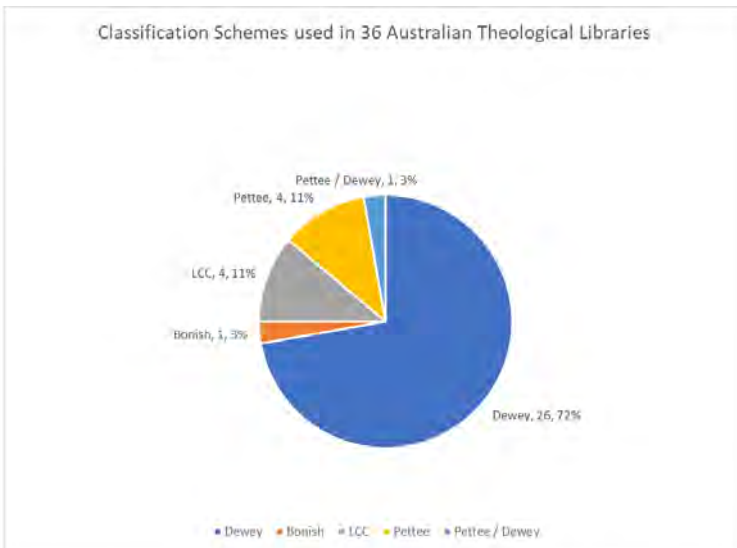


FIGURE 2: Classification schemes used in 36 Australian Theological Libraries

As seen in Figure 3, it found that 64% of Australian theological libraries with smaller collection size (less than 50,000 items) used DDC in 25 responses, and 12% of them used LCC. One library with medium collection size (55,234 items) used Dewey, and another library with 69,633 items used Bonish. Three libraries with large collection size (more than 100,000 items) used different classification systems: one large library used DDC, another one used Pettee, and our library had Pettee/Dewey.

These findings suggested that the Australian theological libraries which used DDC have smaller collections. Their collection may cover subjects in general and not too specific; so DDC may suffice to accommodate their needs. Interestingly, four libraries with smaller collection use LCC. It seems that LCC is not only suitable for larger academic libraries, but also for the smaller special libraries.

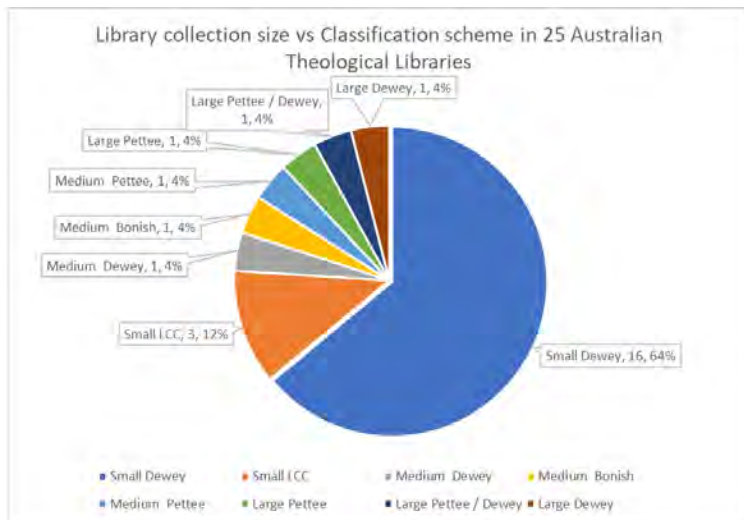


FIGURE 3: Library size vs Classification scheme in 25 Australian Theological Libraries

3. Reclassification: Australian examples

Reclassification of the library collections has occurred in Australia. Harvey and Hider (2004) recorded the reclassification of library collections carried out in academic and special libraries.

- In early 1970s, University of Queensland moved from DDC to LCC; one factor was that more LCC classification numbers were at the time available from centralized cataloguing sources.
- University of Tasmania moved from BC to LCC; reasons were lack of updating the scheme and cost benefits of using standard classification.
- Griffith University moved from DDC to LCC.
- Australian Defence Force Academy Library in Canberra; one of the reasons: LCC better accommodates military, scientific, and technical materials. (Harvey and Hider 2004)

4. *Best Classification Scheme?*

All classifications are unsatisfactory in some way or another. Which classification scheme will work better for our library? Harvey and Hider (2004) provided the criteria to evaluate a classification scheme. These include:

- Is the scheme inclusive within its defined area, and is it comprehensive?
- Is the scheme systematic – is its structure logical and understandable?
- Is the scheme flexible and expandable – can it incorporate new subjects without disrupting its structure?
- Does the scheme's notation meet the criteria of uniqueness, simplicity, brevity, and hospitality?
- Is the scheme current and regularly updated? Is there an efficient mechanism for hospitality? Strong institutional support, maintenance, and updates are important.
- Is the terminology used in the scheme clear, unambiguous, and consistently applied?
- Does the scheme contain bias – can it be applied in a culturally, politically, or religiously neutral way? (Harvey and Hider 2004)

They further explained that the concepts of enumeration, hierarchy, and facet influenced the classification and shelf location. Enumerative schemes listed the subjects, loosely grouping related subject together. Faceted schemes started from a different basis, with subjects broken down into single concepts and a notation assigned to each item (Harvey 2004). DDC is enumerative, pure notation (only

one type of symbol is used), and mnemonic. It is commonly used in general collections in libraries, such as public or school libraries. LCC has a mixed notation with facets and enumeration, the characteristics of uniqueness, simplicity, brevity, and hospitality. It is generally used in academic or college libraries.

How do these characteristics affect our library collections? An investigation was carried out. It found the problem that, for example, the call number **248.4 CHA** had 35 results, consisting of 25 unique titles and 10 duplicates on the library management system. We found that the same call number could be repeatedly assigned to different titles. These items were reclassified with an LCC call number. In Figure 4, it is clearly shown that LCC has 25 unique call numbers to specify each item; whereas DDC assigned the same call number to generally classify the subjects and items.

DDC	LCC	Author	Title	Publication date
248.4 CHA	BV4511.C52 1986		Changed : reflecting your love for God.	
248.4 CHA	BV4501.3.C426 2009	Chalke, Stephen	Apprentice: walking the way of Christ	
248.4 CHA	BV4598.5.C43 2015	Challies, Tim, 1976- Chambers, Alice Mary, 1934-2016	Do more better: a practical guide to productivity	
248.4 CHA	BV4501.2 C43 1972	Chambers, Alice Mary, 1934-2017	Something more	1972
248.4 CHA	BV4801.C43 1976	Chambers, Alice Mary, 1934-2018	This liberation thing	1976
248.4 CHA	BV4527.C254 1967	Chambers, Alice Mary, 1934-2019	When I consider : more thoughts for women	1967
248.4 CHA	BV4502.C354 1985	Chambers, Alice Mary, 1934-2019	Christian disciplines: volumes 1 and 2	1985
		Chambers, Oswald, 1874-1917	Devotions for morning and evening with Oswald Chambers: the complete daily devotions of my utmost for his highest and daily thoughts for disciples	
248.4 CHA	BV4811.C4553 1994	Chan, Francis, 1967-	Crazy love: overwhelmed by a relentless God	2008
248.4 CHA	BV4501.3 .C434 2008	Chan, Francis, 1967-	Letters the church (<i>Lost item</i>)	2018
248.4 CHA	BV601.9.C47 2018	Chan, Simon	Spiritual theology : a systematic study of the Christian	1998
248.4 CHA	BV4501.2.C4754 1998	Channon, Wilhelmina F.	The key to true happiness	1964
248.4 CHA	BV4647.J68.C464 1964	Chant, Barry, 1938-	Breaking the power of the past	1995
248.4 CHA	BV4501.2.C435 1995	Chant, Barry, 1938-	Creative living : how to live the kind of life you've always wanted to live, 2 nd ed.	1996
248.4 CHA	BV4598.2.C435 1996	Chant, Barry, 1938-	How to live the kind of life you've always wanted to live	1987
248.4 CHA	BV4598.2.C435 1987	Chant, Barry, 1938-	Living in the image of God	2012
248.4 CHA	BT304.2.C435 2012	Chant, Barry, 1938-	The miracle of Calvary	1980
248.4 CHA	BV4501.2.C46 1980	Chant, Kenneth David, 1933-	Sitting on top of the world: guidelines to successful living	1972
248.4 CHA	BV4501.2.C48 1972	Chantry, Walter John, 1938-	The shadow of the cross : studies in self-denial	1981
248.4 CHA	BV4647.S4.C52 1981	Chapian, Marie	Growing closer	1986
248.4 CHA	BV4509.5.C44 1986	Chapian, Marie	Slaying happy in an unhappy world	1985
248.4 CHA	BJ1581.2 .C273 1984	Chapian, Marie, 1938-	Close friendships : making them, keeping them	1986
248.4 CHA	BV4509.5.C44 1989	Chapman, John Charles, 1930-2012	A fresh start...	1983
248.4 CHA	BV4501.2 .C42 1983	Chapman, John Charles, 1930-2013	A fresh start	1997
248.4 CHA	BV4501.2 .C42 1997			

FIGURE 4: An example of reclassification of DDC call number

This finding suggested the shortcoming with the DDC system that it does not support the research community and research support service. Firstly, the user community needs to find information, drill down to the specific information, and carry out research tasks effectively and efficiently. Subsequently, they more often ask staff for reference assistance. This leads to an increase in the staff time at reference service and less priority being able to be directed to other essential tasks. In contrast, LCC has comprehensive facets that increase the discoverability of bibliographic data and improve researchers' productivity. It allows the researcher to narrow and widen the search scope. Secondly, LCC facets can support the librarian in organizing knowledge and information, evaluating collection strength, and analysing for collection development effectively and efficiently.

5. Is DDC less biased than LCC?

DDC has been criticized for its weakness of cultural and religious biases by scholars. Harvey and Hider (2004) made the criticism that DDC was US and Western, with Anglo-Saxon social and cultural bias. The criticisms of DDC from the Australian point of view have been aired frequently.

Chan and Salaba (2007, 2015) commented that an Anglo-American bias is particularly obvious in 900 (Geography and History), and 800 (Literature). Further, 200 (Religion) shows a heavy bias towards American Protestantism. Mai (2016) found that the editors of DDC noted in a blog post in 2006:

“We’re the first to admit that the top-level view of 200 Religion in the DDC is problematic.” (Mai 2016)

In Dewey 23rd edition, it says, “In 200 Religion, they have initiated updates of provisions for the Orthodox Church and Islam; further work is planned on both of these areas after the publication of Edition 23.”

At the same time, Higgins (2016) was concerned that DDC lacked consistence and clarity of the definition of terms, such as ‘race’ and ‘ethnic’, and that led to systemic culture bias away from their original design for organising a universal knowledge system with no racial and religious bias. Lund and Agbjai (2018) also claimed that DDC was culturally biased, lacking breadth of classifying for non-Christian religions and non-white cultures.

However, Noland (2017) compared LCC with the Judaic library classification system, Elazar, and made the criticism that LCC and DDC incorporated the Bible, Judaism, and Israel into a general, non-Jewish world of knowledge without relating Jewish and Jewish-oriented subjects to one another. He commented that LCC lacked specificity in organising Jewish content and that this was not necessarily viewed as a lack of support or interest in the Judaic way of life, but was rather part of the general problem of identifying specific topics within broad, standardized systems (Noland 2017). He suggested that terminology needs updating to allow for specific and broad searching contexts.

6. Other considerations

Other concerns were also taken into consideration that:

- The Chinese collection will lack support for classification and cataloguing from their counterparts if they choose to use DDC.
- Vendors provide LCC call numbers for electronic resources, e.g., from the Atla Religion and Philosophy database and e-books. The class number of electronic resources were not used for physical location, but it was used for other purposes, such as virtual browsing or collection development and maintenance (Bothmann 2004). Classification and reclassification are still relevant in the digital environment even in a mobile world (Steele and Foote 2011). If we chose to use DDC, the librarian will reclassify e-resources from LCC to DDC for resource management; as a result, it would increase the staff time for cataloguing and resource management.

7. Decision Made and Implementation of Reclassification

After careful consideration of the pros and cons, we finally decided to choose LCC over DDC to reclassify the entire Chinese theological collection. An implementation plan, budget, and timeline were developed; these were approved by the executives.

7.1 Reclassification Project Preparation

7.1.1 Find the corresponding LC call number.

The librarian and a volunteer librarian used free software, MarcEdit, to export bibliographical data and conduct batch searching with ISBN via Z39.50 to find

the records with LC call number from other library catalogues.

Those records that could not be found from batch searching were searched from different library catalogues or had an LCC number assigned to them. Then the records were downloaded to MarcEdit.

7.1.2 Open MarcEdit's Merge Records function to merge records with the same ISBN and overlay tag 050 to our bibliographical records.

7.1.3 Prepare spreadsheet. We extracted the data to the Excel spreadsheet for other volunteers to change the item call numbers and print the new call number labels to replace the old ones.

7.1.4 Recruit volunteers and provide training.

7.1.5 Calculate the shelf space.

The librarian used the new call numbers to calculate the shelf space requirements and to map the location for different areas.

7.2 Project Implementation

7.2.1 The librarian relocated the identified area to the empty shelves as a temporary location. Then the volunteer began to relabel the items and shelved them by the LCC call number.

7.2.2 Returned items were changed to new call numbers before they were reshelved.

7.2.3 Monitor the project timeline and program.

7.2.4 Design and develop an online educational module about Library of Congress Classification in Chinese for users to learn at their own pace (Appendix 1). The librarian used educational software, Articulate, to develop an interactive program for students to learn about LCC structure, including class and subclass browsing, notation, and shelf order.

7.2.5 A survey for the online module evaluation was developed.

7.2.6 Conduct the Chinese Collection Subject Analysis with LC call numbers and facets and create a visualisa-

tion chart to describe breadth and depth of the whole collection (Appendix 2).

8. *Outcomes*

- 8.1 The project completion was delayed due to multiple COVID lockdowns in Melbourne. Since the project relied on volunteers' contribution of their effort and time, the lockdowns prevented them from coming in the library to help on the project.
- 8.2 The project achieved the objectives and goals. Eighty percent of the collection has been converted to LCC call numbers.
- 8.3 There was no library service interruption or adverse effects on the users.
- 8.4 An online training module for users was successfully launched, which empowered users to master the classification system and ease their anxiety around the change.
We received positive feedback from a few users. A respondent commented, "The system is easy to follow with the list of information; suggest to put the subclass list or related information on somewhere we can easily access to help user to remember."
- 8.5 Increased staff productivity, in particular in cataloguing and accessioning, and reduced staff time at the reference desk and helping users to locate items in the library.
- 8.6 Improve collection management and increase its visibility.
To illustrate:
 - 8.6.1 LCC improved the discoverability and visibility of the Chinese collection. The users were able to use facets to drill down to special topics relating to their research and effectively retrieved information from the library systems and shelves.
 - 8.6.2 English materials integrated well with Chinese language materials. Translated work can be placed side-by-side with the original work. It led to a question,

“Should LOTE materials be separated from Main Collection if LCC can integrate different language materials?”

- 8.7 The librarian effectively conducted an in-depth collection analysis for Chinese Department, including quantities (counts of titles per area) and qualitative aspects (facets). She was able to evaluate the collections’ strengths and weaknesses, i.e., identify collection gaps, and evaluate databases, acquisitions, and electronic resource subscriptions.

9. Conclusion

The reclassification of Chinese Theological Collection sheds light on information and knowledge organisation and management. It refreshes our understanding and information practice.

Classification is the foundation of knowledge organisation and a core business activity that supports many aspects of library service. These include collection development and acquisition, information retrieval and discovery, information literacy, research support, lending service, reference services, and user experience.

Classification improves technical services by increasing collection capacity, collection discoverability and visibility, and collection acquisition and maintenance. It improves user experience in discovering and retrieving information regardless of the physical and digital environments. It increases research capacity and aids research support services. It enhances the design and development of information literacy which become more engaging and interactive and facilitate teaching and learning. This results in enhancing the user’s overall experiences in using the library service.

Classification is not merely for shelving and retrieving items in a library branch. Information professionals should strategically rethink and reposition classification and transform it into a value-added service to the library.

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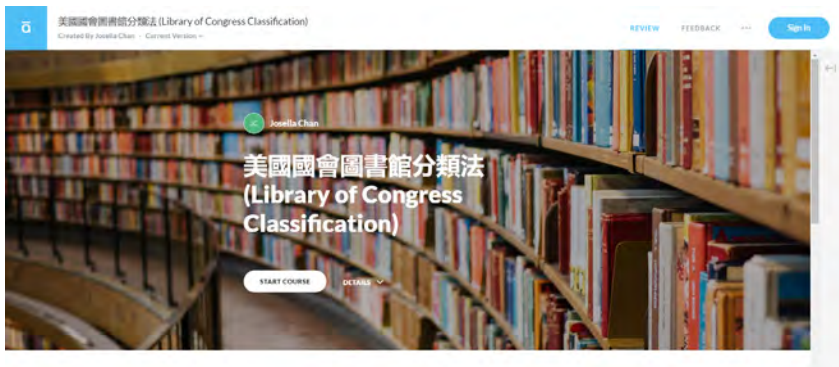
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APPENDIX 1. USER TRAINING MODULE



APPENDIX 2. GRAPHS FOR THE MSTC PRINT AND ELECTRONIC BOOKS COLLECTION SUBJECT ANALYSIS WITH LC CALL NUMBER AND FACETS

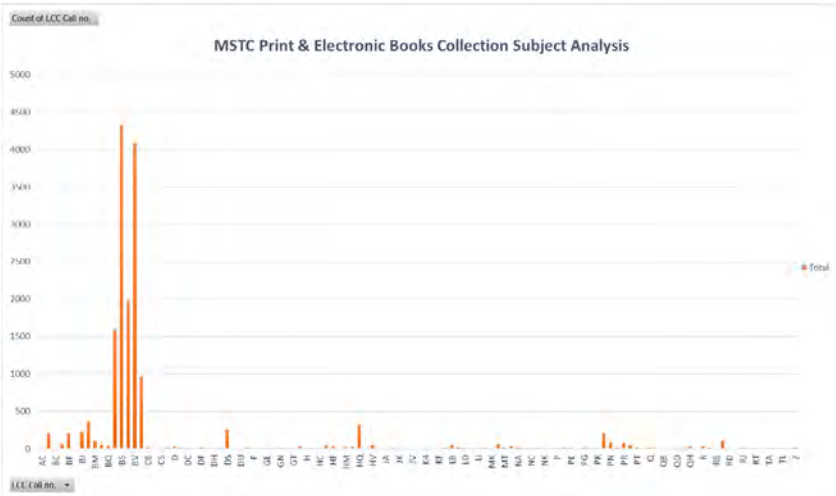


FIGURE 5: MSTC Print and Electronic Books Collection Subject Analysis with LC call numbers

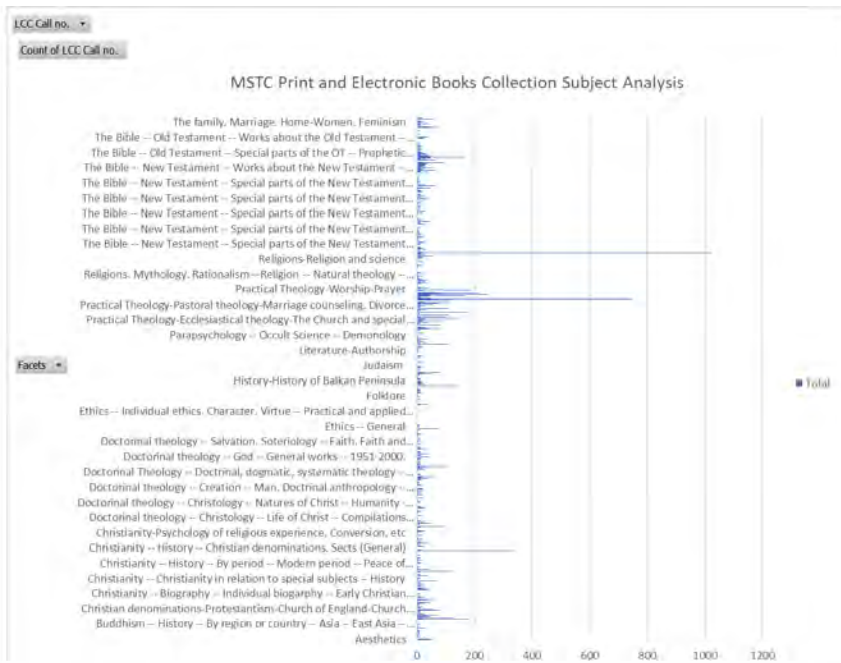


FIGURE 6: MSTC Print and Electronic Books Collection Subject Analysis with facets

PANEL DISCUSSIONS

Can you Find Yourself in the Stacks?

Building Diverse Collections in Religion and
Theology

Suzanne Estelle-Holmer, Yale University

Amy Limpitlaw, Boston School of Theology

Michelle Spomer, Pittsburgh Theological Seminary

ABSTRACT The past year has brought renewed attention to the need for academic library collections to support an emphasis on diversity, equity, and inclusivity (DEI) in the curriculum and to reflect the increasing diversity among students and faculty. The urgent calls for maximum inclusivity and diversity in all aspects of theological education have led collection development librarians to re-examine and re-calibrate their collecting practices. Three librarians offer practical suggestions on how to approach the challenges of developing diverse collections by engaging with key stakeholders, aligning collecting with the institution's mission and/or vision statements, utilizing approval plans, and promoting collections through outreach and diversity programming.

SUPPORTING DIVERSITY IN THE CURRICULUM AT YALE DIVINITY SCHOOL

Suzanne Estelle-Holmer, Yale University

Issues of diversity, equity, and inclusion are not new to our profession, yet there is still relatively little literature devoted to the challenges of developing diverse general collections in an academic

Where to start? If you are in a university context like Yale, diversity can be overwhelming. You not only support the collection development needs of a seminary or divinity school, but also those of other academic departments and a global network of scholars who also rely on your collections. There are multiple constituencies and topics to cover and not only the contemporary American scene, but historical and global aspects. Diverse theological collections should include:

- Publications that engage issues of power, race, ethnicity, sexual orientation, and disability
- Publications representing a variety of theological perspectives
- Publications that reflect the lived, religious experiences of people of different faith traditions
- Publications by authentic authors and about underrepresented groups
- Publications that are global in scope, possibly in multiple languages

To avoid running around in too many directions at once, I recommend laying the groundwork by taking a deep dive into the curriculum. By now I hope that theological librarians have access to course syllabi, but I realize this is still difficult in some contexts. If you don't have access, make a case with the curriculum committee or the academic dean that this is a valuable resource for keeping current and planning for needed course materials. Any new materials not in the library should be ordered, whether for required reading or recommended readings. I like to think of course reserves as ensuring *equality* for *all* students in the course. The library's provision of course reserves ensures that every student has equal access to the essential reading required to succeed. However, the library's role doesn't end there. To provide *equity*, reference works and other research materials must be selected with knowledge of assignments, papers, and other course requirements. These additional materials, like commentaries, reference works, and scholarly monographs, shelved where they are visible and easily accessible, ensure that students have an *equitable* opportunity to do well.

Does your school have diversity requirements for students? At Yale Divinity School (YDS), M.Div. students have two requirements they must fulfill for graduation:

- Every M.Div. student is required to take one course in a *non-Christian religion* or one course in *the relationship between Christianity and other religions*.

- Every M.Div. student is required to take one course that either ***focuses on or integrates in a sustained way*** material on *class, gender/sexuality, race/ethnicity, disability, and/or global/cultural diversity*. This course may also include material on *globalization*.

At YDS, the onus is on the faculty member to demonstrate that their course meets the diversity requirement when the syllabus is submitted for review by the Curriculum Committee. If your school has similar requirements, you may want to concentrate your collecting efforts on these courses.

Finally, I would like to mention a special initiative at YDS that allowed me to gain meaningful insight into the curriculum from the faculty perspective. YDS has a curriculum committee composed of the academic dean, faculty, students, and a librarian. They meet regularly throughout the academic year to approve syllabi for new courses and to draft policies relating to requirements and scheduling.

This year, as part of the Dean's anti-racism initiative, he asked the Curriculum Committee to review the entire curriculum with an eye to guaranteeing that all students would have significant exposure to anti-racism topics while at YDS. The faculty met in teaching groups to evaluate courses in their areas and to make recommendations for change. Each group was asked to reflect on the history of their discipline, evaluate whether their introductory courses met the school's commitment to equity, and to point to a particular course that was exemplary with regard to diversity. Many of the disciplines represented are not those viewed as being particularly diverse, at least not traditionally, including philosophy of religion, biblical studies, ethics, and liturgical studies. Some interesting themes ran through the comments offered by the faculty:

- Almost all acknowledged privileging of Eurocentric, male, white, Christian voices both in the founding and the present composition of the disciplines and in its literatures.
- Many concluded that although the disciplines needed to be open to new, diverse voices, the classic works should not be expunged, but redeployed and re-examined from new perspectives.
- Some admitted that the inclusion of "diversity" topics and readings had been relegated to discussion sessions with teaching assistants and not as part of the professor-led course sessions, signaling to students that this material was of lesser value.

- There is now a greater commitment to rethinking diversity in the introductory courses.

What this indicates is that diversity will increasingly be a major component of theological education, even in the foundational courses that traditionally have highlighted the thought of white, Eurocentric scholars. Librarians have a critical role to play in these changes, which will radically change our library collections.

DIVERSIFYING THE COLLECTION AT THE BOSTON UNIVERSITY SCHOOL OF THEOLOGY LIBRARY

Amy Limpitlaw, Boston School of Theology

The Theology Library at Boston University primarily serves the BU School of Theology. The Library's efforts toward creating a collection reflecting a diversity of perspectives and voices are directly related to the School of Theology's larger commitment to diversity, equity, and inclusion, especially as this commitment took shape in recent years. While the BU School of Theology, embracing its self-designation as the "School of the Prophets" (<http://www.bu.edu/sth-history/>), has enjoyed a long history of attentiveness to issues of social justice, in recent years the School further deepened its explicit commitment to diversity, equity, and inclusion. A brief history of how this came about and the impact on the Theology Library is in order.

The move towards a more explicit commitment to diversity began at a community town hall in 2015. A group of students presented a letter demanding greater diversity among faculty hires. This demand arose after the departure of the sole Black female LGBTQ faculty member. Over the next few years, the School took steps to respond to this challenge. First came the creation of a steering committee on diversity, equity, and inclusion. More focused conversations on the issue were undertaken during community town halls, meetings, and surveys of the community. In 2016, the School instituted a permanent Office of Diversity, Equity, and Inclusion; and a Diversity Statement (<http://www.bu.edu/sth/about/diversity-statement/>), outlining the School's explicit commitments on this issue, was drafted that same year and voted on and adopted by the faculty in 2017.

The Diversity Statement as adopted makes explicit reference to work of the Theology Library:

The School of Theology will therefore endeavor to nurture a community culture that values inclusive diversity in all its forms, while paying particular scholarly and social attention to the

intersectionality of race, gender, sexuality, physical ability, learning differences, and global origin, reflecting the strengths of our faculty and staff. To fulfill this mission, the School of Theology will... expect scholarship from people of various races, genders, sexualities, physical abilities, learning differences, theological perspectives, and global origins to be taught in classrooms and, to this end, *encourage the STH library to reflect increasingly this diversity in its collections* [emphasis added].

The Library in turn has taken steps to affirm the seriousness with which it takes this charge, first by incorporating language from the Diversity Statement into its own mission statement (<http://www.bu.edu/sthlibrary/about/>):

...in support of the School's commitment to diversity, equity, and inclusion, the Library strives to build a collection that includes works from scholars of various races, genders, sexualities, physical abilities, learning differences, theological perspectives, and global origins.

The Library also reaffirmed its commitment to developing a diverse collection of resources in its collection development policy:

Finally, the Library seeks to build a collection that comprises a diversity of voices and perspectives, including (but not limited to) scholarship from and reflecting the perspectives of people of various races, genders, sexualities, physical abilities, learning differences, theological perspectives, and nationalities.

The actual task of building a collection that “comprises a diversity of voices and perspectives” involves more, of course, than mere statements expressing said commitment. The Library is still working toward this goal, but certain steps have been taken. One step is simply to pinpoint some of the key call numbers and call number ranges as helpful tools for locating and acquiring resources that either deal with issues of diversity or may reflect the scholarship of underrepresented ethnic, racial, gender, and other groups. In Appendix A below, we provide a list (not exhaustive) of some of these call numbers and call number ranges.

Another step is to consider books published in series, either for purchase as individual titles or for subscription to the series as a whole as a standing order. Many publishers are now seeking to highlight the scholarship of underrepresented groups. Book series such as “Asian Christianity in the Diaspora” (Springer-Verlag), “Majority World Theology Series” (Langham), and “Celebrating Faith: Explorations in Latino Spirituality and Theology” (Rowman & Littlefield) center the work of scholars from distinct backgrounds. A list (again,

not exhaustive) of some of these book series being published is provided in Appendix B.

The work of the Library in this direction has also been aided by the challenge to faculty to take steps to implement a diversity of voices in their course readings. Syllabi for new courses are reviewed by a faculty committee and returned to faculty members if the course does not include a sufficient diversity of assigned readings. The Library always makes sure its collection includes both required and recommended course readings, so the work of faculty to include a diverse selection of voices in their course has in turn helped the Library to improve the diversity of its collection. Moreover, new courses focused specifically on issues of social justice in relationship to diversity have been created in recent years, and this has likewise led to the acquisition of more resources focused on issues of diversity, equity, and social justice.

The Library also solicits input from the community in the work of collection development. Faculty requests and recommendations of course take priority, but student input is also welcome. The challenge to the School to embody its commitment to diversity came from students, and students have provided some of the most valuable input to the Library in terms of helping the Library diversify its collection. One example of this is the graduating class of 2016, which decided to make their class gift a donation of funds to the Library so that the Library could purchase books related to the theme of “Power, Privilege, and Prophetic Witness.” (<https://library.bu.edu/sthspecial-collections/classgift2016>) Students who donated to the gift fund were given the opportunity to choose a title to be added to the Library’s collection, and this collection in turn became the basis for further acquisitions focused on social justice, diversity, equity, and inclusion.

While the work of building a more diverse collection continues, there is the important work of sharing and promoting the collection. This has been undertaken by the Library staff in a number of ways, including the creation of LibGuides. The Library’s collection of LibGuides includes the following:

- African-American and Womanist Theologies
- African Theologies
- Asian and Asian-American Theologies
- Disability Theologies
- Evangelical Theologies
- Feminist Theology

- Interfaith Studies
- Latinx Theologies
- LGBTQIA Resources and Queer Theologies

New acquisitions are also highlighted at monthly faculty meetings, as well as on the Library's web site. (<https://library.bu.edu/sthnewbooks>) And finally, library staff utilize social media such as Twitter and Facebook to highlight diverse collections.

While responding to the challenge to enact its commitment to diversity, equity, and inclusion remains, the Library continues to take steps to build a more diverse collection.

DIVERSITY PROGRAMING AT BARBOUR LIBRARY

Michelle Spomer, Pittsburgh Theological Seminary

So, you're intentionally building diversity into your collection – how, then, do you connect these resources with library users? How do you foster rich conversations around these resources? This is where library programming comes in, and specifically, diversity programming. This includes drawing attention to and engaging with library resources by and about people with diverse experiences, including (but not limited to) people of color, the LGBTQIA community, people with disabilities, and ethnic, cultural, and religious minorities.

Why Diversity Programming?

There are several reasons to consider diversity programming:

- **Collection Promotion**

First, various types of programming can draw attention to and increase usage of specific resources. Probably, many of you are already promoting your collections through displays, new acquisitions lists, and other means.

- **Mission Support**

Diversity programming in the library can support the mission of your institution. While your institution's mission statement may not directly include something about diversity, you may find the idea of diversity in vision statements, core values, strategic plans, or position statements.

- **Curricular Support**

Diversity programming can, of course, support the curriculum. There may be learning outcomes, course assignments, courses

that focus on diversity issues, and guest lectures that would all benefit from programming.

- **Institutional Initiatives**

Diversity programming can also complement institutional initiatives. For example, the Pittsburgh Seminary board has recently identified the need for seminary-wide anti-racism initiatives. This initiative has included diversity training, reading groups, and guest lectures, all of which could be supported by library programming.

- **Partnerships**

Lastly, diversity programming can be a catalyst for new relationships, and can undergird the variety of programs and events hosted by your institution. Barbour Library has developed fruitful collaborations with the Writing Center, student groups, and Continuing Education. There are several other groups that we hope to partner with for future programming.

Diversity Programming in Barbour Library

Diversity programming in Barbour Library has really only been happening for about one and a half years, all pre-COVID. Here are a few highlights of what's been done in that time period:

- **Events**

Barbour Library has been fortunate to collaborate with two student groups to provide robust programming that included book displays, bibliography handouts, receptions, and online guides. The two student groups are Rainbow Covenant, which supports students in the LGBTQIA community, and Syngeneia, a group that supports students of color. Both collaborations included the following elements:

- **Library Resources**

Library staff collaborated with members of both groups to review resources already in the collection, and to identify items that could be added.

- **Bibliography Handouts**

A resource list was generated, and print handouts were included in the book displays for people to take with them.

- **Resource Displays**

All four endcap display units around the second-floor atrium were used to showcase collection resources, all of which could be checked out.

- **PTS Community Receptions**

The seminary community was invited to a reception in the atrium area, where they could view the book display, enjoy refreshments, and speak with members of the student groups.

- **LibGuides**

The final element was creating LibGuides for library users to use well after the event and after the displays were taken down.

- **Displays**

In addition to the two events described above, library staff created standalone resource displays that were focused on diversity themes. These included displays for the 150th birthday of Mahatma Ghandi, Native American Heritage Month, and for a seminary event (2020 Kelso Community Conversation on Race and Faith). The first two displays were gleaned from online calendars that list such events (some of these are included in the bibliography for this session). Taking a look at event calendars at your institutions will often yield events that can be complemented by diversity programming.

Ideas for Future Diversity Programming

Barbour Library staff are looking forward to developing more diversity programming. Here are just a few diversity programming ideas for consideration.

- **Diversity Plan**

Many academic libraries have diversity plans that include goals related to strategic planning, welcoming spaces, recruitment and retention of diverse staff, library programming, instruction, and collection development. If you Google “library diversity plan,” you will find many examples of such plans.

- **Interactive Displays**

While there are many ways that displays might be interactive, one example that lends itself to diversity programming is a display based on the Race Card Project (<https://theracecard-project.com/>). Library users are asked to distill their thoughts, experiences, or observations about race into one sentence that has just six words. The sentence is written down and then displayed in some way for other library users to consider.

- **Highlight Resources in the Catalog**
Barbour Library's online catalog homepage includes links to resource lists for various collections (such as new books). A list for diversity resources could be added.
- **Displays Designed by Library Users**
Why limit the development of displays to library staff? Students, faculty, staff, and local community members could all be potential resources for creating displays.
- **Movie Nights with Discussion**
Space in Barbour Library is a bit limited, but a movie night with discussion could be done on a small scale. There are any number of movies with diversity themes that could spark thought-provoking conversations.
- **Art Exhibits**
There are several spaces in Barbour Library that would be great for displaying the work of local artists who touch on themes of diversity.
- **Speaker Series**
Barbour Library has just started three different speaker series, all of which could host speakers from diverse backgrounds and/or speakers who engage with diversity issues.
- **Performances**
Music, dance, and other types of performances could take place in a variety of spaces in Barbour Library.
- **Social Media**
Currently, the library has very little exposure through social media platforms. Diversity events and library resources could be promoted via Facebook, Instagram, Twitter, and other platforms.
- **Special Collections Exhibits**
While we are currently without an archivist, there are a variety of items in the seminary's institutional archives and special collections that could be used for exhibits with diversity themes.

We are looking forward to planning for more events and programming in Barbour Library centered around themes of diversity. Please be sure to take a look at the bibliography below for more information on diversity programming.

BIBLIOGRAPHY OF RESOURCES TO SUPPORT DIVERSITY, EQUITY, AND INCLUSION IN YOUR LIBRARY AND ITS COLLECTIONS

Books and Articles

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Online Resources

Asian-American Christian Collaborative – Reading List

<https://www.asianamericanchristiancollaborative.com/recommended-resources>

BU School of Theology Library: African-American and Womanist Theologies

<https://library.bu.edu/sthaawt>

BU School of Theology Library: African Theologies

<https://library.bu.edu/sthafra>

BU School of Theology Library: Asian and Asian-American Theologies

<https://library.bu.edu/sthasia>

BU School of Theology Library: Disability Theologies

<https://library.bu.edu/sthdisability>

BU School of Theology Library: Latinx Theologies

<https://library.bu.edu/sthlatinx>

BU School of Theology Library: LGBTQIA+ Resources and Queer Theologies

<https://library.bu.edu/sthlgbtqia>

BU School of Theology Library: Interfaith Studies

<https://library.bu.edu/sthinterfaith>

BU School of Theology Library: Prophetic Witness

<https://library.bu.edu/sthpropheticwitness>

LGBTQIA Library Resources: Rainbow Covenant Resource Collection

<https://guides.pts.edu/rainbow>

A Latinx Theology Reading List

<https://sojo.net/articles/latinx-theology-reading-list>

Syngeneia Resource Collection

<https://guides.pts.edu/syngeneia>

Calendars for Display & Event Planning

Diversity for Social Impact: Global Cultural & Festival Celebration Calendar

<https://diversity.social/diversity-calendar-events/>

Library of Congress: Commemorative Observances

<https://www.loc.gov/law/help/commemorative-observations/index.php>

National Today: National Day Calendar

<https://nationaltoday.com/national-day-calendar/>

Truckee Meadows Community College (TMCC): Diversity Awareness
Calendar

<https://www.tmcc.edu/diversity/awareness-calendar>

**APPENDIX A: COLLECTING AREAS TO FOCUS ON FOR DIVERSITY,
EQUITY, AND INCLUSION**

African and African-American

BR563.N4	Christianity – History -- African Americans
BR1360	Christianity – History -- Africa
BS521.2	Bible – Criticism and interpretations – Black interpretations
BT82.7	Theology -- Black theology
BT83.9	Theology – Womanism
BV2783	Practical theology – Missions – African-Americans
BV4080 – BV4085	Practical theology – Training for the ordained ministry – Education of African-American ministers
BV4468.2.A34	Practical theology – Practical church work – Church work with African-Americans
BV4468.2.B55	Practical theology – Practical church work – Church work with Blacks (outside the U.S.)
BX1407.N4	Christian denominations – African Americans
BX6447-BX6460	Christian denominations – African-American Baptists
BX8440-BX8449	Christian denominations – African Methodist Episcopal Church
BX8450-BX8459	Christian denominations – African Methodist Episcopal Zion Church
E185.5-E185.98	United States – African-Americans
ML3186.8-ML3187	Literature on Music – Sacred Vocal Music – Christian -- Gospel
ML3556	Literature on Music – African-American

Asian and Asian-American

BR563.A82	Christianity – History – United States -- Asian-Americans
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- BR563 .K67 Christianity – History – United States -- Korean
 BR1060-BR1357 Christianity – History – Asia
 BT83.58 Theology – Minjung Theology
 BV2787 Practical Theology – Missions – Immigrants -- Chinese
 BV2788.J3 Practical Theology – Missions – Immigrants – Japanese
 BV2788.V53 Practical Theology – Missions – Immigrants – Vietnamese
 BV3460-BV3462 Practical Theology – Missions – Immigrants – Korean
 BV4468.2.A74 Practical theology – Practical church work – Church work with Asian Americans
 BV4468.2.K6 Practical theology – Practical church work – Church work with Korean Americans
 BX1615-BX1673 Christian denominations -- Catholic Church – Asia
 BX4857-BX4861 Christian denominations – Protestantism – Asia
 E184.A75 United States – Asian Americans
 E184.J3 United States – Japanese
 E184.K6 United States -- Koreans

Latinx

- BL2540-BL2592 History of Religion – Latin America, Central America, South America
 BR563.H57 Christianity – Hispanic Americans
 BR600-BR730 Christianity – History -- Latin America/South America
 BT83.575 Theology – Hispanic-American theology
 BT83.57 Theology – Liberation Theology
 BT83.583 Theology – Mujerista Theology
 BV4468.2.H57 Practical Theology – Church work with Hispanic Americans
 BV4468.2.M48 Practical Theology – Church work with Mexican Americans
 BX1407.H55 Christian denominations – Hispanic Americans
 BX1425-BX1489 Christian denominations – Catholic Church – Latin America, Central America, West Indies, South America

- BX4832.5-BX4836 Christian denominations – Protestantism – Latin America, Central America, West Indies, South America
- BX1795.E44 Christian denominations – Catholic Church – Emigration and Immigrations
- E184.C34 United States – Central Americans
- E184.M5 United States -- Mexicans
- E184.S75 United States – Spanish Americans, Hispanic Americans, Latin Americans

LGBTQIA

- BL65.H47 Religion in relation to heterosexism
- BL65.H64 Religion in relation to homosexuality
- BL65.S4 Religion in relation to sex
- BM729.H65 Judaism – Homosexuality
- BR115.H6 Christianity -- Homosexuality
- BR115.T76 Christianity – Transvestism, Transsexualism
- BS680.H67 The Bible – Homosexuality
- BS680.S5 The Bible – Sex
- BS1186.5 The Bible – Criticism and Interpretation – Gay Interpretations
- BS2545.H63 The Bible – New Testament – Homosexuality
- BT83.65 Theology – Queer Theology
- BT708 Theology – Sex
- BV4437.5 Practical Theology – Church work with Gays, Lesbians, Bisexuals
- BV4596.G38 Practical Theology – Gays
- BX1795.H66 Catholic Church -- Homosexuality
- BX8349.H66 Methodism -- Homosexuality .
- BX8385.H65 Methodism – Homosexuality

Disability Theology

- BL625.9.P45 Religion – People with disabilities
- BL625.9.P46 Religion – People with mental disabilities
- BS680.P435 Bible – People with disabilities
- BS1199.A25 Bible – Old Testament – People with disabilities
- BT732.7 Theology – Suffering, Affliction, Pain
- BV1615.D4 Practical Theology – Religious Education – Deaf
- BV1615.D48 Practical Theology – Religious Education – Developmentally disabled children

BV1615.H35	Practical Theology – Religious Education – People with disabilities
BV1615.M37	Practical Theology – Religious Education – People with mental disabilities
BV1615.M4	Practical Theology – Religious Education – Children with mental disabilities
BV1615.S6	Practical Theology – Religious Education – Children with social disabilities
BV4335-BV4338	Practical Theology – Pastoral theology – Service to the sick, suffering, and people with disabilities
BV4460-BV4463	Practical Theology – Church work with people with disabilities

Other Call Numbers to Consider

BL65.C68	Religion in relation to civil rights
BL65.E75	Religion in relation to ethnicity, ethnic relations
BL65.R3	Religion in relation to race
BR115.E45	Christianity – Emigration and Immigration
BR115.G59	Christianity – Globalization
BS521.86	The Bible – Criticism and interpretation – postcolonial criticism
BS680.E38	The Bible – Emigration and Immigration
BT83.593	Theology – Postcolonial theology
BT734.2	Theology – Race relations
BT83.65	Theology – Queer theology
BV639.I4	Practical Theology – Immigrants
BV639.M56	Practical Theology – Minorities
BV639.P6	Practical Theology – the Poor
BV2784-BV2788	Practical Theology – Missions – Immigrants
BV4466	Practical Theology – Church work with refugees
HV645	Church work with refugees, including the Sanctuary Movement
JV6001-JV9480	Immigration and Emigration

APPENDIX B: BOOK SERIES TO SUPPORT BUILDING DIVERSE COLLECTIONS

1. Series Title: African Christian Studies Series
 Publisher: Wipf and Stock
 Web Site: <https://wipfandstock.com/search-results/?series=african-christian-studies-series>
2. Series Title: African Practical Theology
 Publisher: Wipf & Stock
 Web Site: <https://wipfandstock.com/search-results/?series=african-practical-theology>
3. Series Title: African Theological Studies
 Publisher: Peter Lang
 Web Site: <https://www.peterlang.com/view/serial/ATS?rskey=LlQcnx&result=16>
4. Series Title: Africana Religions
 Publisher: Penn State University Press
 Web Site: https://www.psupress.org/books/series/book_SeriesAfRel.html
5. Series Title: African Theology
 Publisher: LIT Verlag
 Web Site: <https://www.lit-verlag.de/publikationen/reihen/afrikanische-theologie-african-theology-theologie-africaine/>
6. Series Title: American Indian Catholics
 Publisher: University of Notre Dame Press
 Web Site: <https://undpress.nd.edu/books/?series=american-indian-catholics>
 Notes: Series is complete, last book in series was published in 1999.
7. Series Title: Arabic Christianity
 Publisher: Brill
 Web Site: <https://brill.com/view/serial/ACTS>
8. Series Title: Africa Bible Commentary Series
 Publisher: Langham
 Web Site: https://langhamliterature.org/books?series_id=4070

9. Series Title: Africa Society of Evangelical Theology Series
 Publisher: Langham
 Web Site: https://langhamliterature.org/books?series_id=4329
10. Series Title: Asia Bible Commentary Series
 Publisher: Langham
 Web Site: https://langhamliterature.org/books?series_id=4026
11. Series Title: Asian Christianity in the Diaspora
 Publisher: Springer-Verlag / Palgrave Macmillan
 Web Site: <http://www.springer.com/series/14781>
12. Series Title: Bible and Theology in Africa
 Publisher: Peter Lang
 Web Site: <https://www.peterlang.com/view/serial/BTA?rskey=hQqvBp&result=1>
13. Series Title: Bible in Africa Studies
 Publisher: University of Bamberg Press
 Web Site: <https://www.uni-bamberg.de/ubp/verlagsprogramm/reihen/bible-in-africa-studies/>
14. Series Title: Bishop Henry McNeal Turner/Sojourner Truth Series in Black Religion
 Publisher: Orbis
 Notes: Not available on publisher's web site, but can be found on Gobi.
15. Series Title: Bloomsbury Studies in Religion, Gender, and Sexuality
 Publisher: Bloomsbury Academic
 Web Site: <https://www.bloomsbury.com/uk/series/bloomsbury-studies-in-religion-gender-and-sexuality/>
16. Series Title: Celebrating Faith: Explorations in Latino Spirituality and Theology
 Publisher: Rowman & Littlefield
 Web Site: https://rowman.com/Action/SERIES/_/CBF/Celebrating-Faith:-Explorations-in-Latino-Spirituality-and-Theology:
17. Series Title: Christian Heritage Rediscovered <New Delhi : Christian World Imprints>

- Publisher: Biblia Impex Pvt. Ltd. / Christian World Imprints
 Web Site: <https://www.christianworldimprints.com/index.php?>
 Notes: Publisher is based in New Delhi, India, and is focused on “publishing books on all aspects related to Christian Studies on or from all continents.”
18. Series Title: Christianities of the World
 Publisher: Springer-Verlag / Palgrave Macmillan
 Web Site: <http://www.springer.com/series/14893>
19. Series Title: Christianity in Modern China
 Publisher: Springer-Verlag
 Web Site: <https://www.palgrave.com/us/series/14895>
20. Series Title: Claremont Studies in Interreligious Dialogue
 Publisher: Claremont Press
 Web Site: <https://claremontpress.com/index.html>
21. Series Title: Comparative Theology: Thinking across Traditions
 Publisher: Fordham University Press
 Web Site: <https://www.fordhampress.com/series/comparative-theology-thinking-across-traditions/>
22. Series Title: A Constructive Christian Theology for the Pluralistic World
 Publisher: Eerdmans
 Web Site: <https://eerdmans.com/Products/CategoryCenter.aspx?CategoryID=SE!CCTPW>
23. Series Title: Contrapuntal Readings of the Bible in World Christianity
 Publisher: Pickwick Publications / Wipf & Stock
 Web Site: <https://wipfandstock.com/search-results/?series=contrapuntal-readings-of-the-bible-in-world-christianity>
24. Series Title: Currents of Encounter: Studies on the Contact between Christianity and other Religions, Beliefs, and Cultures / Studies in Interreligious and Intercultural Relations

- Publisher: Brill
 Web Site: <http://www.brill.com/products/series/currents-encounter>
25. Series Title: Dimensions of Asian Spirituality
 Publisher: University of Hawai'i Press
 Web Site: <https://uhpress.hawaii.edu/bookseries/dimensions-of-asian-spirituality/>
26. Series Title: Edinburgh Companions to Global Christianity
 Publisher: Edinburgh University Press
 Web Site: <https://edinburghuniversitypress.com/series-edinburgh-companions-to-global-christianity>
27. Series Title: Encountering Traditions
 Publisher: Stanford University Press
 Web Site: <https://www.sup.org/books/series/?series=ENCOUNTERING%20TRADITIONS>
28. Series Title: Gender, Theology, and Spirituality
 Publisher: Routledge
 Web Site: <https://www.routledge.com/Gender-Theology-and-Spirituality/book-series/GTS> <https://edinburghuniversitypress.com/series-edinburgh-companions-to-global-christianity>
29. Series Title: Gendering the Study of Religion in the Social Sciences
 Publisher: Routledge
 Web Site: <https://www.routledge.com/Gendering-the-Study-of-Religion-in-the-Social-Sciences/book-series/GSRSS>
30. Series Title: Global Christian Library
 Publisher: Langham
 Web Site: https://langhamliterature.org/books?series_id=4026
31. Series Title: Global Pentecostal and Charismatic Studies
 Publisher: Brill
 Web Site: <http://www.brill.com/publications/global-pentecostal-and-charismatic-studies>
32. Series Title: Global Perspectives on Biblical Scholarship
 Publisher: SBL Press

- Web Site: https://www.sbl-site.org/publications/Books_GPBS.aspx
33. Series Title: Global Perspectives Series
 Publisher: Langham
 Web Site: https://langhamliterature.org/books?series_id=4026
34. Series Title: Intercultural Theology
 Publisher: Intervarsity Press
 Web Site: <https://www.ivpress.com/intercultural-theology-vol-one>
35. Series Title: Intercultural Theology and Study of Religions
 Publisher: Brill
 Web Site: <https://brill.com/abstract/serial/ITSR?rskey=eRUJc&result=654>
36. Series Title: International Studies in Religion and Society
 Publisher: Brill
 Web Site: <https://brill.com/abstract/serial/ISRS?rskey=0ZURVY&result=705>
37. Series Title: International Voices in Biblical Studies
 Publisher: SBL Press
 Web Site: https://www.sbl-site.org/publications/Books_IVBS.aspx
38. Series Title: Internationale Theologie / International Theology
 Publisher: Peter Lang
 Web Site: <https://www.peterlang.com/view/serial/IT>
39. Series Title: Interreligious Reflections
 Publisher: Rowman and Littlefield
 Web Site: https://rowman.com/Action/SERIES/_/IRR/Interreligious-Reflections
40. Series Title: Interreligious Studies
 Publisher: Lit Verlag
 Web Site: <https://www.lit-verlag.de/publikationen/reihen/interreligious-studies/>
41. Series Title: Interreligious Studies in Theory and Practice
 Publisher: Palgrave Macmillan

- Web Site: <https://www.springer.com/series/14838>
42. Series Title: Jewish Latin America Series
 Publisher: University of New Mexico Press
 Web Site: https://unmpress.com/Jewish_Latin_America_Series
43. Series Title: Majority World Theology Series
 Publisher: Langham
 Web Site: https://langhamliterature.org/books?series_id=4188
44. Series Title: Martin Luther King, Jr. Memorial Studies in Religion, Culture and Social Development
 Publisher: Peter Lang
 Web Site: <https://www.peterlang.com/view/serial/MLK?rskey=nHYQAz&result=991>
45. Series Title: Mission in Global Community
 Publisher: Baker Book House
 Web Site: <http://bakerpublishinggroup.com/series/mission-in-global-community>
46. Series Title: Missional Church, Public Theology, World Christianity
 Publisher: Pickwick Publications / Wipf and Stock
 Web Site: <https://wipfandstock.com/search-results/?series=missional-church-public-theology-world-christianity>
47. Series Title: Nanzan Library of Asian Religion and Culture
 Publisher: Nanzan Institute of Religion and Culture / University of Hawai'i Press
 Web Site: <https://nirc.nanzan-u.ac.jp/en/publications/nlarc/>
48. Series Title: New Approaches to Religion and Power
 Publisher: Springer-Verlag
 Web Site: <http://www.springer.com/series/14754>
49. Series Title: New and Alternative Religions
 Publisher: NYU Press
 Web Site: <https://nyupress.org/search-results/?series=new-and-alternative-religions>

50. Series Title: New Perspectives in Latina/o Religion
Publisher: Baylor University Press
Web Site: <https://www.baylorpress.com/search-results/?series=new-perspectives-on-latinao-religion>
51. Series Title: Notre Dame History of Hispanic Catholics in the U.S.
Publisher: University of Notre Dame Press
Web Site: <https://undpress.nd.edu/books/?series=notre-dame-history-of-hispanic-catholics-in-the-u-s>
52. Series Title: Notre Dame Studies in African Theology
Publisher: University of Notre Dame Press
Web Site: <https://undpress.nd.edu/books/?series=notre-dame-studies-in-african-theology>
53. Series Title: Postcolonial and Decolonial Studies in Religion and Theology
Publisher: Lexington Books / Rowman & Littlefield
Web Site: https://rowman.com/Action/SERIES/_/LEXSRT/Postcolonial-and-Decolonial-Studies-in-Religion-and-Theology
54. Series Title: Postcolonialism and Religions
Publisher: Springer-Verlag
Web Site: <http://www.springer.com/series/14535>
55. Series Title: Pathways for Ecumenical and Interreligious Dialogue
Publisher: Palgrave Macmillan
Web Site: <https://www.palgrave.com/us/series/14561>
56. Series Title: Prophetic Christianity
Publisher: Eerdmans
Web Site: <https://www.eerdmans.com/Products/Category-Center.aspx?CategoryId=SE!PC>
57. Series Title: RaceReligion
Publisher: Stanford University Press
Web Site: <https://www.sup.org/books/series/?series=RACERELIGION>

58. Series Title: Religion and Development in Southern and Central Africa
Publisher: Mzuni Press
59. Series Title: Religion and Gender
Publisher: Routledge
Web Site: <https://www.routledge.com/Religion-and-Gender/book-series/SE0680>
60. Series Title: Religion and Society in Africa
Publisher: Peter Lang
Web Site: <https://www.peterlang.com/view/serial/RSA>
61. Series Title: Religion in Modern Africa
Publisher: Routledge
Web Site: <https://www.routledge.com/Religion-in-Modern-Africa/book-series/ARELAFRICA>
62. Series Title: Religion in the Americas
Publisher: Brill
Web Site: <http://www.brill.com/publications/religion-americas-series>
63. Series Title: Religion, Race and Ethnicity
Publisher: NYU Press
Web Site: <https://nyupress.org/search-results/?series=religion-race-and-ethnicity>
64. Series Title: Religion, Resistance, Hospitalities
Publisher: Routledge
Web Site: <https://www.routledge.com/Religion-Resistance-Hospitalities/book-series/RELRESHOS>
65. Series Title: Religions of the Americas Series
Publisher: University of New Mexico Press
Web Site: https://unmpress.com/Religions_of_the_Americas_Series
66. Series Title: Religions of the World
Publisher: Routledge
Web Site: <https://www.routledge.com/Religions-of-the-World/book-series/SE0381>
67. Series Title: Religious Cultures of African and African Diaspora People

- Publisher: Duke University Press
 Web Site: <https://www.dukeupress.edu/books/browse/by-series/series-detail?IdNumber=2877705>
68. Series Title: Research in Religion and Family: Black Perspectives
 Publisher: Peter Lang
 Web Site: <https://www.peterlang.com/view/serial/RRF?rskey=s4IyKw&result=576>
69. Series Title: Routledge Critical Studies in Religion, Gender, and Sexuality
 Publisher: Routledge
 Web Site: <https://www.routledge.com/Routledge-Critical-Studies-in-Religion-Gender-and-Sexuality/book-series/RCSRGS>
70. Series Title: Routledge Inform Series on Minority Religions and Spiritual Movements
 Publisher: Routledge
 Web Site: <https://www.routledge.com/Routledge-Inform-Series-on-Minority-Religions-and-Spiritual-Movements/book-series/AINFORM>
71. Series Title: Routledge Studies in Asian Religion
 Publisher: Routledge
 Web Site: <https://www.routledge.com/Routledge-Studies-in-Asian-Religion/book-series/SE0535>
72. Series Title: Routledge Studies in Asian Religion and Philosophy
 Publisher: Routledge
 Web Site: <https://www.routledge.com/Routledge-Studies-in-Asian-Religion-and-Philosophy/book-series/RSARP>
73. Series Title: Routledge Studies on Religion in Africa and the Diaspora
 Publisher: Routledge
 Web Site: <https://www.routledge.com/Routledge-Studies-on-Religion-in-Africa-and-the-Diaspora/book-series/RSRAD>
74. Series Title: Studies in Chinese Christianity

- Publisher: Pickwick Publications
 Web Site: <https://wipfandstock.com/search-results/?series=studies-in-chinese-christianity>
75. Series Title: Studies in Religion, Theology, and Disability
 Publisher: Baylor University Press
 Web Site: <https://www.baylorpress.com/search-results/?series=studies-in-religion-theology-and-disability>
76. Series Title: Studies in the History and Culture of World Christianities
 Publisher: Wipf and Stock
 Web Site: <https://wipfandstock.com/search-results/?series=studies-in-the-history-and-culture-of-world-christianities>
77. Series Titles: Studies in the History of Christianity in the Non-Western World
 Publisher: Otto Harrassowitz Verlag
 Web Site: https://www.harrassowitz-verlag.de/seriessequenace_259.ahtml
78. Series Title: Studies in the Intercultural History of Christianity
 Publisher: Peter Lang
 Web Site: <https://www.peterlang.com/view/serial/IC?rskey=cChUe7&result=1590>
79. Series Title: Studies in World Catholicism
 Publisher: Wipf and Stock / Cascade Books
 Web Site: <https://wipfandstock.com/search-results/?series=studies-in-world-catholicism>
80. Series Title: Studies in World Christianity
 Publisher: Baylor University Press
 Web Site: <https://www.baylorpress.com/search-results/?series=studies-in-world-christianity>
81. Series Title: Studies in World Christianity
 Publisher: Wipf and Stock
 Web Site: <https://wipfandstock.com/search-results/?series=studies-in-world-christianity>

82. Series Title: Studies in World Christianity and Interreligious Relations
Publisher: Brill /Routledge
Web Site: <https://brill.com/abstract/serial/WCIR?rskey=PXfKv4&result=137>
83. Series Title: Studies in world Christianity and interreligious relations
Publisher: Taylor & Francis
Web Site: <http://208.254.74.112/books/series/WCIR/>
84. Series Title: Study of Religion in a Global Context
Publisher: Equinox Publishing
Web Site: <https://www.equinoxpub.com/home/the-study-of-religion-in-a-global-context/>
85. Series Title: Theology and Mission in World Christianity
Publisher: Brill
Web Site: <http://www.brill.com/products/series/theology-and-mission-world-christianity>
86. Series Title: Theology in Africa
Publisher: LIT Verlag
Web Site: <https://www.lit-verlag.de/publikationen/reihen/theology-in-africa/>
87. Series Title: Understanding World Christianity
Publisher: Augsburg Fortress Press
Web Site: <https://www.fortresspress.com/store/category/287088/Understanding-World-Christianity>
88. Series Title: Women in Religion Series
Publisher: NYU Press
Web Site: <https://nyupress.org/search-results/?series=women-in-religions>
89. Series Title: World Christianity
Publisher: Penn State University Press
Web Site: https://www.psupress.org/books/series/book_SeriesWC.html

Implementing Antiracism in Technical Services

Leslie A. Engelson, Murray State University

Brinna Michael, Emory University

Caitlin Soma, Emory University

ABSTRACT It is a sad reality that racist bias is inherent in cataloging standards and collection development practices. Whether racism in cataloging and collection development practices is intentional or not, Technical Service librarians can be intentional about combatting it. This article presents three antiracist projects implemented to address racism in collection development and classification. Leslie Engelson discusses the results of an effort initiated by the music faculty to determine the representation of BIPOC in the music score collection at Waterfield Library. Brinna Michael demonstrates how racist language is represented in the Library of Congress Classification schedule and her efforts at Pitts Theology Library to update call numbers. Finally, Caitlin Soma details a diversity audit of the books assigned on course reserve at Candler School of Theology to identify potential collection gaps and to encourage faculty to develop curricula that include more diverse voices.

ANTIRACISM AND LIBRARIAN NEUTRALITY

Conversations related to racism/antiracism can be divisive. To those who think that it is not a topic for theological or religious studies librarians to discuss, I would say that, other than the home and religious institutions, I can't think of a better place to both model and teach about the inherent value, dignity, and equality of all persons than in our libraries. It is our hope that what we discuss here is informative and helpful; our intention is not to be divisive.

It is important also to acknowledge that our whiteness affords us opportunity to address this issue in a public forum and compels us to approach this topic with humility and open-mindedness.

Neutrality. It's an ideal to which librarians aspire. In fact, it's explicitly stated in our Code of Ethics. (Freedom 2012; Cataloging 2021) We strive to be unbiased in our interactions with our patrons,

our collection management decisions, word choices in how we describe resources, selection of subject access points, and where we decide to place a physical item within the broader collections. Yet we know that all those activities and decisions can be wrought with bias. Bias which can silence voices and ideas. Even the effort to counter that bias towards neutrality is not as straightforward as I first thought. Nora Schmidt, in her thesis *The Privilege to Select* (Schmidt 2020), has helpfully distinguished three different types of neutrality as practiced by librarians.

The first category is what she calls passive neutrality and is guided or informed by the user's needs. When functioning at this level of neutrality, resources are selected by the user through a DDA program or by librarians through approval plans and packages. They are described according to library standards, and vocabulary from established thesauri are used by catalogers to assign subject access points. Likewise, long-established classification schemes are used to organize those resources. Using these standardized purchasing plans and thesauri may be efficient and attractive from a financial perspective, but it results in homogenous collections that are described and organized in culturally insensitive and biased ways.

The second category of neutrality is active neutrality. Librarians operating at this level of neutrality are more aware of the impact of social systems and actively try to balance access to knowledge and ideas. They do this by pressing vendors to include independent and Southern-Hemisphere publishers in their DDA and approval plan packages in order to have a better representation of the global communication taking place in various subject areas. Their advocacy for better representation in classification schemes as well as changes in terminology in subject thesauri to better represent all people groups is also an act of active neutrality.

The third type of neutrality is what Schmidt calls culturally humble neutrality. In this mode of neutrality, the librarian is aware that the systemic privileging of some voices over others has resulted in bias in the collection, its organization, and its description, and actively works toward balancing that bias through intentional selection of resources. This also involves catalogers adjusting the classification scheme and standardized terminology in thesauri even if this results in more time-consuming application and maintenance of these standards.

Dr. Ibram X. Kendi argues that because every policy either produces or sustains racial inequality or equity between racial groups, there is no such thing as nonracist or race-neutral policy.

(Kendi 2019) The three projects detailed below are antiracist in their endeavors to produce a measure of equity in our libraries.

REPRESENTATION OF BIPOC IN THE MUSIC COLLECTION OF WATERFIELD LIBRARY

Leslie A. Engelson, Murray State University

Background

The impetus for the analysis of the music collection in Waterfield Library was a request by the music faculty at Murray State University in the fall of 2020 to run a report of the titles that were classified in the Library of Congress Classification M class. They indicated their desire to analyze the collection for Black, Indigenous, and people of color representation.

Whether or not as a result of their analysis, in this past academic year, the music faculty recommended the library purchase only seven titles that represent racial diversity. These titles focus on Latin American and African American musicians as well as an additional title that covers diversity in course development. None of the recommendations were for either notated or recorded music, and so I thought a closer look at the diversity of these collections was warranted.

Collection Analysis Methods

A common method of collection analysis mentioned in the literature is comparing the holdings of a library to bibliographies of recommended works, awards lists, and reviews. However, this can be problematic because of the racism that is built into the publishing process.

Publishers are interested in making money, so they tend to publish only those titles they determine are worth the risk and will sell. This usually means staying away from unknown authors and marginalized perspectives, resulting in many people of color turning to independent publishing houses or self-publishing. Scholars who create bibliographies of recommended works often unintentionally incorporate bias into their selection of titles because of their limited awareness of or even marginalization of alternative perspectives. Even awards lists that are intended to highlight non-white voices primarily include only works published by these large North American or European publishing houses, not independent publishers, let alone publishers based in the Southern Hemisphere.

One antiracist approach to collection analysis involves analyzing the creators and publishers represented in the collection for race and location. This is a time-consuming process as each creator might need to be researched in order to determine their race or ethnicity. Research would also need to be done to determine the location and scope of unknown publishers. Librarians at Howard-Tilton Memorial Library have tried to address this time-consuming method with a workflow they created that uses MarcEdit, OpenRefine, and Python to compare directors in their DVD collection with lists of female directors. They have made their workflow and script available in GitHub. (Howard 2018; Tillay 2019)

Scope

Using the report I ran for the music faculty, I initially looked at the subject access points for references to people groups or geographic locations in order to determine the race or ethnic representation in notated or recorded music. Later analysis will include composers and performers.

The total number of titles in the M classes, which includes ML and MT, is 18,999. 70% of those are classified in M. This is not surprising given the performance focus of the department. Formats included for notated and recorded music are printed and electronic books, audio-visual, microform, and streaming media. Because records for electronic resources often do not include classification codes, only eight e-books are included. Additionally, I excluded the 90 streaming media titles as these resources are available through a subscription database and not a permanent part of the collection. Of the remaining 13,214 titles, 18 did not include subject access points, so those were also excluded from the analysis.

Race is a construct and is not represented clearly by LCSH. Determining which subject access points and subdivisions represented non-White people groups was challenging. Whenever I needed to decide whether or not to include a subject access point or subdivision, I looked for those access points that referenced topics that were outside the traditional classical music canon which is essentially dominated by White, male, and Christian. Some were very easy to determine such as Chinese and Jamaican. Others required decisions that could arguably have been made differently. For instance, I did not include Russia and, after much back-and-forth, excluded Spanish when it was associated with Spain. In the interest of broadening the

scope, I included ethnoreligious groups such as Jews and hyphenated people groups such as Korean-American.

Some subject access points included the names of composers and authors. I included the titles associated with those access points if I could determine that the people represented by those names fit the criteria. However, I did not include a title with the subject access point for Hiawatha when it was associated with a work that is not a viable representation of the Iroquois people.

Finally, I included titles that had subject access points for dances, instruments, and musical modal systems, such as Dastgāh or Gambuh, that are associated with non-White or non-Christian people groups.

The result is that only 297 titles have subject access points or subdivisions that associate the musical work with people groups that are not represented by the classical music canon. This is only 2.25% of the titles in the M class, a disappointingly miniscule representation of racial diversity (Figure 1).

DIVERSITY BY SUBJECT ANALYSIS

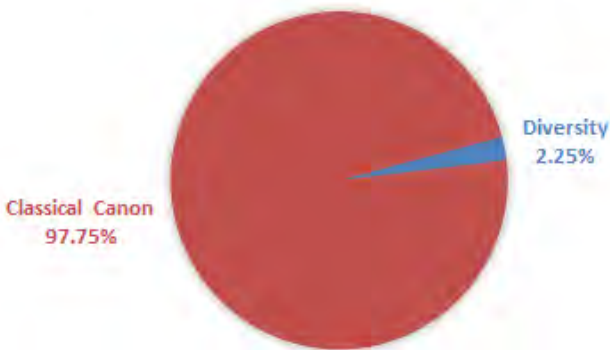


FIGURE 1: Percentage of titles that represent diversity in the M class.

However, within that small part of the collection is a rich representation of diversity (Figure 2). It is not surprising that both Latin America and Asia are the two largest groups as they represent a significant number of countries and people groups. African American representation falls in third place; however, once an analysis of composers and performers is complete, I'm sure that representation will greatly increase.

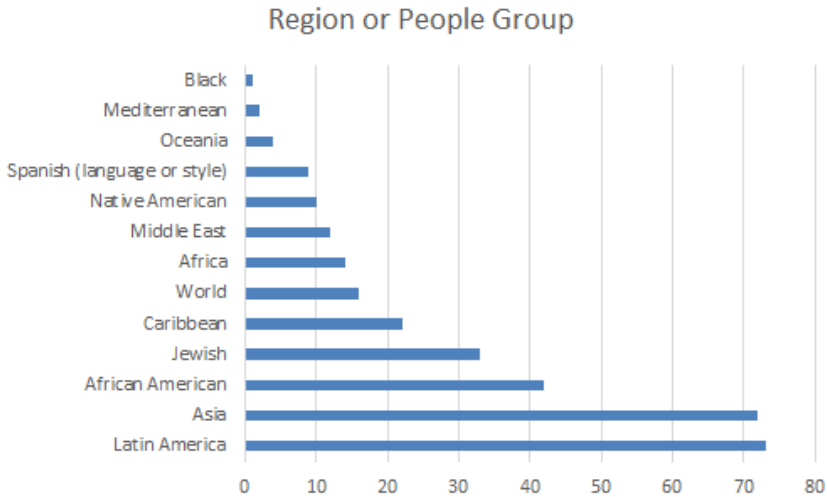


FIGURE 2: Breakdown of diversity representation in the M class.

Once I have completed the analysis of the composers and performers, I plan to present my findings to the Research and Instruction Librarians and Dean. We have had conversations previously about the diversity of our collections and I think this will be helpful information for continuing the conversation. Hopefully, the R&I librarian who is responsible for collection development in the M classes will be proactive about selecting resources that will bring more representation of voices that have been marginalized and ignored for too long. I look forward to the positive impact exposure to these people groups and cultures through music will have on our students.

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ADDRESSING RACIST BIAS IN THE LIBRARY OF CONGRESS CLASSIFICATION

Brinna Michael, Emory University

Introduction

In fall of 2020, within the context of broader discussions of ethics in technical services and cataloging at Emory University, Pitts Theology Library staff began conceptualizing a project to replace certain cutters in LC call numbers. The project was inspired by a post originally made by Amber Billey on Cataloging Lab ("Replace .N3-5 cutter for Negro" 2021), an online space for catalogers and metadata professionals to share ideas and collaborate on issues surrounding controlled vocabularies. Historically, the Library of Congress Classification (LCC) schedules have codified various racist views and perspectives, centering the White experience over BIPOC experiences. Billey's post addressed this by raising the issue of the continued use of cutters like .N4 which are derived from the term "Negro/s" and the inconsistent way in which these cutters have been maintained or changed over the years of LCC reviews and updates. Expansions on the original post provided further reading and links to similar projects, including Netanel Ganin's discussion of the origins and structural use of the .N4 cutter and his list of prominent classes still using the cutter (Ganin 2016), as well as David Heilbrun's addi-

tion of the local mappings used at George Mason University to update their holdings (“N Cutter Revision”). After consideration, the Pitts staff determined that a call number update project had potential as a local way to start the process of addressing racism in the catalog and on the shelves.

Preparation

Identifying Affected Classes and Proposing Changes

The first step was to compile an initial list of affected classifications by combining those already created by Netanel Ganin and David Heilbrun. This list was then cross-referenced with the LCC schedules to 1) add any relevant classes that had been missed, 2) include notes on any officially updated classes by LC, and 3) add any similar classes in need of updating, specifically those based on the term “Orientals.” We conducted a survey of the LCC schedules, searching specifically for uses of the term “Negro/s” and the subcategory “Elements of the population,” which generally includes racial and ethnic subdivisions within a topic, and represents one of the major structural elements within the schedules that reinforces the centering of White male perspectives. We recorded each class as it appeared in the schedule as well as the hierarchy associated with those classes, mirroring the format of Heilbrun’s original list.

Class #	Hierarchy	Proposed Change	Notes
2	B313.075 Philosophy (General)—Modern (1450/1500)—By region or country—Germany, Austria (Germany)—By period—L	B313.075	Ideally, class under specific subject.
3	BF432.05 Psychology—Consciousness, Cognition—Intelligence, Mental ability, Intelligence testing, Ability testing—By so	BF432.05	
4	BF1714.07 Social Sciences—Astronomy—By ethnic group, religion, or country, A-2—Orientals	BF1714.075	If known, class under specific ethnic group, religion, or country.
5	B5563.N4 Christianity—History—By region or country—America—North America—United States—By race or ethnic group	B5563.A35	
6	B5645.N443 The Bible—General—Works about the Bible—Auxiliary topics—Prophecy of future special events—Blacks	B5645.B56	
7	BV1233.N42 Practical theology—Biblical/ritual theology—Religious societies, Associations, etc.—Pilgrims societies of women	BV1233.B58	
8	BX1407.N4 Christian denominations—Catholic Church—History—By region or country—North America—United States—E	BX1407.A35	
9	BX650.N2 Christian denominations—Other Protestant denominations—Lutheran churches—History—By region or count	BX650.A35	
10	BX653.N4 Christian denominations—Other Protestant denominations—Adventism, Church of Jesus Christ of Latter Day Sa	BX653.A35	
11	BX654.N4 Christian denominations—Other Protestant denominations—Presbyterianism, Calvinistic Methodism—History	BX654.A35	
12	D547.N4 History (General)—World War I (1914-1918)—Military operations—Western—English—Individual, By region	D547.B5	
13	D635.N4 History (General)—World War I (1914-1918)—Special topics—Other special topics, A-2—Negros, African Am	D635.B5	

FIGURE 1: LCC Class list with LCC Hierarchy and proposed updates

The final list was then assessed on a class-by-class basis and proposed updates were created based on the following principles:

- Is there an existing, official update to this class in the schedule?
- Is there an existing precedent for this change in another classification?

Where we found existing, official updates, we listed and marked them in green under our proposed column (Fig. 1). For classes that had not been updated by LC, our proposed update was kept consistent with the precedent of similar classes that had been officially updated. This generally meant that for classes addressing Black communities and individuals within the US, the new cutter would be .A35, using “African American” as the source term, while classes addressing Black communities and individuals outside of the US received a new cutter of .B5 or the nearest variation. Classes previously using cutters derived from “Oriental/s” were assigned the new cutter .A75 using “Asian” as the source term, although in cases where a more specific cutter could be used, such as .J3 for Japanese, we added a note recommending the use of the specific cutter over a general one.

This approach is not without faults. In response to a concern raised by one of our patrons following the project announcement, we reassessed the use of the .N4 cutter specifically regarding Spanish- and Portuguese-speaking regions where the term “Negro” is the language equivalent of the English term “Black” and does not necessarily carry the same history and connotations as the use of “Negro” within primarily English-speaking regions. After researching and discussing the issue, we decided to continue with our proposed updates based on the term “Black” for these regions 1) because this accurately reflects the way members of Spanish and Portuguese speaking communities refer to themselves in English, and 2) to maintain consistency and clarity, since LCC is a primarily English-based classification. In the same way that the decision to use existing changes in the LCC schedules as precedents maintains the structural situating of these materials within a classification scheme that normalizes the White male experience, the decision to maintain an English-centric approach somewhat highlights the limitations of LCC. In the end, the scope of this project necessitated striking a balance between making a meaningful change and retaining consistency on the shelves.

Establishing the Project Scope

The second step in preparing to implement this project was to investigate and establish the scope of such a project at Pitts Theology Library. This was accomplished by creating a report using Alma Analytics using the compiled list of affected classes (Fig. 2, 3). This report was created by pulling the MMS Id, Barcode, Title, Author,

Subjects, Permanent Call Number, and Location code fields and applying filters to limit the holding library and the relevant call numbers.

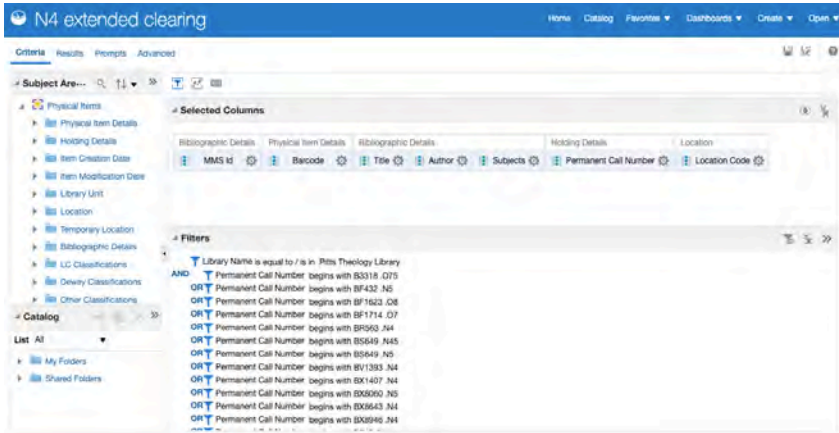


FIGURE 2: Alma Analytics report interface with selected columns and filters

We chose to include descriptive information, such as author, title, and subjects for two reasons: 1) to allow for an additional layer of confirmation when relabeling the books, and 2) to have the information readily available for future subject assessment work.

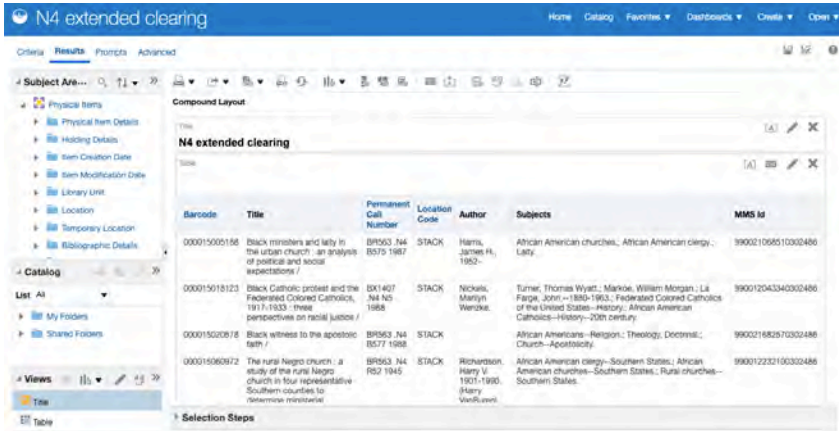


FIGURE 3: Alma Analytics report interface with results

The report showed that five hundred items held onsite at Pitts and thirty-seven items stored offsite matched our criteria, the bulk of which fell into class BR563.N4, the history of Christianity amongst African Americans. It was determined that 537 items constituted an extremely feasible project, and after obtaining the approval of the Library Director, Bo Adams, and the Head of Cataloging, Armin Siedlecki, we began the process of updating the call numbers.

Process and Implementation

The first step towards implementing the project was to develop a method of progress tracking. At the time that this project was begun, Pitts was operating almost entirely remotely, with an extremely limited number of staff on site. The Stacks Specialist, Yasmine Green, and I determined the best approach would be to process the materials in batches. To prepare for processing, we ordered the results first by onsite/offsite location and then by call number. We then split the items into ten batches of materials that were onsite and a single batch of materials that needed to be requested from our offsite storage facility. Each batch was then arranged into separate sheets in a single shared spreadsheet in Box (later migrated to OneDrive) where we could track the processing progress (Fig. 4).

#	A	B	C	D	E	F	G	H	I	J	K
1	MMS Id	Barcode	Former Call Number	New Call Number	Holdings Updated	Label Updated	Note				
2	9936523119702486	300000492979	BR563 .N4 B5686 2016	BR563 .A35 B5686 2016	x		Not pulled 11/17/2020 - In Book Hospital				
3	990005392380302486	300000195111	BR563 .N4 B569 2005	BR563 .A35 B569 2005	x	x					
4	990005392380302486	300000454512	BR563 .N4 B569 2005	BR563 .A35 B569 2005	x		Not pulled 11/17/2020 - On loan; Due 01/02/2021				
5	990018423070302486	000015281064	BR563 .N4 B57	BR563 .A35 B57 1982	x	x					
6	99002171270302486	300000050622	BR563 .N4 B572	BR563 .A35 B572 1974	x	x					
7	990010748220302486	300000081364	BR563 .N4 B573 1998	BR563 .A35 B573 1998	x	x					
8	990021068510302486	000015005188	BR563 .N4 B575 1987	BR563 .A35 H37 1987	x	x					
9	990021682570302486	000015020578	BR563 .N4 B577 1988	BR563 .A35 B577 1988	x	x					
10	9900093507110302486	300000213478	BR563 .N4 B58 2005	BR563 .A35 B58 2005	x	x					
11	990000985390302486	300000144271	BR563 .N4 B67 2001	BR563 .A35 B67 2001	x	x					
12	990011460990302486	300000904169	BR563 .N4 B673 2010	BR563 .A35 B673 2010	x	x					
13	990021809660302486	300000261259	BR563 .N4 B675 2008	BR563 .A35 B675 2008	x	x					
14	990011981860302486	300000421559	BR563 .N4 B68 2000	BR563 .A35 B68 2000	x	x					
15	990011446970302486	300000309880	BR563 .N4 B69 2010	BR563 .A35 B69 2010	x	x					
16	990030170890302486	300000347265	BR563 .N4 B693 2011	BR563 .A35 B693 2011	x		Not pulled 11/17/2020 - Transf to Woodruff				
17	990001578660302486	300000222405	BR563 .N4 B765 2003	BR563 .A35 B765 2003	x		Not pulled 11/17/2020 - On loan; Due 12/26/2020				
18	990026840050302486	300000194573	BR563 .N4 B87	BR563 .A35 B87 1978	x	x					

FIGURE 4: Progress tracking spreadsheet

With a means of tracking our progress remotely arranged, we established a two-stage workflow split between updating the catalog and updating the physical items. Going one batch at a time, I searched in Alma using the MMS Id of the record and added an additional 050 field with second indicator 4 to the bibliographic record with the full call number as it appeared in the “New Call Number” column of the project spreadsheet. It was important for us to leave the previous call

numbers for several reasons, including the fact that some of these records had items attached that were being held at other libraries in the Emory system, but more importantly, to avoid erasing the history of the call number usage.

Before updating the holding record, I checked the item list and confirmed that the barcode(s) matched those on the project spreadsheet. If any barcodes were missing, they were marked on the spreadsheet by highlighting the row. If any barcodes were shown as on loan or otherwise not available, a note would be made in the spreadsheet with the reason and any additional notes. For items that were on loan, we added a fulfillment note to the item record so they could be pulled and processed when they were returned. I then selected the Pitts holding record, leaving any other holdings as they were, and changed the call number to match the spreadsheet and bibliographic record.

When the changes had been made, the cataloger checked the “Holdings Updated” column for that item. Once the batch was completed and all notes were made, I informed Yasmine that the batch was ready for physical relabeling.

At that point, Yasmine and her student assistants began the process of pulling the physical materials. They pulled items based on the call numbers listed in the “Former Call Number” column of the shared spreadsheet, noting any items that were not on the shelves. Items gathered, they checked each barcode against the shared spreadsheet and by scanning it into Alma to confirm the record matched the physical item. Then they printed and applied the new spine label. As each item was relabeled, they checked the “Label Updated” column. For items not found on the shelf, they either confirmed that the item already had a note saying it was on loan or in another location or added an additional note stating the item was not pulled and that it was on the shelf. Once a batch was done with all physical updating, the items were reshelfed and approval was given for the next batch to be started.

Outcomes and Lessons

The initial processing period took about two and a half months to complete. As of June 23, 2021, 85.3% of all identified items were completely updated, including bibliographic records, holdings records, and physical item labels. Items still waiting for full processing include forty items still on loan, and fourteen items requiring

unique processing due to their format (e.g., microfiche, media). Of all items, twenty-five could not be updated as they were either marked as lost in Alma (0.6% of the total), marked as inactive in Alma (3%), or not physically on the shelf or on loan (1.1%). (Table 1)

	Completed	Holdings Only	Bib Only	On Loan	Marked Lost	Inactive in Alma	Not on Shelf	TOTAL
Batch 1	42	1	0	3	0	4	0	50
Batch 2	43	0	0	5	1	1	0	50
Batch 3	40	4	0	6	0	0	0	50
Batch 4	42	2	0	1	1	3	1	50
Batch 5	45	1	0	2	0	2	0	50
Batch 6	47	0	1	1	1	0	0	50
Batch 7	41	2	0	3	0	1	3	50
Batch 8	42	2	0	2	0	3	1	50
Batch 9	36	0	0	13	0	1	0	50
Batch 10	44	1	0	4	0	0	1	50
Batch LSC	36	0	0	0	0	1	0	37
TOTAL	458	13	1	40	3	16	6	537

Completed: Bib and Holdings records updated, Physical Item relabeled
Holdings Only: Bib and Holdings records updated, Physical Item not relabeled, not currently on Loan
Bib Only: Bib record updated, Holdings record not updated, Physical Item not relabeled, not currently on Loan
On Loan: Bib and Holdings records updated, Physical Item not relabeled, Currently on Loan
Marked Lost: Marked with the "Lost" status in Alma
Inactive in Alma: All records deactivated in Alma following deaccessioning
Not on Shelf: Bib and Holdings records updated, Physical Item not located on shelves

It is important to note that we encountered sixteen items that were not present in Alma despite appearing in our original Analytics reports. After some investigation, we found that these items had been deaccessioned and their records marked as Inactive in Alma yet were still part of the dataset passed to Analytics. We updated our report parameters to only show Active records to streamline the process as we run regular checks for new items that may have been cataloged using the old call numbers.

Overall, this project is just one small change that can be made with relatively little effort on a local scale. However, it is by no means a comprehensive solution to the underlying structural racism that permeates the LCC scheme. As previously mentioned, the decision to use existing changes in the LCC schedules as precedents maintains the fact that we continue to situate these materials within a classification scheme that normalizes the White male experience. It is also important to note that as the instigator and lead on this project, my biases and perspectives as a White person certainly influenced the outcomes. We hope to mitigate this effect in future projects as my colleagues and I develop a stakeholder group (e.g., students, faculty, researchers) to solicit feedback on challenges they face related to search and discovery in the catalog with particular focus on equitable and ethical description.

Such future projects may include: identifying and enhancing records using the “Indians of North America” heading to include more specific and accurate naming of Indigenous communities in order to counteract the historical homogenization of these communities by colonizing forces (Association for Manitoba Archives MAIN-LCSH Working Group 2017), and identifying and enhancing records using “othering” headings to also include “normalized” headings to counter the effects of “normalized” headings affecting search and discovery (Library of Congress 2013). These will both require coordination with the larger Emory Libraries system and could potentially expand and improve our efforts to enact critical cataloging practices in the catalog. Within Pitts itself, we hope to use the call number project as a starting point to begin integrating more transparent discussion of the underlying structural biases of the catalog as part of regular library instruction sessions and help encourage students to critically examine not only the sources they are using in their research, but also the process of locating those resources.

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A DIVERSITY AUDIT OF COURSE RESERVES AT CANDLER SCHOOL OF THEOLOGY

Caitlin Soma, Emory University

Introduction

In order to create diverse collections, we must first analyze our current ones. While there are many methods of collection analysis available, applying a detailed method to an entire library collection can easily take more time and effort than librarians have to give. Therefore, in this project, I conducted a diversity audit on a specific subset of our collection that is indicative of how the library collection relates to the curriculum of the theology school that we support.

Scope

At Pitts Theology Library, we purchase every textbook assigned for a Candler School of Theology course and place it on reserve for students to use. Therefore, course reserve books represent the core intersection of the Pitts collection and the Candler curriculum. Candler courses run on a three-year cycle, so a three-year section of course reserves includes all courses regularly taught at Candler. For this project, I analyzed books assigned for courses from Fall 2017 through Spring 2020. I did not include content beyond books, such as articles, videos, or other media because we do not purchase all of that material for the library's collection. Additionally, the dataset

was already quite large for this type of individual analysis at more than 2,000 items.

When analyzing each book, I noted each author's race and ethnicity according to IPEDS standards (Integrated 1997). I also noted each author's gender, religious affiliation, and region of origin. All of this data was based upon publicly available information in which the author self-identified in each of these categories. I recognize that the IPEDS standards are an imperfect system of classification and that I, as a White, cis, woman, bring my own biases to the project, but my intent was to use an established system to ensure clarity and consistency in my data collection and reporting. Additionally, using self-identification on the part of the authors as well as allowing for those authors who did not self-identify in a specific category provides an accurate dataset for analysis.

I initially wanted to include the relationship of the author to the content but doing that accurately would involve more intensive research than was possible in this project, and the results would be difficult to portray quantitatively. I also would like to acknowledge the importance of including neurodiverse authors and authors with physical disabilities in our collections, but that information was not available for this project.

Method

This method is based on the work of Karen Jensen, who initially wrote instructions for conducting diversity audits in youth fiction collections in *Library Journal* (Jensen 2018). Although her methods are comprehensive, there are significant differences between youth fiction and graduate-level theology collections. As a result, I have adapted her methodologies to create a process that is more effective for analyzing academic works.

The first step was getting the dataset of book titles from our course reserve system. Our Course Reserves Specialist, Elizabeth Miller, pulled this information from Ares, our course reserves program. She put together a spreadsheet that included the title, author, ISBN, and publication information. After getting the initial dataset, I removed duplicate titles but kept duplicate authors. This is so that the data accurately represents whether many different works by one author are assigned across the curriculum but is not skewed by books assigned for courses that are taught more than once.

To find the information about each author, I searched each author's first and last name in Google. If the results from the Google search were inconclusive or if an author's name was particularly common, I added keywords that related to their work. I used Google to search each author because the information I needed was more readily available from Google than from library databases. Information about an author's race, gender, and religious affiliation is not readily available from MARC records, so I used alternative sources for this project. These sources frequently included university website biographies, online curricula vitae, speaker biographies associated with special events, and obituaries. I kept a record of where I got the information for each author and used multiple sources where necessary to obtain as much information as possible.

Results

The results of this data can be broken down many different ways, but I have found that some of the simplest representations are the most telling. Figure 1 contains the initial results for author distribution by region. This is the region where each author is from, not where the book was published. I broke this data down by continent, with the exception of the Middle East. Countries in this dataset that are included in the Middle East designation are Afghanistan, Egypt, Iran, Israel, Palestine, Pakistan, and Turkey.

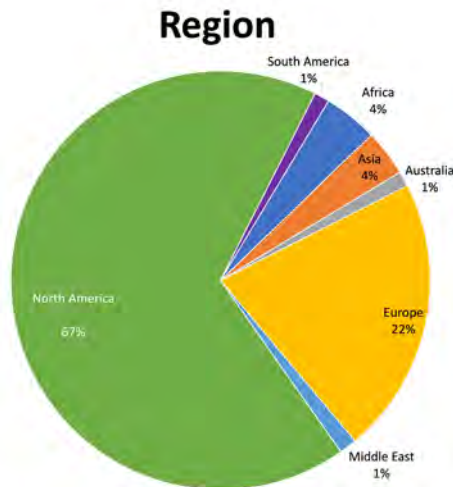


FIGURE 1: Breakdown of authors by region of origin.

Figure 2 contains the results of author gender. Authors for whom I was unable to find a gender designation are represented in the “n/a” portion of the chart.

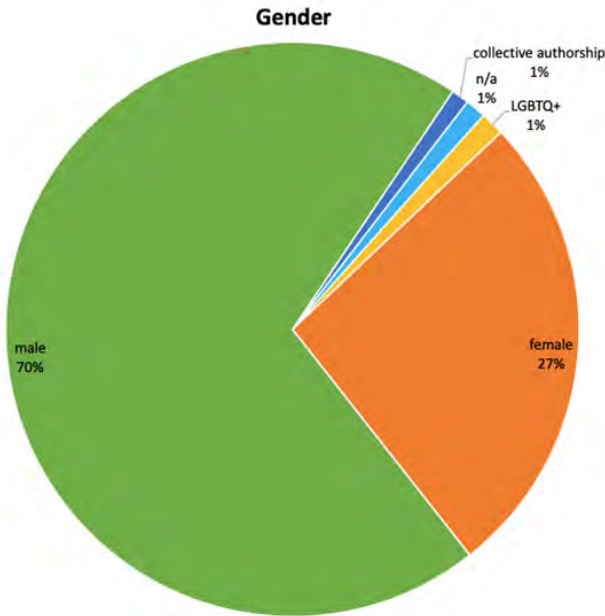


FIGURE 2: Breakdown of authors by gender.

Figure 3 contains the results of author race and ethnicity. The “Classical Author” designation refers to those authors whose race is disputed or for whom modern racial identifiers would be inaccurate. Examples of these authors include Augustine, Irenaeus, and Plato.

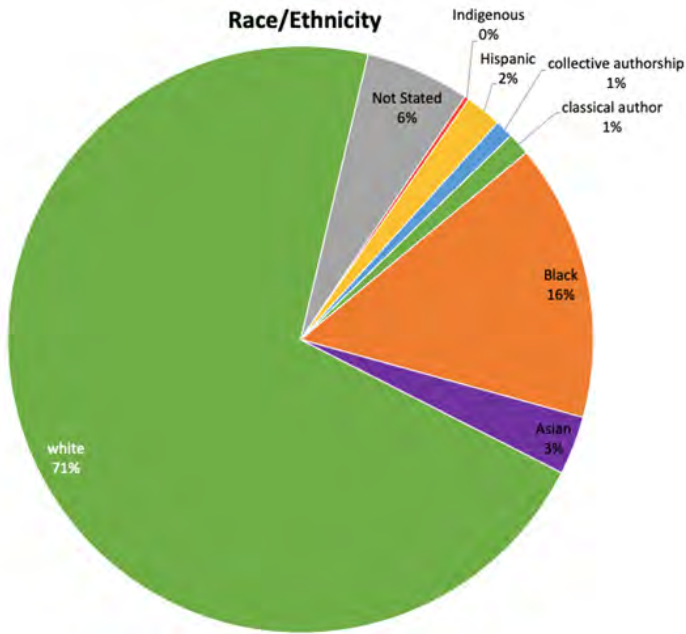


FIGURE 3: Breakdown of authors by race and ethnicity.

It is important to note that in each of these charts, the majority group holds around 70% of the content. In the region category, North America is 67% of the content. In the gender category, male authors make up 70% of the books. Finally, 71% of the books assigned for Candler School of Theology courses are by white authors. This means that throughout the Candler curriculum, White, male, and North American voices are given priority. In each category, more than two-thirds of the content is from these traditionally overrepresented groups.

Use

As of June 2021, I presented the initial findings of this project to a small group of faculty and staff who make up the Library, Media, and Technology committee at Candler. I received positive feedback from this group, and they will connect me with additional stakeholders in each area of the school of theology. I am working on creating an interactive Tableau dashboard with this data so that charts can be manipulated and additional data breakdowns can be viewed more

easily. This resource will then be helpful in facilitating upcoming discussions with faculty from each of the four areas of study.

When presenting this data, I emphasize to faculty that the goal is not to single anyone out or critique a certain class. The data is in aggregate so faculty identities are protected, and the intent is for this information to be helpful to theology faculty. As a library, we provide many tools that faculty can use to inform their pedagogy. This is one that can help them view course materials in a way they might not have considered.

Finally, throughout my presentation of this project, I emphasize that the reason for it is to promote engagement with the content, not just acquisition of the content. It's not enough to just buy books by authors from different backgrounds and with different identities. It's important that we find ways of engaging students with these materials and one of the best ways of doing that is by incorporating it into the curriculum. Course reserves are the most-used items in our library and so should be the best representation of what we want our curriculum to include.

Considerations

When I mention this project to faculty or to other librarians, one of the first questions that arises is the availability of books on theology topics written by BIPOC scholars, female scholars, and scholars from outside North America. My initial response to this question is to invite them to investigate further what titles are available and why those titles would or would not be suitable for their classes. In many cases, it's not that there aren't books by people from these groups on a specific subject. The problem is that people from these groups have a perspective that does not fit with the established curriculum. Faculty may need to adjust their pedagogy to include more perspectives.

However, I do not want to overlook the fact that there are far fewer books published each year authored by women and BIPOC than those authored by men or by White authors. Therefore, I invite faculty, librarians, publishers, scholars, and professionals in every area of academia to consider the systems within our industries.

Reports from the Council of Graduate Schools demonstrate that graduate enrollment in women, people of color, and students originating from outside the United States has risen steadily over the past ten years (Council 2020). However, barriers at every point in the

process keep people who do not fit into the typical perception of what constitutes an academic or theologian from gaining the notability necessary to get their work published or have their work assigned in graduate courses.

From the point of admission and recruitment in graduate schools, we should look at who theology schools are recruiting. Who are our admissions departments pursuing? Who is being granted scholarships? Once students arrive on campus, how are they welcomed? Are faculty creating inclusive environments? What content is being taught? During their graduate studies, are students assigned advisors with whom they share an identity? Which students are encouraged to pursue postgraduate studies? From the perspective of publishers, what qualifications are necessary to be published? What type of scholarship does your company prioritize? In the library, what resources are we teaching students to use? What content are we spending our limited budgets on? Why do we prioritize books by some authors over others?

These are just a few of the many considerations that must be considered in every area of academia when viewing our library collections through an anti-racist lens. Each of these factors contributes to the overall makeup of what books are ultimately assigned for theology courses. It's easy to look at the magnitude of this situation and blame the parts of this system that we can't individually control. However, when we look to point fingers at others, we are abandoning the responsibility we have to change our own areas of influence.

Identifying the statistical realities of our textbooks is not a solution to racial inequities in theological education. In *How to Be an Antiracist*, Ibram X. Kendi writes, "We can knowingly strive to be an antiracist. Like fighting an addiction, being an antiracist requires persistent self-awareness, constant self-criticism, and regular self-examination." (Kendi 2019, 23) A collection diversity audit is one form of self-awareness and self-examination. I encourage you to use this as inspiration for implementing anti-racist projects in your own libraries. You can't expect any one project to be a solution for such a huge issue, but you can help create a culture of self-examination that works towards anti-racist goals.

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Maintaining Service while Sheltering in Place

How SCATLA Member Libraries Thrived Under the Country's Most Stringent COVID Lockdown

Robin Hartman, Hope International University

Steve Jung, Azusa Pacific University

Stacie Schmidt, Biola University

Alexis Weiss, Loyola Marymount University

ABSTRACT California has consistently been at the forefront of COVID-19 cases in the United States and had stringent regulations to slow the curve and save lives. These regulations have had a dramatic impact on academic libraries in Southern California, with many universities conducting online Fall 2020 and Spring 2021 semesters. This presentation includes:

- An introduction to California COVID-19 restrictions.
- An overview of how SCATLA (Southern California Theological Library Association) libraries have dealt with the COVID-19 restrictions.
- A deep dive into how several SCATLA libraries - Azusa Pacific University, Biola University, Hope International University, and Loyola Marymount University - implemented creative solutions to support their communities during COVID-19 restrictions. Issues of budget, instruction, online support, staffing, physical materials vs online materials, mailing services, and space are discussed in detail.
- Plans for future policies and services in a world affected by the COVID-19 pandemic.

A video recording and slides can be seen on the Sched page for the session: <https://atlaannual2021online.sched.com/event/itzr/maintaining-service-while-sheltering-in-place-how-scatla-member-libraries-thrived-under-the-countrys-most-stringent-covid-lockdown-on-demand>.

SCATLA – STACIE SCHMIDT

SCATLA began in 1988 as a regular meeting of seminary library directors in Southern California. SCATLA expanded over time to include non-library directors, which explains why you have us with you today. At its founding, SCATLA was not affiliated with Atla, as that came later.

SCATLA is now affiliated with Atla and is considered to be a regional group within Atla. SCATLA meets three times a year for two business meetings and one professional development meeting. There are two levels of membership in SCATLA: full and affiliate membership. To be a full member, libraries must have graduate programs in religion, at least one librarian, and 10,000 volumes in their library. The popular reciprocal borrowing program, which allows students to have free access to other libraries across SoCal, is only available for full members. There are currently 25 member libraries spread throughout SoCal.

CALIFORNIA DURING THE COVID-19 PANDEMIC – STACIE SCHMIDT

Both California and LA County guidelines should be considered when looking at how SCATLA libraries operated in the COVID-19 pandemic, as nearly two thirds of SCATLA libraries are in LA County. Within California, counties were welcome to make stronger restrictions than the state but could not make looser restrictions than the state. The following timeline is based on available government press releases and KCET’s “One Day at a Time ... A Comprehensive COVID-19 Timeline”.

California’s COVID-19 story began earlier than most states. California (Governor Gavin Newsom) and the City of LA (Mayor Eric Garcetti) declared a state of emergency over COVID-19 on March 4, 2020, a week before WHO called it a pandemic. On March 19, 2020, both the state of California and the City of Los Angeles issued stay-at-home orders. Universities and schools were to complete the school year virtually.

Cases in California were higher than in many other states. All of our SCATLA libraries are in the top four hardest-hit counties in California. To put our locations in context, Biola is just 10 miles away

from Hope International, but Biola is in LA County and was subject to very different restrictions from Orange County.

In April to August 2020, there was no word on how higher education could safely reopen in California. News about how K-12 could reopen trickled out throughout the summer, but nothing on higher education. In California, state colleges and universities began later in September because they were on the quarter system. A delay in guidance was fine for them, but less so for private colleges and universities on the semester system.

Finally, on August 12, 2020, protocols were issued for higher education. LA County firmly declared that colleges and universities would not be able to resume all in-person academic instruction, but training for essential workers that could not be done online could be done in person. LA County decided in September that it would not review the higher education protocols until around Thanksgiving, making it all but certain that the entirety of fall and possibly the spring would be online.

On November 19, 2020, California hit one million COVID cases and headed into a terrible spike over the holiday season. On December 30, 2020, another Safer at Home order was issued, in addition to a quarantine: if someone travels outside Southern California for non-essential travel, there is a ten-day quarantine when they return. California pushed through the surge, and from March to April 2021, Los Angeles County restrictions were eased. On June 15, 2021, all state COVID-19 restrictions on gatherings and recreational activities were lifted. Workplace restrictions remained in place for several weeks but eased by the end of June 2021.

AZUSA PACIFIC UNIVERSITY DURING THE COVID-19 PANDEMIC - STEVE JUNG

APU by the Numbers

Azusa Pacific University (APU) has less than four thousand undergraduate students, the majority of whom live in on-campus housing, and between six and seven thousand graduate students. APU's seminary offers various master's degrees and a Doctorate in Ministry degree in English, Spanish, and Korean. There are around 400 total students in the various seminary programs, and nearly half take classes in English. APU's seminary has around 200 Spanish speakers and 40

or so Korean-speaking students. The English and Spanish programs are on APU's main campus in Azusa. The Korean-speaking students take all their courses at the LA Regional Center (LARC) in downtown LA. The San Diego Regional Center offers courses in English. Both Regional Centers (LA and San Diego) have small circulating collections managed by student workers and their campus directors.

Campus Restrictions

Face-to-face instruction ceased on March 21, 2020, and students were sent home. About 300 students remained on campus: international students who couldn't leave and some students with difficult home situations. The campus became "closed" to the public. Only students, faculty, and staff were allowed on campus and only if registered as an essential worker AND after filling in your online daily health and wellness check. Of course, masks and social distancing were required.

Two of APU's libraries closed to all public use on March 20, 2020. Our Hugh and Hazel Darling Library "closed" to the public on the 28th. We quickly established a grab and go service, available two hours a day, five days a week. InterLibrary Loan, mailing of materials to students, and scanning services all ran through the three libraries by the staff that remained. We lost all but two of our eighty student workers by the end of that March. All faculty librarians began to work from home.

APU's Response

Some of our financial responses: we increased e-book purchases, but we did not end physical book purchasing. We eliminated physical reserves. We told seminary and School of Theology faculty to only look for e-books or articles with permalinks or DOIs. We had been mailing materials to students at regional centers for about twenty years, so we had that service already going; it was not a new fiscal burden for us.

Most of our reference interviews were done online through LibChat (newish to librarians in the theology library) and Zooms scheduled in LibCal, which was new to us. Lindsey Sinnott's (liaison to the School of Theology) schedule got far busier with both instruction and research consultations. Liz Leahy's schedule got busier with research consultations for the Seminary and one crazy graduate nursing course. Most in-class instruction became Zoom meetings.

We had an actual increase in instruction opportunities, which we hope to see carry over into the “new normal.”

Of our thirteen staff members, only six continued to come in on any consistent basis. This included the three circulation coordinators, our InterLibrary Loan manager, our Link+ manager, and the head of our technical services people. Our scanning of articles and lending of materials actually increased during that first spring and summer. One lending consortium (LINK+) only had a dozen operating/functioning libraries lending, even though most of those schools were still operating online. We still serviced SCATLA students as we could.

At our San Diego Regional Center, all classes went online, and their courses were absorbed into our main campus sections of the same course. They had no library services, except through the main campus. They had no access to the reading room in San Diego. And because all SCATLA libraries closed to the public, they had no access to any theological libraries.

At the Los Angeles Regional Center, all classes went online like they did in San Diego. Their reading room was closed, but the site administrator created his own “grab and go” service for the current students. He also wanted to serve the Korean alum, but we have not gotten that system up and running yet. We did have a cataloger that also did reference work at LARC before the pandemic. Her email is known to all the LARC students, and she is still doing reference work from home.

The APU Libraries have a major problem: we have no control over our own website. It is controlled by University Relations. Additionally, two of our librarians created two competing COVID websites/LibGuides for the library. So, patrons had three places to look for guidance and three places to find bad or outdated information.

I did create a Library portal with both English and Spanish for Library policies/procedures and to request books. (It was originally designed for a non-student Spanish-speaking group that feeds into the seminary, the FACULTAD.) The book request form was also sent to alumni, SCATLA patrons, and local clergy. We already had a couple of LibGuides for Spanish research, just not connected directly to our catalog, our policies, or for putting holds on books. We created a similar guide for our Korean students, but it has yet to be translated into Korean. Currently it has a “Google Translate” widget on it. The idea is that it would service the current student population and our Korean-speaking alumni. There is currently no other online APU

library presence specific to the Korean students—no LibGuides or tutorials. We hope to fill out our LARC LibGuide as a bridge for our Korean-speaking students to the Library.

I started a Stamps Virtual Theological Library using LibGuides. We created the virtual library for the undergraduate students (our Seminary students mostly use their LOGOS package). It was up, in a skeletal form, on March 13, 2020. By that Friday, many e-books were posted, and it had nearly 300 hits. It was advertised by School of Theology and Seminary faculty to their students. It was mostly geared towards Biblical studies as we were about to enter our “Exegetical Season” (last five weeks of the semester). A huge portion of this guide was added by Sharon Ralston, our full-time information specialist, and she has done a great job.

Our goal was to put up enough digital material that it would act as a replacement for our physical library. The major tabs represented the major subject areas of the library. We have pages with commentaries and monographs. We have pages with links to texts and translations, church history, and a lot of ministry and practical theology links. It currently has over 28,000 hits, ten times the next-most-used guide at APU in the same time period.

We have completed one revamp (May 2020) and one reorganization (May 2021). For the revamp we moved from course-named tabs (for commentaries and monographs) to books of the Bible. We had students that apparently didn’t know that commentaries on Psalms would be found under “UBBL 320 Hebrew Wisdom and Poetical Literature”. For the reorganization, we condensed the number of tabs – it was ugly, but functional – three or four rows of tabs. And now we have been adding more print items and suggest scanning if necessary. We have been discussing how to add more to church history and systematic theology; that is on hold until two School of Theology courses are reworked this fall. We also created a separate chat channel for the Stamps workers. Functionality is a priority for us.

What We Learned and Future Plans

As a new day dawns over our campus, we begin our “new normal.” The Virtual Library will continue to be updated with both e-books and listings of physical books for scanning purposes. We will continue to maintain a high standard of what gets put on the guide; not every e-book is worth the effort. We’ll work more on connecting with our

regional centers: improve our regional center guides and connect with their directors.

Hopefully we will gain control over our website and create a better means of communication. We are toying with the idea of using LibGuides for a website and modifying it so it doesn't look too LibGuide-ish. We want to purchase more Spanish and Korean e-books in order to better support our students. And overall, we want to improve our communication with our partners and patrons.

LOYOLA MARYMOUNT UNIVERSITY DURING THE COVID-19 PANDEMIC – ALEXIS WEISS

LMU by the Numbers

Loyola Marymount University (LMU) is an R2 doctorate-granting institution with just under 10,000 students. The vast majority of these students are used to coming onto campus for all of their courses, but we did have a few low-residency programs prior to the pandemic. We offer multiple concentrations in theological studies, a master's in yoga studies, as well as an undergraduate program that requires theology courses for all students. We currently have 39 staff members, 23 of which are professional librarians.

Campus Restrictions

When the pandemic hit, LMU chose to take a very conservative approach to access and continues to do so. We locked down in March 2020 with the rest of Los Angeles. Until the end of 2020, almost no one came onto campus, except very limited staff, faculty to get items from offices, and students to pick up library books. In 2021, we opened up just a bit, but only for faculty and staff. Finally, in March, the Library became the first department to welcome students, with limited access, solely for the purpose of having quiet, individual study space. They also have some limited access to recreation facilities.

LMU's Response

Over spring break of 2020 when the lockdown started, we moved everything we could online, and we consolidated all information about digital library access into a single COVID-19 LibGuide that had a giant link right on the front page of our website. In Reference and

Instruction, we moved all of our instruction online and recreated our sessions for a virtual environment. We were able to keep up our instruction goals, and I taught in 14 general education courses and 21 courses in theology or yoga studies in the 2020-2021 year. This included a newly designed, three-hour-long comprehensive introduction to library resources for our incoming graduate students.

We moved all research support online, building up our how-to videos and LibGuides. We also pushed education on research consultations in our library instruction. This was a very successful effort, as I had 122 one-on-one research consultations through Zoom this past year, a record number for consultations.

We significantly increased document delivery and uploads into digital classrooms. I also moved a significant portion of the theology collection development funds from our heavy print purchasing into purchasing e-books, filling all requests where an e-book was available on both faculty and student request.

Finally, we began a print request service. This is something that we have never done, despite having some programs that are low residency. We piloted this with our yoga studies program, and then quickly made it available to all students, faculty, and staff. Patrons were given an option to pick up at the campus distribution center, campus access by appointment only, or to have items mailed to them. For the mail service, we even provided return postage.

What We Learned and Future Plans

What did we learn? First, sometimes online instruction is better. This was particularly true for our first-year general education courses, but also applied to some of the theology courses I taught in. Second, active learning is a must! I don't think our grad students would have survived a three-hour-long session without putting in interactive group work in breakout rooms about every fifteen minutes. We worked to build this into every class to help avoid both student and teacher Zoom fatigue, and we will be continuing this practice heavily in person. Third, if we have students that don't take classes on campus, it is a disservice to *not* have mail delivery. We can keep doing this in the future. We also found that online research consultations actually increased the number of advanced reference sessions we provided – our students were more eager to get help when they could do it from home on their schedule. Lastly, something LMU was never before open to, is that hybrid schedules are possible – not

everyone needs to be in the building every day to be able to do their jobs, and some people work more efficiently at home. We really hope that hybrid will continue into the future.

HOPE INTERNATIONAL UNIVERSITY DURING THE COVID-19 PANDEMIC – ROBIN HARTMAN

HIU by the Numbers

Pre-pandemic, almost 50% of Hope International University’s students were already completely online. (All of our master’s-level Ministry and Biblical Studies programs are completely online.) All of our on-ground courses also have an *online component* for taking attendance, uploading assignments, distributing reserve readings, etc.

About the Darling Library – March 2020

Our Library is about 15,700 square feet situated on two floors of the main building on campus with about 70,000 physical items. We have two service desks covered by student workers. Circulation of reserve readings for Biblical Studies constitutes the greatest activity at the Circulation Desk on the first floor. The Information Commons on the second floor is the only computer lab on campus. It provides reliable computers, printing, and technical support.

Two librarians – myself and a Systems and Technical Services Librarian – provide all reference and instruction for the university and many other services beyond what our titles suggest. Our part-time library technical assistants provide copy cataloging, technical processing, Interlibrary Loans, and many other “stand in the gap” services. However, we lost one of our part-time assistants due to budget cuts.

About the Darling Library (August 2020)

The pandemic was perfectly timed with the university’s plan to relocate a satellite campus to the main campus. During the shutdown, the library lost 20-25% of our square footage as three offices, a recording studio, and two classrooms were moved into the library. We had to do major weeding of the reference collection and back issues of periodicals to move them into much smaller spaces.

Campus Restrictions

After the chaotic up-and-down roller coaster of March/April 2020, our administration decided to provide all instruction online. Almost all employees worked from home until July 1st. Although the library remained closed during the summer, the library staff returned to campus on July 1st because, as mentioned earlier, the library had been “renovated” while we were away. We had major work to do in the aftermath to get the library ready for Fall 2020. At that point, our administration was still hoping that classes would resume face-to-face on campus in the fall. (That did not happen.)

Library Response (Spring 2020)

We had been heavily in online resources for many years due to the high percentage of online students and were fairly well prepared in that area for the sudden turn of events.

The focus of library instruction turned to Zoom sessions. We also jumped in to help teach how to create a poster session for an online presentation. We also created a LibGuide to help the professors who normally teach on ground to serve as a central location for finding the help they needed and to remind them of what we have. One Biblical Studies professor who depends heavily on print reserves for his classes called with a concern about how students would be able to complete their exegetical papers. The Biblical Studies department had just signed on to a campus-wide agreement with Logos Bible Software a year prior to provide “all the resources the students would need.” Unfortunately, not all students had made the purchase and they still needed more application biblical commentaries than are in the customized version of Logos we agreed to distribute. I was able to walk him through searching WorldShare Discovery Service to find enough supplemental resources to satisfy him. I also gave him a quick tour of the e-books LibGuide. I felt very satisfied.

We reminded students of the LibAnswers (Ask-a-Librarian) online reference service and added and updated some of the pre-populated FAQs as well as some key video tutorials. With that, we did not see much of an increase in requests for actual research help.

Library Response (Fall 2020)

We reopened the Library in Fall 2020. We know that not all students have a reliable Wi-Fi, a computer for Zooming, or an environment conducive to studying at home. If we had not opened the library, I am

convinced that some students would not have been able to complete assignments or even attend online classes. We hired six returning student workers, about half of our normal number. Only HIU students were allowed to enter—no alumni or community guests. We chose to be open 8:00 a.m. to 4:00 p.m., Monday through Friday, and kept tally of patrons. We averaged about 4-5 students per day through Spring 2021.

We put COVID protocols in place such as:

- PPE for our workers
- Extra cleaning responsibilities
- Controlling foot traffic in and out of the library and up and down designated stairs
- Closing the stacks, promoting putting books on hold for contactless pick up
- Quarantining books before reshelving
- Moving furniture and adding social distancing signage on the chairs

What We Learned and Future Plans

- 1) Not *everything* comes to a stop just because there's a pandemic.
- 2) The library was well prepared for providing online services (We deserve a pat on the back for strategically purchasing e-books little by little as much as possible over the years.)
- 3) Vendors and publishers are pretty decent. We all benefited from many generous offers of access from companies who were also suffering through the pandemic.
- 4) A lot of work can be done from home. For example, I weeded the reference collection from my Lazy-Boy easy chair!
- 5) Our student workers are more capable than we gave them credit for.

We thought we were doing our student library assistants a favor by letting them work a few hours a week. We have found that they cannot be trusted with long-term projects – to pick up where they left off and communicate progress, etc. – or take on detail-oriented responsibilities on their own. However, we hired a small crew of seasoned students who rose to the occasion. They often worked alone and proved themselves to be responsible. With a dwindling staff, we will need to rely more heavily on student workers for greater responsibility.

BIOLA UNIVERSITY DURING THE COVID-19 PANDEMIC – STACIE SCHMIDT

Biola University is located in La Mirada, California, which is right on the border of LA and Orange County. Biola was founded in 1908 in downtown Los Angeles as the Bible Institute of Los Angeles, but over time it transformed into Biola College, and now Biola University. Biola has around 6,000 students—4,000 undergrad and 2,000 grad. Talbot School of Theology makes up over half of that grad student population. As a private liberal arts university, Biola promotes a shared campus experience as the heart and essence of the Biola education.

The Library is a crucial part of that shared experience. We're located dead center in the middle of campus, a hub of student study space on campus. Biola has a tiny student center, and there isn't much student study space. Our Dean has described the Library as the "living room" of campus.

Campus Restrictions

Biola spent the week of March 16, 2020, grappling with decisions. Initially in-person classes were canceled: students were to stay on campus and attend classes virtually, with the library to be open with reduced hours. A few days later, all students were sent home, with the exception of a few students who received permission to continue living on campus. Chaos was palpable. By the March 19th close date, staff had already been offered work from home, and then we stayed home for the foreseeable future.

I mentioned earlier the lack of state and county guidelines for higher education to resume safe operations. The prevailing feeling on campus was frustration. While Biola is in LA County, it is at the far side of LA County and is only three miles from the Orange County border. COVID rates in our area were much less than in Los Angeles proper. Biola initially announced some kind of in-person Fall 2020, assuming that LA and California guidelines for higher education would provide a way to safely reopen. Biola was very interested in following guidelines from the county and state. It became clear that a fall reopening was not going to occur, as guidelines were not given until August. Those guidelines made it clear that classes could not happen in person unless they were educating essential workers.

Biola shifted to what I would call a “restrained reopening” in Spring 2021. Essential worker classes were held on campus, and Biola slowly allowed students to move back into the dorms into individual rooms with quarantine and distance regulations. The Library reopened as part of that restrained reopening a year and a week after we closed.

A Closed Library: New Opportunities and Mixed Bags

We had to accommodate our new existence as a closed building. Like many other institutions, we created a mailing service to mail books to patrons and began doing so in August 2020. From August 2020 to June 2021, we have mailed out over 300 books. This service is only for students/staff/faculty in the US. In June 2020 we were able to offer book pickup for students, faculty, and staff from the Library lobby. It took much negotiation and maneuvering with Biola administration, as the campus was still closed. From June 2020 to June 2021, there were over 4,000 pickup requests placed. We continue to offer pickup and holds even though we are now open.

From a librarian’s perspective, a closed library and campus offered new avenues for liaison support. I am the liaison for the School of Education and was able to select and suggest online accessible curriculum for several classes. Liaisons were also essential to locating e-book textbooks.

Do students care about the library when the building is closed? We expanded research consultation booking services, which saw an uptick in usage, but our chat service and overall question transactions took an incredible dip. Colloquially, it seemed like most questions were asking us when the building would reopen, versus asking for assistance with research, materials, or other library services.

Reopening the Library

In March 2021, over a year after we closed, we were able to reopen to students, faculty, and staff with a strict series of guidelines. Distancing and mask wearing were enforced. Group study rooms became individual study rooms. We were finally open after answering so many questions in the past year about our reopening. As mentioned, we are continuing the mailing, pickup, and extended ILL services. From March 22, 2021, to June 8, we had slightly over 10,000 gate counts. (Biola is a closed library, and all students/staff/faculty are required to tap into the gate with their ID card.) The first month

alone accounted for just over 6,000 of those gate counts. In contrast, gate count for that same month period in 2019 was just under 59,000. This is a huge change in the number of patrons using our building, as would be expected in a pandemic when a large part of the student population is still at a distance. From my viewed experience, students wanted to use the space in ways they were used to, and the lack of group study space was a detriment. The shared Biola experience is still paramount to students, and the space without that shared experience may have been less compelling.

What We Learned and Future Plans

I have been struck by competing ideas of what a library is, and how that tension has only grown in the pandemic. Is the Library primarily a space? The drive at Biola and within the Library to reopen highlights a belief that *place* is paramount to service. Or is the Library the services that we provide, regardless of format? What does the Biola administration think a library is? There are no answers as we deliberate this.

The second question facing the Biola Library is: who are our users? We reopened with the expectation that students, staff, and faculty would come back. These groups did come back, but not to any degree like in the past. Alumni and community members seem to have the strongest affinity for the Library and desire to return to our space, but they are currently not allowed to use the Library. Will students return in full to the Library when Biola reopens for an in-person Fall 2021? I think the ramifications of the pandemic will ring for years at the Biola Library.

EXPERIENCES OF SCATLA LIBRARIES IN THE COVID-19 PANDEMIC – STACIE SCHMIDT

In our recent SCATLA meeting, we discussed our common experiences as libraries surviving the COVID-19 pandemic in the strictest state in the US. Here's what we learned:

Commonalities

- Desire to thrive: each SCATLA library wanted to serve their students, staff, and faculty with excellence even in the middle of a pandemic.

- Desire to be seen as important to administration and students: each SCATLA library was eager to be seen as an integral part of the educational experience.
- Scattered student populations: each SCATLA library served populations that scattered across the world during the pandemic.

Differences

- Different approaches to California's restrictions: some SCATLA libraries were able to open with limitations, while other SCATLA libraries had to remain closed.
- Different lessons learned by administration: some SCATLA libraries learned that their librarians did not need to be physically located at the Library to provide support, while other SCATLA libraries learned that their patrons were best supported by having librarians physically present at the library.

P and/or E: That Is (Still) the Question (Or Is It?)

Collection Development in a Post-pandemic World

Steve Perisho, Seattle Pacific University

Juliana Morley, Biola University

David Schmersal, Austin Presbyterian Theological Seminary

ABSTRACT While the question of whether to choose the print and/or electronic format of a given title is certainly not new, the circumstances in which we are making such decisions have changed, prompting many of us to reconsider collection development priorities. Three librarians share their observations in answering three interrelated questions: (1) How did limited access to print collections affect student research behavior and faculty expectations in the course of the pandemic? (2) What strategies have libraries adopted to provide access to print-exclusive content? and (3) What criteria do they use in determining whether print or digital format is more suitable for a given title? While electronic resources certainly offer advantages, those who make and/or inform collection development decisions would do well to consider potential pedagogical implications of format as well as the ways in which providing access to electronic format exclusively may affect our ability to serve library patrons beyond the seminary community, including alumni and local clergy.

DESCRIPTION

While the question of whether to choose the print and/or electronic format of a given title is certainly not new, the circumstances in which we are making such decisions have changed, prompting many of us to reconsider collection development priorities. If, as seems likely, the changes accelerated by the COVID-19 pandemic—offering many if not all classes online, enabling many students and staff to work remotely—represent a watershed, prioritizing e-books and other electronic resources is a logical response. Of course, not every-

thing is available electronically, so how can we make print-only sources available to students who do not have physical access to the library? Conversely, what about our print collections? When and why might one still prefer print, even when it is not substantially cheaper, or the only option? How might we continue to serve patrons who only have access to our print collections, such as alumni and local clergy, if we are acquiring most of our new resources electronically? Here follows a guided discussion of these and related questions. A panel of our colleagues share their strategies for providing access to print-exclusive content, as well as their decision-making processes, identifying criteria they use in determining whether print or digital format is more suitable for a given title and sharing factors that inform such decisions. (In the live session, time was also reserved for our participants to share their own experiences and observations, as well as questions, for the benefit of all in the session.)

INITIAL REMARKS:

As we have been forced to realize that online theological education and remote work are not only possible, but have some advantages, this will doubtless affect the kinds of materials we acquire and the ways in which we make them available. Where, then, do our print collections fit into this?

To guide our consideration of this larger question, we structured our discussion around three pertinent sub-questions:

- 1) What changes have you noted in patrons' information-seeking behavior over the course of "COVID-tide"?
- 2) How have you adapted your services to make your print collections available to patrons while the library has been closed, and to what extent do you anticipate continuing such adaptations?
- 3) To the extent that you have a say in acquisitions decisions, what factors do you consider in determining whether to select print or electronic format for a given title, and how might changes wrought by the pandemic alter the relative weight of these factors going forward?

(1) WHAT CHANGES HAVE YOU NOTED IN PATRONS' INFORMATION-SEEKING BEHAVIOR OVER THE COURSE OF "COVID-TIDE"? (STEVE PERISHO)

The following observations are based on five academic quarters at Seattle Pacific University during the pandemic.

During the 2020 Spring and Summer terms the print-based General and Reference collections were unavailable except via a limited amount of formal and informal liaison-mediated scanning. Consortial borrowing was likewise unavailable, though we were able to use InterLibrary Loan for articles (though not many books) inaccessible via SPU systems. An even heavier emphasis was placed on the purchase of e-books, as well as the emergency collections made available by others. Although consortial and ILL along with a mediated form of General Collection borrowing had all been largely restored in time for the opening of Autumn Quarter 2020 (all via contactless pickup), the legacy or print-based portion of the Reference Collection remained inaccessible. That and the prohibition of stack-browsing in general aside, this represented an almost complete return to the *status quo ante*—indeed, a kind of enhancement of it, given that the chapter-scanning service aforementioned, instituted by the Spring of 2020, was completely new to SPU. And yet requests for reference and research support in Theology were—just as over ATLANTIS and other Atla listservs, too—all down.

As for remote teaching and assignment support, I offered that in three main areas over the course of the past five quarters: Philosophy; undergraduate Gateway and Seminary Core courses in Christian Scripture; and the disciplinary Writing courses taught by our theologians.

The Seminary Core courses, but *especially* the undergraduate Gateway courses in Christian Scripture, have long expected a lot of our students exegetically, and by extension, therefore, demanded a heavy use of the major tools, some of which (e.g., the lexica, the theological wordbooks, and some of the Bible dictionaries and encyclopedias above all) are unavailable here in electronic form. This remote inaccessibility—which is due to (1) a Library-wide policy against the acquisition of software that must be restricted to a limited number of “stations,” “seats,” or “labs” as well as (2) the fact that neither the School of Theology nor the Library has chosen to underwrite *individual* subscriptions—has resulted for years and years in a very

heavy use of the Reference Collection, in the vicinity of which SPU undergraduates and seminarians all tend to camp out for days at a time. (“Who said print is dead?”)

With the closure of the Reference Collection to all but staff, not to mention a shift to online instruction that resulted in fewer (and evermore inconvenient) trips to campus, this, of course, all went away. During the pandemic, professors, who, stressed themselves, had also been encouraged to go easy on their students have, as a consequence, mined their own personal software packages, supplying their students with the entries that they would otherwise have scanned for themselves (a problematic practice at best), and/or advertised the scanning services offered by the ILL Department. They also seem to have lowered their expectations considerably and not pushed their students hard into the search for scholarship, as before.

In response, I have double-purchased e-commentaries in droves, offered to drive down to the Library and scan, and asked students to share their search screens, with very positive results (though I cannot speak to follow-through because I do not grade student papers). A *few* students, and *fewer each quarter* of the pandemic, have taken me up on the offer to scan, but without, of course, having done any of the pedagogically important preliminary work that access to print-based Reference would have allowed, as in former times.

In working with students and faculty in WRI 1100, I have continued to teach research, while also letting students know about the placement of scanning requests, contactless pickup, and consortial and ILL borrowing. I have scanned materials and mounted entry lists to *facilitate* the placement of formal scanning requests from works of reference (here is an example from our freshman course in The Christian Faith: <https://spu.libguides.com/c.php?g=1043593&p=7570675>). As with the Gateway and Core Courses in Scripture, a few students, and (again) fewer each quarter of the pandemic, have availed themselves of my offer to help them individually. The vast majority have not sought any help whatsoever. Though I neither see nor grade the final submissions of any of them, my presumption is that the employment of SPU, consortial, and ILL materials, online as well as on paper, is—as I feared at the outset it would be (along with faculty standards and requests for research assistance)—way down.

Nor are these trends limited to courses in the humanities. A colleague in science and medicine has observed that even before the pandemic, students exhibited a sharp decline in willingness to

use print sources, an inability to navigate online sources effectively, and a decline in the ability to distinguish between types of online sources, and therefore to cite them properly. That's far more of an endorsement of "providing access to electronic format exclusively" than—as my own comments so far would indicate—I am (or anyone in the humanities ought to be) ready to make, but contains also some observations of interest.

Drawing upon these observations, I offer the following takeaways: First, access to scholarship available only on paper remains—for the time being, at least—crucial to courses in theology and religious studies that happen to be tied to research (let alone, of course, research itself). However, for this to remain the case, faculty must maintain the expectation of rigorous scholarship on the part of their students, and librarians must find ethical and sustainable ways to provide and facilitate access to print scholarship, in *addition* to continuing the shift to electronic access. This is so because the changes in information-seeking behavior that I've seen, speaking anecdotally, have been, despite our efforts here in Seattle, largely *reductive* in nature. They seem to have involved that decline in standards and performance (and therefore the need for a library) that I suspected would be the (also long-term?) result of the (arguably overly draconian?) response to the pandemic.

(2) HOW HAVE YOU ADAPTED YOUR SERVICES TO MAKE YOUR PRINT COLLECTIONS AVAILABLE TO PATRONS WHILE THE LIBRARY HAS BEEN CLOSED, AND TO WHAT EXTENT DO YOU ANTICIPATE CONTINUING SUCH ADAPTATIONS? (JULIANA MORLEY)

Biola University Library serves approximately 6,000 students and 150 programs. The library currently has more titles available electronically than in print. We are primarily a residential campus. According to survey results, 97% of our students said they use the library in person, and 68% said they prefer to contact a librarian at the reference desk. When the pandemic hit, our faculty were very concerned about how their students would access our print collection, especially the biblical studies and theology material. I assured them that our online collections are very strong, but if they needed a print resource, there will be ways to access it. I also reminded them

that we have been supporting online programs and students for many years, and that librarians are still here (remotely) to help them.

Like many of our colleagues, during COVID-19, we provided access to our circulating print collections through a pickup service by which students, faculty, and staff would request items online and pick up materials at the entrance to the library. We also made our reference and reserves material available to students by appointment at the entrance to the library. In addition, we launched a mail-to-home service, which allowed students to request a book to be mailed to their home. We also augmented our ILL services to include a document delivery service, by which scans of journal articles and book chapters from the print collection could be requested.

The last thing we tried to market was our reciprocal borrowing programs. Even during “normal” times, reciprocal borrowing programs were often underutilized because our students did not know about them. These programs allow our online students to gain access to print collections and to physical study spaces near them. They can also gain access to biblical and theological material that is only available in print, as well as access to special collections and public library material. While most libraries in California were closed, libraries in other states may have been open during this time.

Students and/or faculty currently have access to 250 institutions through the following reciprocal borrowing agreements:

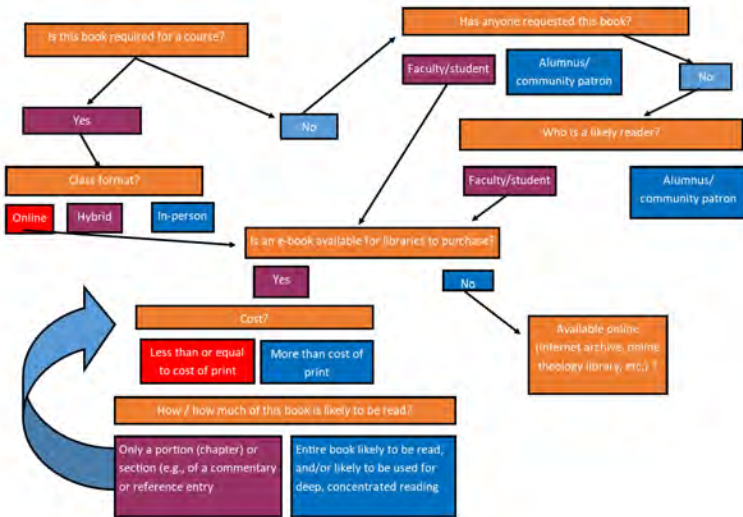
- LINK+ (consortium of libraries in CA and NV)
- ACL (U.S. and Canada)
- Atla (U.S. and Canada)
- SCATLA (theological libraries in CA)
- SCEL (mostly CA)
- Other agreements (local institutions)

We have created a Reciprocal Agreements Chart to allow our students to search for libraries by location and easily apply for access: <https://libguides.biola.edu/reciprocalagreements>

(3) TO THE EXTENT THAT YOU HAVE A SAY IN ACQUISITIONS DECISIONS, WHAT FACTORS DO YOU CONSIDER IN DETERMINING WHETHER TO SELECT PRINT OR ELECTRONIC FORMAT FOR A GIVEN TITLE, AND HOW MIGHT CHANGES

WROUGHT BY THE PANDEMIC ALTER THE RELATIVE WEIGHT OF THESE FACTORS GOING FORWARD? (DAVID SCHMERSAL)

Acquisitions was only recently added to my responsibilities, so I am not drawing on a lot of experience. Still, even a brief time has offered a sense of the many factors that go into such decisions, and the pandemic has, if anything, made this more complex. Like many of you, initially we concentrated on acquiring as much electronically as possible. This continued and indeed accelerated a trend toward emphasizing e-books that began when we began planning for the renovation of the library, knowing that a bulk of our collections would be inaccessible for about two years. At the same time, as I was making more collection development decisions, I recognized that in some cases print may still be a better—or the only—option. I developed a mental flow chart, resembling the flow chart below, to help me weigh the relative merits of e-book versus print for a given title, based on the following factors:



AVAILABILITY

The fact remains that not everything is available for libraries to purchase as e-books. In our field of religion and theology, with five thousand years' worth of back titles, this is not likely to change entirely, though it may change for a given title, which can make it a point to consider. It is also a point that requires careful, nuanced communication, since it does not really help to tell a faculty member that something is not available as an e-book when she has it on her Kindle.

COST

This is an obvious factor, but not always as straightforward as one might think. While in many cases (though, not always) the print is less expensive, this does not always make it more cost-effective, since an e-book that allows unlimited users can equal the cost of buying only a second physical copy. Thus, cost must also be held in dialogue with another factor: use.

USE

Use (or anticipated use) is another complex factor. **First**, there is the question of who is likely to use this book. Since meeting the research and educational needs of our students, faculty, and staff is our primary directive, discerning and anticipating these needs must be our priority; this becomes even more vital, and complicated, as more students, from varied backgrounds and in diverse locations, avail themselves of the options afforded by online theological education.

At the same time, while our students, faculty, and staff most certainly are our core constituency and it thus makes sense to privilege them in acquisitions decisions, there are important reasons to consider the needs of community patrons and alumni, who often do not have off-campus access to e-books: (a) Making our collections, specifically our print collections, accessible to our communities, to local clergy and others, **aligns with our institutions' missions**, whether it be serving the church as a seminary or serving the community as a university. (b) **It is a matter of hospitality**, of making at least some of our collections accessible to the wider community and thus serving as a good public-facing "face" for our institutions. (c) **Being hospitable and accessible toward the wider community**

is not only a good thing to do, it is also in our best interest to do so – alumni and community members are more likely to support an institution that is able to loan them a copy of the commentary they need for a Sunday school class the next day. Making our collections accessible to local clergy also creates a sense of good will toward our schools, and such good will might just be enough to incline clergy to recommend our school to parishioners and congregants who want to pursue theological education or attend seminary. Thus, titles that may appeal to local clergy and other community patrons are an important, if secondary, factor to consider.

Second, there is the question of whether anyone is asking for this title, and if so, for what purpose, i.e., is a faculty member asking us to purchase this book for his or her own research? Is this a course reserve and if so, is the course being offered on campus or online? If a given book is required reading for a course, and thus likely to be a high-demand item, it is probably more cost-effective to purchase a UU e-book, even though it is more expensive than one copy of the print. On the other hand, if a faculty member would like a book for his or her own research, unless he or she is likely to use it as a required text in a future course, a 1U copy or print should suffice.

Third, there is the question of how sustainable demand is likely to be. A professor is always going to assign Augustine's *Confessions* for some class at some point, and given the fact that some of our students still prefer to read books in print, it makes sense to offer such books in both formats, if possible. But what about books on hot-topic contemporary issues? How many books on 9/11 have you circulated in the last few years? How many have you weeded? E-books may be a better option for books that are likely to be in high demand, but for a short time. The shelf space I save in the long term may be worth the few extra dollars I would pay for an e-book on COVID-19 that I would have to weed in ten years or so (while hoping that someone will keep an archival copy for the sake of future researchers, which brings up the question of preservation, for another time).

Fourth, there is the question of how much of a given book is likely to be used. For example, if it is likely that students (and others) will only need one essay out of *The Oxford Handbook of XYZ*, and I can scan said chapter from the print, and the print is significantly cheaper, it probably makes sense to choose the print.

Finally, there is the pedagogically significant question of whether print can be more conducive for sustained, concentrated reading.

While time and space preclude an in-depth consideration of this question here, I have heard such sentiments echoed by students who express appreciation for the fact that a print book does not ding every time they get an email.

Moreover, choosing print or electronic format, and the way we use this format, can have pedagogical implications. Many online and electronic resources are based on a print analogy (division into volumes, page numbers), and students who are unfamiliar with print may find navigating electronic sources challenging. As another example, *mutatis mutandis*, when I use Accordance it is so easy to see the parsing information for a given Greek word, that I find myself becoming lazy and not even trying to discern the lexical form. This does not mean I do not, or should not, use Accordance, but that I need to be aware of how I am using it and whether it best serves my purpose in studying, i.e., am I preparing a sermon or trying to retain at least some of the Greek grammar I learned in seminary.

I hope it is apparent from what has preceded, but to make it clear, I in no way mean to suggest a rejection of e-books. I have and will continue to read e-books, especially audiobooks, just as I have continued, and will continue, to read print. For the foreseeable future, I expect the same will be true of our libraries. But I hope that what we have presented here at least suggests that print should remain a viable option when making acquisitions decisions.

CONVERSATION GROUPS

Small Theological Libraries as Place

Susan Ebertz, Wartburg Theological Seminary

Vance Thomas, Central Seminary

Kris Veldheer, Catholic Theological Union

ABSTRACT The idea of “library as place” has become challenged/ problematized because of two concurrent realities—the pandemic and the growing popularity of online instructional delivery. These two realities have aggravated longstanding questions about the status of small theological libraries already struggling with limited personnel and resources. How can we envision the “theological library as place” in such a way that we can revalue physical space while also orienting and guiding development of virtual spaces? After speakers have shared concepts and resources, participants will be broken up into small groups to discuss experiences including challenges and successes and may focus on either physical place or virtual place.

VANCE

As the title of the session indicates, we will be exploring the idea of the theological library as place. The topic has been put into sharp relief for several of us and our institutions this past year because of the pandemic. Questions like “What does the library mean as a space and as a place with the closure of the physical facility?” Or “How do I help contribute to the community and its formation if the only access available to users is mediated by the Internet?” Such questions are beyond the capacity of a session like this, but our hope is that the presentation will provide a few ideas to consider as well

as an opportunity to connect with colleagues at other institutions addressing similar challenges.

Here's a quick overview of how we structured our presentation. Following some brief introductory comments, we looked at the transformation of "space" into a "place." We started by considering how we frame and talk of library space and place. Next, we attended to the library as a physical place and then the library as a virtual place. Having provided a common framework for discussion, we divided into small groups and asked participants to reflect on two questions (provided below with the collected responses). The session concluded with an opportunity for the small groups to share with one another some of their responses to the questions.

I want to start by providing a simple distinction between "space" and "place." From the Merriam-Webster Dictionary, "space" is defined as follows: an extent set apart or available (e.g., parking space, floor space); physical space independent of what occupies it (called 'absolute space'); a blank area separating words or lines. From the same dictionary, "place" is defined this way: a building or locality used for a special purpose; a particular region, center of population, or location; a particular part of a surface or body; a proper or designated niche or setting. As you can see from these two sets of definitions, there is a difference between "space" and "place" conceptually. The definitions for "space" provided here highlight that "space" refers to a region or area that is undefined, indefinite, or empty. "Place," on the other hand, is defined, specific, or set apart because of its particularity. It will be helpful to keep this in mind as we move forward because it is this transition from space to place that is essential.

If you have had the privilege of participating in a building project, whether new construction or a renovation of whatever scale, you may have come across some of works as resources to help you consider how to manage the process of transforming indefinite space into something that works and feels like a library. (See resources at the end.)

In my own experience with a building project, the thing that proved particularly engaging as I first began my reflections on what and how to craft a library place was the idea of "active learning spaces." This has been a topic within education research for at least the past three decades, but my first introduction was about ten years ago as we were in the process of renovating space at our campus for a new library. As the presenter talked about "active learning" she encouraged us to avoid focusing on the furnishings first; rather, she encouraged us to pay attention to what the "students" were doing. As we toured

a particular high school facility, there were spaces for architecture, health sciences, culinary arts, engineering, and more. Each of these spaces was designed to emulate the workspace for a professional in that field. This is when my moment of re-framing the idea of theological library space and place occurred: What would it look like if we created a space that emulated the work environment for practicing clergy? Incidentally, our faculty was reading the book *Educating Clergy* at about the same time, and the idea of designing the library as a space to foster pastoral imagination reinforced this notion for me.

I also had the good fortune of encountering a book that provided a very helpful template for addressing this and similar space/place questions: Doorley and Witthoft's *Make Space: How to Set the Stage for Creative Collaboration* (Hoboken, New Jersey: John Wiley & Sons, 2012).

On page 38 of the book, the author states "Space is the 'body language' of an organization." It approaches the space design process using four categories: places, properties, actions, and attitudes. The book presents these four categories in this order since this is often the order in which we address them; however, it encourages the reader to address these in the reverse order during the design process, starting with attitudes and actions and finishing with properties and place. I should also note that this book is written for a design community, and the details of the template reflect that community. Nevertheless, the template categories can be adapted and contextualized for theological education.

Another book that impacted our presentation is John Inge's *A Christian Theology of Place: Explorations in Practical, Pastoral, and Empirical Theology* (New York: Routledge, 2016). In it, the author says on page 5, "What begins as undifferentiated space becomes place as we get to know it better and endow it with value."

SUSAN

I met with a friend who is an architect and asked him about how he designs. He talked about four principles he tries to keep in mind as he designs: 1) comfortable knowing where, 2) fenceable area, 3) respect the form of the context, and 4) design follows needs.

The first is "comfortable knowing where." The designer wants to make sure that the user is comfortable knowing where to find things, knowing where they are, and does not need to be dependent on signage. Too many signs is an indication that the design is not comfortable. The user will feel lost and unsure. Also, the user needs to be able to quickly learn the directions to get to where they want to go.

The second deals with "fenceable area."



As you can see from the picture, we and our neighbors know where our property line is. We don't have a fence, but you can see the fenceable area by the difference in mowing. We cut our grass higher than the neighbors. We have control of our space and know where the boundaries are. This also builds a responsibility on our part for that space. The designer wants to make sure that the user knows where their space is and feels responsible for it.

The third design principle is to “respect the form of the context.”



The designer notes what the context is and its form. In the picture of downtown Dubuque, all the buildings are in line and the sidewalk goes up to the building. A new building would respect this form and would build the building up to the sidewalk. If the building doesn't go up to the sidewalk, it would need a clear reason why they would want to be different. For example, a church in the row of buildings like this may want a lawn to represent refreshment or peace from the concrete.

The final principle deals with “design follows need or not.”



This principle involves architectural philosophy. One school of thought is that the building is designed and then the need is fit into the design. The picture is of a Massachusetts Institute of Technology building. As you can see the building was designed as an artwork. The function of the building must fit into this design. You will notice that some of the offices would have a strange shape with a sloping wall. Furniture would have to fit the unique design. The other school of thought is that the needs are assessed then the space is designed to accommodate the needs. This philosophy puts the users first.

KRIS

Earlier in this presentation, there was a brief discussion of space and place. Drawing on definitions from the Merriam Webster Diction-

ary, space was defined as an extent set apart or available such as a parking space. Space could also be independent of what occupies it. Or in the case of writing, space designates the blank area separating words or lines on a page. On the other hand, place refers to a building or locality used for a special purpose. What is the purpose of digging into space vs. place? I think place is where we give space shape and where we put space to use in some way. Doorly and Witthoft in *Make Space* make the point, “Space matters. We read our physical environment like we read a human face” (2012, 4). A few pages further, the authors push this even further when they say, “Building a space is tough, but shaping culture is an absurd act of daring” (8). I am going to focus on physical space because despite all of our virtual efforts which my co-authors are highlighting, many theological libraries are still physical entities with some sort of print collection.



What does this mean in practical terms? When we are dealing with physical space, anywhere works. CTU’s library where I work was located for almost 40 years on a single floor of a former hotel with books on shelves in each hotel room including the bathrooms. Imagine looking for a book on a set of shelves built into a bathtub! Because that was such a unique space to turn into a library, we keep a drawing of that space in the hotel on the wall in our current library. The drawing serves as a reminder of where we started, and some of the older faculty still talk about wandering from room to room look-

ing for books and how the circulation desk was in a stairwell. I think that use of a space brings Doorly and Witthoft's idea about shaping culture in a space as "an absurd act of daring" to life. Let us also remember my co-presenter Susan's previous remarks that "Space is the body language of an organization." To embrace that absurd act of daring, we need to watch both to how our communities use the library and listen for what language our space speaks to the users.



After we have watched and listened to our physical spaces, I think turning a physical space into a place means we have to empower it with value. Of course that value can come from us, the librarians, or I think more importantly, the value can come from library users. I like to watch how library users "use" the space and also get input from library staff who interact with users more frequently than I do. I use this method to try and understand what language my space is speaking to my users. Let's use the concepts Susan brought up earlier—namely comfortable, fenceable, functional, and contextual—to help us find value to empower a space to a place. Here are four ideas I implemented in my library to move from space to place. **Comfortable:** With suggestions from my front desk staff, we rearranged the soft furniture into seating areas. We put a living room like area in the middle of where we shelve the journals and another couple of overstuffed chairs in a private corner with a coffee table as a conversation place. The rearranged furniture was based on library staff talking with students and watching how library users pulled

furniture around the library to suit their needs. After making these changes, students and researchers have commented on how much they like the arrangement and the spaces get a lot of use. Fenceable: I created zones with the noisier zone nearer the main desk and the front door and quieter study areas in the back of the library. This is the second library I have done this type of zoning in and it seems to work well. At CTU, we don't have dedicated study carrels, so I also let students leave work out overnight if they let us know they are coming back the next day. What I am trying to form here are spaces where students can "fence off" study spaces in the zone that matches their preferred style of studying. Functional: At CTU we have a collection of smallish rooms, one turned into an office and another as storage. But a third room which previously functioned as an A/V room wasn't used at all. Because I didn't have enough study rooms to meet the demands from students for "fenceable" space, I cleaned out the A/V room except for a table and a couple of chairs, to create a functional study space with a door for small groups to work together. It has turned out (before COVID) to be very popular. Finally, Contextual: Where I work, students are often assigned to work in small groups and usually prefer to work in the more public atrium which fills the center of the building. However, I learned in conversation with students that what the atrium lacked was access to library books. So to help facilitate moving small group study from the atrium into the library, I added small whiteboards on wheels that can be moved around the library. I also made sure the whiteboards were in the zone of the library for noisier study to encourage students to work collaboratively with library resources. As a whole all of these ideas have empowered my physical space into a living room like reading area, places for different types of study, private areas for study or conversation, and a place sensitive to the context in which students study and complete assignments.

Think about how you can endow your space to make it a place. Do you dare to shape a culture in your physical space? I don't think it really matters how big or small your physical library is if you can read your space and let your library users show and tell you how they want to use the space. At the end of the day, if your current physical arrangement doesn't work, rearrange the furniture and try something else.

SUSAN

We will now look at “virtual place.” Almost two-thirds of our students are distance students, so we have had to create a virtual library space for them.

Wartburg Seminary was built to look like the castle in Germany and so our LMS site is called Castle Commons. We use Brightspace as our LMS. The library has a “course” in Castle Commons. We have to fit into the regular course template and cannot change the design. The template is set up into Course Content sections. Names of the sections must be descriptive enough so that students know what to find there. We try to put what users need up at the top, so students do not need to scroll. We have bibliographies and links to our Writing Center. We are working on creating video tutorials to supplement the text instructions that are already there.

Our library webpage is another form of creating virtual library place for our students. This, too, follows the design that was given to us. We are not allowed to change anything except for the text. Even the pictures were chosen for us. We include many of the usual website elements. Castle Commons is aimed at our students. The website is open to outsiders, so we try to make sure to take that audience into consideration.

We have an active library Facebook page. We try to post daily using a schedule of what we post each day. We try to include a picture with each post so that students feel like they are here. We post news and pictures of our library physical displays and events. Since many of our alum follow us, we also try to include Throwback Thursday pictures.

We have a library Zoom pro account which is always open when the library is open. Students and faculty zoom us with questions or to talk. The Zoom link is only in Castle Commons and our library email signature. We know when a student has tried to Zoom us when we are closed. We follow up with them as soon as we can. When we are away from the library desk, we use phones to stay in contact with Zoom.

How then do we take the concepts of places, properties, actions, and attitudes and the principles of comfortable, fenceable, contextual, and functional and apply it to library virtual space? As we noted earlier, “What begins as undifferentiated space becomes place as we get to know it better and endow it with value.” How do we get our students and faculty to know the virtual space better and endow it with value? That is something I continue to wrestle with.

We try to do comparable things for our distance students. As we add new books to the new bookshelves, we take pictures of them and send it with e-book links to all of our students. When we change the new book display, we do a similar thing.

When I talked with my architect friend, he mentioned using something like Second Life to give the feel of being in a virtual library. After hearing of Remo for the Atla conference, I wondered whether that might be something we would consider. My architect friend and I also talked about having zoom stations in spots where students congregate to socialize, for example, at our puzzle table.

As I think about different ways to make space into place, I wonder what our goal is in making virtual space into virtual place. What do we want our distance students to think about when they think about the library? Does it make sense to desire to make our library a virtual place? Is our library a virtual place for some of them already?

QUESTIONS FOR SMALL GROUP DISCUSSIONS:

QUESTION 1

What is your biggest challenge related to making your library a “place” (physical or virtual)?

- Budget
- People to do the work
- Size limitations
- Shifting from a temporary to permanent virtual space
- Shifting back to a physical space after being remote
- Lack of interdepartmental support
- Constant change due to circumstances outside of control
- Technical ability of staff and finding time to learn
- The technical abilities of the users
- Entirely virtual program with no physical space
- People to use the physical space
- Lack of physical space at all
- Crowded physical space
- Staff limitations
- Administration keen to divest themselves of real estate (physical facility)
- COVID made everything more challenging

QUESTION 2

How might you frame/reframe that challenge conceptually in order to envision new value for the space?

- Constant change creates a fresh slate; creates room for intentional growth
- Change creates flexibility
- Create a virtual or physical space which invites people in and which invites them to use the space in a variety of ways
- Place on campus one day a week? Spaces for women, child-friendly spaces. Place to eat
- Different communities have different needs, too noisy at home. Quiet spaces.

RESOURCE LIST:

- Bennet, Scott. 2003. *Libraries Designed for Learning*. CLIR Publication No. 122. Washington, D.C.: Council on Library and Information Resources. <https://www.clir.org/wp-content/uploads/sites/6/pub122web.pdf>.
- Buschman, John, and Gloria J Leckie. 2007. *The Library as Place: History, Community, and Culture*. 1st ed. Westport, Conn.: Libraries Unlimited.
- Doorley, Scott, and Scott Witthoft. 2012. *Make Space: How to Set the Stage for Creative Collaboration*. Hoboken, New Jersey: John Wiley & Sons.
- Freeman, Geoffrey, et al. 2005. *Library as Place: Rethinking Roles, Rethinking Space*. CLIR Publication No. 129. Washington, D.C.: Council on Library and Information Resources. <https://www.clir.org/wp-content/uploads/sites/6/pub129.pdf>.
- Inge, John. *A Christian Theology of Place*. 2016. Explorations in Practical, Pastoral, and Empirical Theology. New York: Routledge.
- Jochumsen, Henrik, Casper Hvenegaard Rasmussen and Dorte Skot-Hansen. 2012. "The Four Spaces—A New Model for the Public Library." *New Library World* 113, no.11/12: 586-597.

Top Concerns of Technical Services Staff

Summary notes submitted by Christa Strickler, Associate Professor of Library Science, Wheaton College

Moderated by Richard Lammert, Technical Services and Systems Librarian, Concordia Theological Seminary Fort Wayne

ABSTRACT The annual conversation group sponsored by the Technical Services Interest Group provides an opportunity for library workers in technical services areas—or in any area of library work—an opportunity to discuss anything that anyone considers a top concern for technical services staff. Participation by persons other than those in technical services area is encouraged, since the work in technical services ultimately influences work in all other areas of the library.

Twenty-one people logged into the session of the annual “Top Concerns of Technical Services Staff” held on June 23, 2021. In the open discussion, the attendees discussed the following topics:

TOPIC: EBSCO E-BOOK RECORDS

The records provided with consortial purchases of e-books from EBSCO only contain BISAC subject headings. Even though the record contains an OCLC number linking to a record with Library of Congress Subject Headings, those more-detailed access points are not included in the EBSCO record. Proposed solutions included inquiring with EBSCO about the subject heading removal, manually importing the records using the OCLC numbers provided in the EBSCO records, or using MarcEdit to extract the OCLC numbers, do a batch search in OCLC Connexion, and bulk import the records.

TOPIC: STUDENT WORKER TRAINING

What methods do different libraries use for training student workers? Is one-on-one training the norm, or do Atla members also use tools such as Trello or learning management systems? Some attendees referred to Jude Morrissey’s presentation on “Making Use of Your LMS for Student Staff Training & Support” (a Listen-and-Learn session earlier in this conference) as providing good ideas for using

options such as quizzes within the LMS. Trello works for some but not others, with its effectiveness partly depending on the complexity and flexibility of the setup (simpler is better for some) and the nature of the work, with the predictability of cataloging tasks being better suited to Trello than the more volatile nature of circulation work.

TOPIC: ADVOCATING FOR TECHNICAL SERVICES WORK

It can be challenging to advocate for technical services work when one also has public services duties to manage. One suggestion is to explain how technical services work impacts the public services roles, such as searching the catalog. One can show how what one is doing in technical services adds values to the records. Another suggestion is to advocate for policies that show value for technical services work, such as ensuring that technical services student workers are not borrowed for public services work. It also helps to have conversations with one's supervisor about priorities so that there is agreement on whether timeliness, quality, or quantity of work is the most valued, since one can only manage two of the three at a time. Others also suggested tracking which tasks are done or the time spent on tasks so that one can demonstrate which activities will not be completed if one has to spend more time on public services work. Additionally, cataloging roles often include a lot of collaboration through programs such as NACO, CONSER, BIBCO, and OCLC shared cataloging. These shared programs are so embedded in our work that administrators may expect that if we reduce cataloging time to focus on public services tasks, the slack will simply be taken up by other institutions.

TOPIC: MIGRATING TO A NEW INTEGRATED LIBRARY SYSTEM

In a migration from Alma to OCLC's WorldShare Management System, tracking which records are for electronic materials and which are for print is challenging. A suggestion from OCLC is to ensure that records for electronic materials include a \$h in the 245 field to assist in record identification, but this does not validate in RDA records. For now, the solution has been to use a 590 field.

TOPIC: RECORD ENHANCEMENTS IN OCLC

When enhancing a local bibliographic record, it is sometimes not possible to transfer those enhancements to the master record in OCLC because permissions do not allow it. It was noted that OCLC is expanding the fields that may be updated in a PCC record.

LISTEN AND LEARN SESSIONS

Accessibility Is in the Eye of the Beholder:

Creating a More Accessible Library

Kenneth D. Litwak, Gateway Seminary

ABSTRACT According to the U.S. National Center for Education Statistics, 19% of undergraduates report having a disability. Many of these students access our libraries in person or online. While theological and academic librarians recognize the need to accommodate people with disabilities, librarians without disabilities might not be aware of ways in which their library places obstacles in the way of those with disabilities, such as computers that cannot have the font color or size changed or steps but no ramps for wheelchairs. This essay describes issues for patrons with disabilities in accessing library services and resources. There are several ways to improve the accessibility of libraries. This essay highlights challenges for those with visual, auditory, and mobility disabilities and describes ways to address these challenges and thus give those with disabilities a more equitable, inclusive library experience.

THE BASIC PROBLEM

Many of the students who would benefit from using the library at their college, university, or seminary have one or more disabilities. According to the National Center for Education Statistics, 19% of undergraduates report having a disability. Twelve percent of graduate students have reported having a disability (NCES, 2019). Librar-

ians seek to serve all patrons. However, some of those patrons need accommodations in order to use a library's services and resources. Many patrons at academic and theological higher educational institutions have disabilities. Some are apparent, such as visual impairment or mobility problems as evidenced by a patron's wheelchair. There are other sorts of disability, many "invisible," but this essay deals with apparent disabilities, those that can be seen or readily perceived. There are several challenges for patrons with disabilities. There are two approaches to describing such individuals: a disabled person or a person with a disability. This essay uses and recommends the latter, since "a disabled person" defines someone by her disability, which is not the most important feature of the person. We do not want to treat people as a problem to solve but a person whom we can help.

Those without disabilities might not "see" the (unintentional) challenges the library presents. For example, if the instructions on the copier are in 10-point Times New Roman, some patrons will have difficulty reading them. The same holds true for signage with relatively small fonts, including directional signs and call number ranges on the ends of shelving. Some patrons may have difficulty in moving compact shelving. Those without any physical or sensory challenges might not see these things as problems, but for patrons with specific disabilities, these are major obstacles.

A second problem is that patrons with disabilities may be uncomfortable disclosing their disability to a librarian who does not have one. Disclosure can be difficult enough. If the library staff does not know that an accommodation or service is needed, it will not offer the accommodation. Or, a service or accommodation does exist, such as a library computer with a screen reader, but there is nothing indicating the existence of this computer for those with visual impairments or blindness. Here are some specific types of problems by the type of the disability.

VISUAL IMPAIRMENT AND BLINDNESS

Many people have visual impairments, such as having significant near-sightedness that cannot be readily corrected, or blindness. Below are some challenges for individuals with such conditions.

Difficulty Accessing or Configuring Computers

If the monitor is too far away from the front of the piece of furniture it is on, or the settings, such as font and mouse pointer size, are too small and not adjustable, a library computer can be inaccessible to some patrons with a visual impairment. I have a significant visual impairment. While attending a conference at a Christian university, I attempted to use a library computer to check email. I did not succeed. First, the monitor was at least eighteen inches back from the edge of the desk it was on. It was bolted in place for security. Due to this, I had to stand up and lean far over the desk to read the screen at all. Second, the font size for text appeared small, too small for me to read, even with high-powered reading glasses. The mouse pointer was also quite small. The computer had been configured to prevent any changes at all. I could not increase the font size or change the mouse pointer. Therefore, I left the library after being unable to complete my task. The configuration of the computer may have been fine for someone with “average” eyesight, but it was not accessible for someone like me.

20/20 Vision Is Assumed

This relates to the issues above about being able to configure a computer screen, but it also relates to other areas. Handouts, equipment instructions, and signage are a challenge for someone with a visual impairment, and these items are often not machine-readable, while most patrons have no trouble with instructions or handouts that use a 10-pt. Times New Roman font. Even if one had the equipment to read a document, if it is not OCR-compliant, various tools are not going to be able to read it. One could also ask: Why are call number ranges put at the top of shelving? That is another issue for those with visual impairments. It can seem like many resources in the library are actually an eyesight test. Hanging signs from the ceiling can be difficult to read as well. It is fine to have a hanging sign, but the font should be larger than the “average” patron can read.

No Screen Magnifiers or Readers

There are several tools, like NVDA, that can be used to make what is on the screen larger, and some can read what is on the screen, such as JAWS. However, many academic and theological libraries do not have this sort of software, because no one has thought about it being necessary for some patrons. These tools can greatly help patrons

with vision problems but they are often not available. When they are, it is not always obvious which computers have this software. Even when there is a computer with a screen reader, blind users without essential knowledge may have difficulty using the software, and it is often the case that librarians are not sufficiently trained in assistive technology to help such patrons. Other webpage issues are related to navigation. The ubiquitous three dots that represent menus might not have alt-text. A screen reader like JAWS won't know what to do with a column of dots.

Web Pages Are Inaccessible

Many library websites have images. Those images often have no alt-text and therefore a blind user only gets to know that an image is there. For her, that image is meaningless. Mulliken states that for those using screen readers, "Pages with a very large amount of content, such as many library and vendor pages, can be particularly overwhelming, especially if not coded with logically placed headings and other features to allow a sensible navigational path for blind users" (Mulliken, 2017, 117).

PDF Files Are Not Machine-Readable

Libraries create PDF files regularly. At Gateway Seminary, like many schools, books and journal articles are scanned or copied and the resulting PDF files are sent to patrons. What if a patron needs the PDF file to be machine-readable for his software? PDF files are an accessibility challenge.

Lack of Vendor Support for the Print-Disabled

While not everyone who is print-disabled has a visual impairment, the lack of vendor support for those who are print-disabled is an issue. If someone cannot use printed materials, a library without software to read the text to the patron will not meet the patron's needs. One area this affects is e-books. If a patron can see the book on the screen but cannot readily read it or scroll or move the text around by mouse or keyboard, it will be difficult for this person to use this resource. While some vendors, such as JSTOR, provide text-to-speech tools, other vendors, such as ProQuest Ebook Central, provide no such tools. This is an issue for both those who are visually impaired and those who are print-disabled for other reasons.

Stairs Not Clearly Marked

If you have ever tripped on stairs because you missed one or did not step on one adequately, it is not hard to understand the potential injury that a lack of good depth perception could cause a patron on stairs. The problem is that if a person cannot tell how far down the next step is, she might miss the step or fall on to the next step too hard.

AUDITORY DIFFICULTIES

Those with hearing problems also encounter difficulties in the library.

Cannot Hear Video Tutorials

That tutorial, which took many hours to record and edit, will be of limited value to someone who cannot hear the narration. Typically, video tutorials on library websites do not offer closed captioning. They tend to lack transcripts of tutorials as well. With no written script or captioning, video tutorials are generally unhelpful to those with limited hearing.

Instruction with No Written Content and No Sign-Language Interpreter

The same problem presented by video tutorials that have no captions or transcripts is present for live information literacy instruction. The content may be excellent but without some way to know what was said, it will be difficult for someone who is hearing-impaired or deaf to gain much from the ILI session. The patron with the auditory disability may know sign language. If there is no one present to offer the instruction in sign language, this will be another lost opportunity to offer instruction to all patrons. If written material or sign language is available, a patron might not know about it or think to ask about it. Instead, he will simply skip the instruction, no matter how much it is needed.

Lack of Braille Labels

Another challenge for blind patrons is a lack of Braille signs or identifiers, such as for elevator buttons. This is unique to someone who is blind or has severely limited eyesight. However, we do not want to leave anyone out because their disability is not common among our patrons.

MOBILITY DISABILITIES

Other challenges are faced by those with mobility issues. This could include the use of a wheelchair or walker, inability to stand on a stool to get a book of the high, top shelf, or other obstacles.

Lack of Ramps

Those using wheelchairs, walkers, or crutches, or with some sort of brace on a leg, will likely have difficulty going up or down stairs. This is different from the lack of clearly marked stair edges. It is the fact that wheelchairs cannot go up or down stairs. Some libraries have elevators that can reach every floor. Others have ramps that those with mobility issues can use to go up or down. However, some libraries have places where there is no way to go up or down except by using stairs.

Stacks Are Too Tall to Reach Top Shelves from a Wheelchair

The stacks are often quite tall. Someone in a wheelchair or with other mobility issues might not be able to reach the top shelf/shelves. I was impressed when I went to the James L. Stamps Theological Library at Azusa Pacific University. Most of the reference books were in short shelving units with only two shelves. One could put a laptop on top of the shelving units, find a reference book in the catalog, and easily reach the book. Some libraries might not have space for such shelving, but it is a great accommodation for many people with mobility disabilities or visual impairment.

Compact Shelving May Be Difficult to Move

Many libraries use compact shelving to save space. It seems like a good idea, as long as one is able to operate it. When Gateway Seminary was in northern California as Golden Gate Baptist Theological Seminary, many books and almost all the periodicals were in compact shelving. The shelving units used mechanical means to move the shelves. One touched a button on the desired shelving unit, and all the shelving units in the way of it moving were moved by the system. Gateway Seminary's Ontario Library does not have this sort of compact shelving. It is necessary to use handles to move shelving. This is not too difficult with one arm to move one shelf. Moving multiple shelves is another matter. It can take significant effort to move multiple shelving units. If one cannot use their arms or hands

to accomplish this, the patron will be unable to access any books on the shelves. The only way to solve this would be for the patron to go to the library circulation desk, which is one floor up, and ask for help. Compact shelving is a fine idea. It does conserve space. Unfortunately, some patrons will not be able to use it. While some academic libraries have a “call” system to get help in retrieving books from a high shelf or other locations that are hard for some to access, not all libraries do. This may be particularly an issue for small seminary libraries that have a small staff.

LACK OF INFORMATION ON ACCESSIBILITY AND ACCOMMODATIONS

Patrons with disabilities want to know the sorts of accommodations available at the physical library. Amelia Brunskill presented survey results for students with disabilities who said that without a page on a library website that lists accommodations and other ways the library is accessible for all, these students would simply not go to the library. As noted near the beginning of this essay, many patrons with disabilities do not wish to disclose their disabilities to a librarian who does not have any disabilities. Instead, they want to find out information on accessibility on the library website. Brunskill interviewed twelve students with disabilities about “their perspectives on navigation, search terms, organization, desired content, and the overall look and feel for such a webpage” (Brunskill, 2020, 768). Many libraries do not have this information on a webpage, even if they have accommodations for students. This apparently communicates to students that a given library does not provide accommodations.

MAKING LIBRARIES MORE ACCESSIBLE

In order to deal with these issues and more, librarians will need to take an active part in making libraries more accessible. First, however, we need to answer the question: Why make accommodations in the library, both physically and digitally?

Serve Patrons

Our profession and all the individual librarians I have interacted with seek to serve patrons. To borrow from an old sci-fi television series, “It’s what I do.” While there has been significant emphasis

rightly placed on serving racial and ethnic minorities, people with disabilities also deserve equity and inclusion in library services and use of resources.

Worldview

Another answer to the “why” question comes from one’s worldview. Should everyone get equal treatment? I work at an Evangelical seminary and loving the neighbor by serving them is a theological imperative. Many other worldviews would also consider helping others part of living out the worldview, such as Islam and Judaism. It does not require a religious perspective to be concerned about those with disabilities. Many with humanist worldviews take care of people on the margins.

Legal Issues

Within the U.S. and Canada, libraries are expected to assist patrons with accommodations. In the U.S., most academic libraries must comply with Section 508 and the Americans with Disabilities Act. In California, there are even more laws regarding accessibility, as there are in many other states. Many academic institutions have had to pay out settlements from lawsuits over violating these laws. Therefore, it makes good fiscal sense, among other reasons, to seek to comply with them.

GENERAL APPROACH

Before describing approaches for addressing accessibility issues, there are general principles to guide a library.

Make Accessibility Part of Planning

Most of the accessibility issues already exist in libraries. When new technology or new instructional approaches or new library spaces are being considered, it is valuable to avoid problems by planning for accessibility and making it a high priority in the decision-making process.

Audit the Environment

To determine what needs to be addressed, a library can do an audit of its own environment, practices, equipment, and other tools. There

are checklists to help a library perform an audit. There are also tools for auditing the library's website. Patrons with disabilities should be included in the discussion as they know better than anyone else what they need and wish for. When accommodations are made, asking (or bribing) these patrons to test the accommodations is important. I worked as a computer programmer for many years and taught software testing. One important element is that testing for the expected use of the software is not sufficient. It needs to be tested by experienced people who will put the software through its paces and go far beyond the "normal" use of a program. It's also important to devise tests for unexpected actions by those who do not understand what they are supposed to do. Likewise, having librarians without impairments test accommodations, like using a screen reader to perform a search or go up a ramp to the circulation desk is not sufficient. The "expert" users who really need the accommodations need to participate in evaluating them. The feedback from those with disabilities can be invaluable in determining if a library's accommodations make any meaningful difference.

Many academic libraries have already taken steps to make the library physically and digitally more accessible. This essay is not a blanket condemnation of all academic libraries. At other libraries, there are many opportunities to provide accommodations. Below are suggestions for making a library accessible that mirror the problem areas described above. Some of these items will be "free" in that no money or little effort is required to make the accommodation. Other items may cost more. Libraries at schools with an office for disabled students may be able to get help from there to defray costs.

MAKING COMPUTERS MORE ACCESSIBLE

An accessible workstation will provide easy access for wheelchair users. It may be fine to put computers and chairs relatively close together, but there needs to be a workstation that has space for a patron in a wheelchair to access it. It must be possible to configure a workstation completely, making the font bigger, making the contrast higher or lower, and changing the resolution of the monitor. My choice on MS Windows 10 is a medium resolution, 1680 x 1050. Selecting the lowest possible resolution, depending upon the monitor size, can result in large, black, vertical "bars" on both sides of the screen. This is wasted screen real estate. I am not a Mac user, but I

have seen a user make the content of the screen denser. It is a retina setting. When I am trying to make what is on the screen larger, the last thing I want to do is waste two to four inches on the sides.

In Windows 10, the size of text displayed by the system in some contexts can be altered, such as making it 125% of the default. This may make text easier for some to see, but it does have a downside in that it can result in text being cut off. However, I have not had any problems with 125%.

Colors are also important. Be careful using colors on library pages that might not be visible to someone who is color-blind. Having too many bright colors can be an issue for some. It is a matter of taste whether a user with visual impairment wants black text on a white background or white text on a black background. Being able to change the text and background color can be very helpful.

The mouse pointer can be an issue too. Having a significant visual impairment, I cannot count all the time I have wasted trying to find a tiny mouse pointer. It would help if the pointer was a more obvious color, like yellow or neon orange. It can also be helpful, again on Windows, to set the mouse pointer to be dark on light backgrounds and light on dark backgrounds.

Enabling patrons to change all these settings is not a problem. A Windows computer can be put into “deep freeze.” A patron can log in, make all the changes that she wants, and when she logs out or times out, the computer display will go back to the default chosen for all the library computers. I first encountered this at Azusa Pacific University, where I was an adjunct reference librarian. I could change a display to suit my needs but upon logging off, the workstation returned to its default. There was no need to worry if a patron modified the configuration significantly. The computers were very accessible.

Screen magnifiers and readers are also important tools for those with visual impairments or blindness. There are multiple ways to magnify the screen. It is possible to put a cover over the front of the monitor that can enlarge what is on the screen. Better is using screen magnifier software. Again, speaking within an MS Windows 10 context, there is a Magnifier utility. In previous versions of Windows, the magnifier provided a horizontal “slice” of the screen where the mouse pointer was. This was difficult to use. Now, the magnifier can be set to magnify the entire screen. The magnification is easily adjustable. There are other screen magnifier programs, such as NVDA and the far more expensive ZoomText. It is also important to

provide screen readers for those with visual impairments or blindness. JAWS is a common screen reader. It can identify buttons, drop-down lists, etc. that have alt-text. It can also read text on the screen. ZoomText, which I have used for years, can also read the text on the screen, though it does not “read” buttons or other controls. Such tools are a great relief for those with visual impairments. It reduces eye strain and having to lean over the keyboard to read the screen, which can literally be a pain in the neck. The options vary widely in price. For those who use mobile devices, there are phone apps that can read the screen.

It is essential that a patron can interact with the computer by the keyboard or the mouse. There is no guarantee that a patron with disabilities will be able to use the mouse, the common tool for selecting buttons and other controls. In addition, a touch screen can be helpful, not only to those with mobility disabilities but those with a common condition from computer use, Carpal Tunnel Syndrome. This can make moving the mouse very painful. Being able to click a button or select something on the screen by touch, or using the touch on-screen keyboard, can be great assistance for some patrons.

Using text-to-speech tools in the library makes it mandatory to have headphones available to avoid disturbing other patrons. For some patrons, it would be very helpful to have speech-to-text tools for input purposes, such as Nuance’s Dragon Naturally Speaking, though there may be licensing issues with it on a publicly available computer.

Finally, when it comes to assistive technology, it is not necessarily true that if we build it, patrons with disabilities will use it. It is essential that such workstations be well advertised. Patrons need to be able to find out easily that a computer with one or more of these accommodations exists. It is also important to make sure that all the librarians know about which assistive technology is available and how to use it. If a patron comes to the library who would benefit from a screen reader but does not know how to use one, it will be up to the librarians to teach him.

ADDRESSING ISSUES FOR THOSE WITH VISUAL IMPAIRMENT OR BLINDNESS

There are several steps that a library can take to help patrons with visual impairments or blindness. Here are some important ways to accomplish this goal.

Accessible Signage

All signage needs to be in large print. This applies to everything from an accessible workstation with a screen reader to a photocopier or printer. Good options can be 28, 32, 36, and other font sizes. It does not matter if the typical patron can read 10-pt. Times New Roman easily; those with visual impairments often find small fonts like that difficult if not impossible to read. Our goal is to remove all the obstacles to patrons accessing our services and resources, which means that librarians are not the primary audience for signage. If a student has to look really close to instructions to use a scanner, and needs to provide her own technology to magnify, we have, I would assert, failed that student. Patrons with disabilities should not need to bring any special tools to the library that those without disabilities do not need to bring. I have brought such tools to academic and theological libraries, and each experience reminds me that the environment and resources were designed for an exclusive group of patrons to which I do not belong. We do not want any patron to feel that way.

We could debate all day about which font is the best. When it comes to making accommodations, “best” is a very relative term. In addition to size, most users with visual impairments find the serifs difficult to read. I find it harder to distinguish characters in Times New Roman than in Arial. In creating LibGuides, I use Verdana 14 pt. This is an exception to the idea of not using a serif font. However, Verdana is a very large font. I do not want to have to squint at a sign or web page. There is no need for that when larger fonts and fonts with large sizes are readily available. Also, using a sans-serif font is no guarantee of being readable by all. Calibri is a sans-serif font but the characters are much smaller than, say, Arial.

Assume that the library has made sure its signage and instructions are in a large, easily readable font. That does not mean that someone who is significantly nearsighted can read it when the sign hangs from the ceiling and is ten feet above the floor. Certainly, signage should be visible to all, but it can do that and be at eye level.

Deciding what eye level would mean at a given library cannot be specified in this article but it is most definitely not at the eye level of most NBA stars.

Instructions and handouts face the same need for easily readable fonts. These may be eye-level but hard to read. Be careful if something uses color that there is not a background color that makes text hard to read. It is not hard to find such things. I have even seen this problem in a commentary series that provides notes in the side margin in orange on a white background. That is not an accessible approach. Likewise, all instructions should be in large print and OCR-readable. PDF files also need to be accessible. This is a difficult issue. In my library, we can achieve that by telling the book scanner to produce black-and-white PDF files only. That usually generates machine-readable documents. The screen reader will not help a patron if a PDF file is essentially an image.

Stairs need to have the edges marked. Anyone who lacks full use of both eyes will have difficulty with proper depth perception. For myself, I can see the edges of stairs and see how tall a stair is when I am facing it and walking up. When walking down, I cannot do that. This is one of the simple, nearly free steps a library can take. Whether a library uses black, high-viz orange or black and yellow striped tape, many patrons may benefit by a library marking the edges of steps.

ADDRESSING ISSUES FOR AUDITORY DISABILITIES

There are two main areas of concern for those with auditory disabilities.

Video Tutorials

As described above, having difficulty hearing or being deaf can make the best video tutorial nearly useless. The patron needs to know what the video narrator is saying. This can be addressed in two ways, and doing both is helpful. All video tutorials need to have closed captioning. This has some complexity. In Camtasia, there are two choices. A video can have optional closed captioning if additional files are uploaded with the video file itself. This may work on a library's web server but it will be a problem to upload additional files on websites such as Vimeo and YouTube. The second choice is to have Camtasia burn in the captioning. This makes the captions show up for

everyone. This can be good, since multiple paths for input can often improve retention. Captions can help if a person can hear all that is said but not all the words are enunciated adequately. Camtasia can take recorded audio and automatically turn it into captions but the results I have had are rather poor. One solution for this is to create audio transcripts. There needs to be an audio transcript of the tutorial. The transcript can be used to build captions for the video. The transcript provides a description of the steps to perform whatever the tutorial was about. This can be useful to both those who could not hear the video and anyone else who wants instructions for tasks like searching the catalog or requesting ILL materials. For live video presentations, there are services that provide instant captioning. Atla used that for the 2021 annual conference. Companies such as Verbit provide such services.

Live Instruction

When offering instruction, such as information literacy instruction, it is important to include all potential patrons. Live instruction faces some of the same issues as accommodating those with visual impairment or auditory disabilities. It is possible with the right software to display instant captions. That will help those who cannot hear the presenter. For the session a librarian does over and over, an audio transcript would be helpful. The patron who cannot hear can use the transcript to know what is being said. That patron, along with everyone else, will have the contents of the instructions regardless of whether the audience takes notes or not. Another option would be for the library to provide someone who can use sign language to communicate with those who have auditory challenges.

ADDRESSING ISSUES RELATED TO MOBILITY DISABILITIES

For those who use wheelchairs, walkers, or other aids for walking, providing ramps to use instead of stairs is vital. Otherwise, many library resources and services may be inaccessible to these patrons. As our goal is to provide service and resources to all, practicing equity and inclusion, providing ramps is an obvious means of providing accommodations for such patrons.

For these and other patrons with mobility issues or other factors, the stacks need to be made more accessible. The call numbers should be at eye level like other signage. Short shelving is also important.

This enables all patrons, including those in wheelchairs or of moderate height, to access resources off the shelf easily. This is important because, as noted above, many with disabilities do not want to disclose them or ask for “special” help. They want to be able access resources on their own. This also implies that compact shelving must be addressed. This might be a rather expensive recommendation, but installing compact shelving that uses push buttons for the shelving units to be moved mechanically, without having to turn a crank, is important.

BUILDING ACCESSIBLE WEBSITES

Since the library website is the key way that patrons interact with the library’s services and resources, it must be accessible. There are tools to audit and describe how accessible a library’s website is. For example, Axe from Deque or Wave are tools for testing a website’s accessibility. The Digital Library Federation, DLF, also provides information and resources on auditing a library’s website (DLF, 2021).

There is a group within the W3C for digital accessibility that has produced the widely accepted standard WCAG. It is currently at the 2.1 level, but by the time this is published, it will likely be at 2.2. There are varying levels of compliance. There is basic compliance that most websites can meet. On the other hand, implementing everything in WCAG 2.2 will be very challenging. WCAG addresses colors, fonts, controls, text, navigation, and more. Academic libraries should adopt WCAG 2.x and aim to be in compliance.

As suggested earlier, images, drawings, and controls such as buttons and drop-down lists need alt-text for screen readers to understand them. This should also apply to instruction. I have helped a blind student at our seminary who took a course in which the professor used lots of maps and images. These were unhelpful to her, as one could guess. Liaison librarians might reach out to faculty and raise this subject.

Some web pages are loaded with content. There are lots of buttons, sliders, and menus. There are also lots of images. These might make for cool-looking websites but they are not very accessible. As already noted, many of these cannot be processed by a screen reader, and having a lot of content can overwhelm a patron who has to use a screen reader to learn what is on the page.

If the library has taken steps to provide accommodations, it needs to make these known on an accessibility information page on its website. As noted in Brunskill's study, many students with disabilities will not go to the library that does not provide such a page. It would be unfortunate if a library created accommodations only to have the patrons for whom the accommodations were done stay home, because they were unaware that someone was available to get books off of high shelves or that a computer had a screen reader and was configurable by the user.

CONCLUSION

Many obstacles stand in the way of people with visual, auditory, and mobility disabilities. There are also many steps academic and theological libraries can take to ameliorate these obstacles and make both their environment and website more accessible. Providing accommodations is the right thing to do because we want to serve patrons and avoid lawsuits. Libraries can audit their environment and their website. They can make signage easier to read, and they can make instructions, handouts, and PDF files more accessible by making them OCR-accessible. They can provide captioning for all video tutorials and audio transcripts for videos and live instruction. They can make sure that the library's website is in at least basic compliance with WCAG 2.1 and that the site has an accessibility information page. While free items that can be implemented are low-hanging fruit to work on first, the website is probably the most important, as it is the main way that patrons interact with libraries. Some libraries have made great strides in making themselves more accessible. Hopefully, other libraries will "go and do likewise."

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NOTES

- 1 Part of the problem is that ableism, the implicit belief that everyone is physically normal and those who are not cannot succeed, has a "choke hold" in higher education. It affects decisions that may affect an entire campus.

Building Trust

How Understanding Users Can Lead to Inclusive and Equitable Library Services
Interviews with Students of Color

Rebecca Donald, Trinity International University

ABSTRACT In the fall of 2020, interviews were conducted with students of color at Trinity International University. The goal was to better understand the experiences students of color have had with the library, how the library can be more welcoming, and ways that librarians can work toward anti-racism. This paper reports key themes from the interviews. It also describes the lessons learned about having these discussions and provides suggestions for other librarians wishing to connect more with their students of color. Engaging in intentional conversations with students of color can help librarians build relationships with students and gain valuable insights into how the library can better serve students.

INTRODUCTION

Building stronger connections with our students of color has long been something I have been interested in doing. However, various constraints held me back, including anxiety about approaching a vulnerable topic. The events of this last year, including the murder of George Floyd and a growing emphasis on diversity, equity, and inclusion in higher education, gave me the impetus to finally take action.

In the fall of 2020, I conducted interviews with students of color at Trinity International University. The goal was to better understand the experiences of students of color with the library, how the library can be more welcoming, and ways that librarians can work toward anti-racism. This paper reports key themes from the interviews. I also describe the lessons I learned about having these discussions, and provide suggestions for other librarians wishing to connect more with their students.

The six students interviewed came from the seminary and the liberal arts college at the university. They represented a variety of

racial and ethnic backgrounds, including African American, Asian, and Latin American students. Most of the students were American-born. Potential students were found via a variety of sources, including the Intercultural Development Office, a student group focused on racial reconciliation, recommendations from another librarian, library student workers, and my own connections. Because of COVID restrictions, all interviews were conducted via Zoom and recorded. (See Appendix 1 for the interview questions that were asked.) Afterwards, I reviewed the recordings and noted themes and ideas. I presented the results to the rest of the library staff, and we made plans for responding to the suggestions.

I will describe some of the challenges of doing this kind of study. Doing interviews with students requires some risk on the part of librarians, as well as for students. However, if librarians are willing to engage in vulnerable conversations with students, they will have the opportunity to build connections and gain valuable insights into how the library can better serve students of color.

CHALLENGES AND REFLECTIONS

One of the challenges I faced in doing these interviews was what Lahman (2017, 14) calls “othering,” which is a “process that identifies those that are thought to be different from oneself or the mainstream [which can] reinforce positions of domination and subordination.” My concern was that intentionally selecting students of color to interview could reinforce that I think of them as different from myself. In addition, Williams (2019) interviewed students at Trinity International University about their experiences with microaggressions, and found that “part of what prompts microaggressions directed at minorities is ‘differentism’: treating people who are different with unwarranted attention or curiosity, thinking of them as odd, not like oneself.” I worried that asking these students too many questions would be experienced as that kind of harmful curiosity. However, Lahman (2017, 17) goes on to say that “knowing the other” is the major motivation for doing qualitative research, and it can also give those interviewed an opportunity to have a voice. I hoped that the students could feel empowered to tell me things that they wanted me to know in my role as library director. I decided to make the questions open-ended, so the students could talk about what they cared about.

In contrast to my concern about “othering,” I discovered the interviews helped me realize the similarities I had with these students. I intentionally tried to interview some students who do not use the library, to understand their experiences. One student said she preferred to study at home, since she was an introvert and homebody, and I realized I was the same way as an undergraduate student myself. This helped me internalize that those I see as being different from myself can actually have many similarities, which is helpful as I work to connect with them and also consider changes in the library to benefit them.

It was challenging to recruit students to participate in the study. I reached out in a variety of ways, by sending emails to leaders in the International Student Office and Mosaic (a student group for racial reconciliation). I also contacted students of color that I and another librarian knew. I was unsure how my invitations came across to the students, especially since many of them did not know me, and as library director I am an authority figure. An African American peer in my PhD program afterwards gave me some suggestions on doing this kind of research. She said to communicate clearly that I have no personal agenda beyond learning and growing. At the beginning of the interview, be vulnerable and tell a little of my story. These are both things I would like to do better next time. She also said to have a “thick skin,” be willing for them to say no, and give an open invitation to talk anytime they are interested.

One of the positive results of the interview process was facing my own anxiety about this potentially risky topic. I had hesitated to do this study because I was nervous about doing or saying the wrong thing and causing damage. The best way to overcome those fears was just to do it and not be held back by the anxiety. In listening to one of the interviews afterwards, I could tell there was nervousness in my voice, but I could also hear the student being interviewed relaxing and opening up more as the interview progressed. My anxiety was not a hindrance. In fact, it may have helped her feel more comfortable. Being welcoming and encouraging in how I approached the interviews was the most important factor. The student told me afterwards she enjoyed the interview, and it felt like a positive relationship was built, which was the best hoped-for outcome.

INTERVIEW THEMES

The students shared a number of thoughts and suggestions. A common theme was the idea of having comfortable space in the library. One said that “study for me is finding comfortability in my surroundings so I can focus and be reassured by a familiar area and people.” Other students talked about ways to make the space more comfortable, including beanbag chairs, furniture for lounging, mood lighting, etc.

Perhaps an even greater part of comfortability and welcome is having a community of people the students connect with. One of the questions asked where the students feel most supported on campus. The common answer was the Mosaic Room; Mosaic is a student group promoting racial reconciliation. Their faces would light up when they talked about the space. “It’s not just the place, but the people who gather and form that community... We do life in community together.” A couple students expressed appreciation for social space that had been created in the front of the library. However, one student talked about feeling disconnected from other students in the library and feeling awkward approaching them. He described trying to ask another student a question and having them look at him in surprise. The culture of many of the seminary students is one of solitary study, which may be difficult to change. However, it could be possible for the library to help in this endeavor by creating a setting that encourages students to connect with each other.

Although the full-time library staff are all White, the students liked seeing student workers at the front desk who represented different races and cultures. They also appreciated when the student workers were friendly and welcoming. One person noted that customer service is more important than any other factors in creating a welcoming environment for students of color. Another student told a story from her past about a librarian who was unfriendly and grumpy and how that affected her. A doctoral student gave advice on how to recruit more librarians of color. She said to pay attention to your internal bias and that people will generally tend to hire people who are just like themselves, so there must be intentionality in hiring people who are different from yourself.

Another topic we discussed was library policies. Ibram X. Kendi (2019) says that all policies are either racist or anti-racist. It can be helpful to reconsider library policies from this perspective. For example, the American Library Association (2019) passed a resolu-

tion last year stating that library fines are a matter of social justice, since it can discourage low-income people from using the library. Our library, along with others in our consortium, is discontinuing fines this year. As part of the interviews, I asked students about their perspectives on library policies. Overall, they were supportive of the policies; they were particularly appreciative of clear policies for different noise level zones in the library.

Some of the students saw libraries as particularly ideal places to learn about culture and work toward anti-racism. One student reflected on her experiences with her public library when she was growing up. She described seeing the different cultures in the community represented in her library, through people, books, and community events. “I love libraries. Especially as a multicultural American, libraries are one of the safest places in the community for me to learn about myself, to learn about other people, and also to feel safer in my community because I am affirmed and other people who are diverse are affirmed as well.” Another student, who is biracial, described how the library can help her learn more about her African American culture.

A couple of the students also noted that the library can play an important role in actively working against racism. “Libraries have power in their communities. Unfortunately, many librarians are not aware of that power they have to create community or destroy it.” She thought that the library “really has to take the lead in culture change on campus. It is one of the most-utilized buildings on campus, and it’s become the face of Trinity.” This was empowering to hear. Often librarians can feel like a small entity on campus, without much influence, but from students’ perspectives the library can play a large role in how they perceive the campus’s approach to race. The president at Trinity recently shared his vision for the school, and one of his strategic priorities focuses on race (“President” 2020). Ahmed (2012, 58) says that it is helpful to have the administration speak about diversity so it can “pass down the chain” to those actually doing the work. The university leadership can create a call to change, but achieving cultural change will occur at the level of places like the library, where students interact with the school in tangible ways.

The students suggested a variety of ways for the libraries to visibly demonstrate welcome to students of color. For example, they suggested having rotating exhibitions in the display cases about different cultures, including cultural artifacts and the experiences of the students. Having more artwork and decor representing different

cultures is another visible sign of welcome. The library could have more book displays on cultural topics and racial issues, as well as events for learning about different cultures. One student suggested having crafts and different foods to engage with a particular culture. A common suggestion was also to get more books on race, books covering cultural topics, and books in different languages that our students read.

In response to these suggestions, the library is talking with student groups to work on cultural displays, book displays, and artwork. We also hope to work on ways to make the space more comfortable, such as improving the lighting. We plan to continue to build our collection on topics of diversity, equity, and inclusion, as well as books in other languages.

CONCLUDING THOUGHTS

Overall, the students were positive about the library. Even students who did not use the library regularly did not report any negative experiences. I wondered if the students were reluctant to bring up any unfavorable perspectives on the library with me. Duke University Libraries did an intensive study in 2020 of their students of color with interesting results (Chapman et al. 2020). Along with positive feedback, they received reports that the libraries, “while not actively hostile or racist, are complicit in their silence” (Chapman et al. 2020, 2). The students asked for more visible signs of inclusion in the library. The study utilized graduate students to conduct focus groups, with the idea that students would be more comfortable and open with them than with librarians. This could be a helpful approach, and I am curious if we would have gotten more honest negative responses if I had not been the one doing interviews. However, there was also value in my being able to connect directly with students and personally build open communication and relationships with them. One of the results I valued most was the new connections I formed with students.

I would encourage librarians to take at least small steps toward connecting more with their students of color. There is value in forward movement on this issue, whatever form that may take. It is good to be careful and concerned about the approach, but not to let anxiety prevent us from taking some kind of action. Being willing to

take the risk of being vulnerable ourselves can open us up to learning valuable insights from our students.

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APPENDIX 1

Note: I tried to plan a variety of follow-up questions so I could adjust based on the comfort level of the students. However, I did not end up using all of these questions. In particular, the “easier follow-up questions” did not prove to be useful.

Base questions:

- What is your experience with libraries? What about the TIU library?
- How much have you used the library? What would make you more likely to use the library?
- How welcome do you feel in the library compared to other areas of campus? Where do you feel supported on campus?
- What changes can the library make that would make you feel more welcome?
- What is the library doing well?
- What concerns do you have about the library and how it works?
- Where have you heard about the library? What ways would be best for you to learn about the library or connect to its resources?

Harder follow-up questions if the students seem comfortable:

- What has been your experience interacting with people of different races in the library?
- Do you think any of the library policies should be changed?
- What are things librarians can do to be working against racism?

Easier follow-up questions:

- Have there been times where you’ve felt welcomed or had positive memories in the library?
- What makes you feel welcomed and safe in any context?

Wrap-up:

- What year are you in school? What is your major? How would you describe your racial or ethnic background?
- Snowball - Do you know of any other students it would be good for me to talk to?

Career Transitions

Theological Librarians and Moves to Academic Libraries in Public Tertiary Schools

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ABSTRACT The issue of transitioning from work in theological libraries to public university libraries is explored using the method of autoethnography. Key differences between public, private, and for-profit schools are highlighted and linked to how each type is driven variously by a mission, mandate, or method. Since the ease by which job seekers may adjust when moving between each type may be affected by factors beyond personal preferences for benefits, this paper surveys literature related to fit and retention in the academy; religious privilege; religion and legal doctrine; and faith in the context of secular employment. Finally, the terms theological librarian, religious librarian, and religion librarian are defined relative to the different roles librarians undertake in private versus public institutions. A rubric for evaluating a move to a new employment setting is included as an appendix.

How smooth are career transitions for librarians who are contemplating shifting from a theological library setting in a religiously related institution to working in a public college or university library? In order to explore this question, it is necessary first to tease out the differences between the major types of tertiary educational institutions in the United States and then borrow a method from the social sciences known as autoethnography to further highlight some of their unique characteristics. In autoethnography “a researcher recounts a story of his or her own personal experience, coupled with an ethnographic analysis of the cultural context and implications of that experience” (Lapadat 2017, 589). Given that this paper is designed for presentation at one of the “Listen and Learn” sessions at the annual conference of Atla, sharing personal experiences seems appropriate. So too does indulging in a bit of theological reflection, which will occur near the end of the piece. As for the analysis proper, this will take the form of a literature review. For librarians like us, using a literature review to understand primary issues in a subject

is as natural as breathing. It turns out that it is also a key means used by ethnographers to interpret experiences and gain insight into the values and conventions of a culture (Ellis and Adams 2011).

Given our central focus, I will share anecdotes of my own transition from a career directing theological libraries in church-related private tertiary education settings, to serving as a tenured full-professor librarian at the University of West Georgia's Ingram Library (UWG), a public institution that is part of the University System of Georgia. As for the literature review, topics include, amongst others, fit/retention in academic jobs as well as religious privilege. Incidentally, while undertaking my research for this project, I began jotting down a list of things that theological librarians might wish to have in mind before going out on a job search. It has developed into a rudimentary "Career Move Assessment Tool." In the hopes that it may prove helpful to others, readers may find that document in the Appendix at the end of this article.

Anecdote 1: The Rocky Interview

I wanted to move closer to my husband since we'd been in a long-distance commuter marriage (multiple states away). So, I interviewed at a public university where we would have a shorter four-hour commute. Although I had been in a seminary library, I had some of my degrees from public universities and had experience teaching purely academic religious courses stripped of a confessional point of view. I could make this sort of career change! For the interview job-talk, I scoured my presentation to ensure there wasn't anything that even mentioned religion. It focused exclusively on digitization, repositories, and future possibilities for technology in libraries. I was confident I had this "church/secular school" thing figured out and scrubbed out. I was wrong. During the question session, one member of the audience, who had access to my resume and knew I had been a theological librarian, exclaimed, "You don't fit here! What is to keep you from trying to convert us?" Given that reaction, I was ready to pack up and head home from the interview. But the visit host convinced me this individual was an anomaly. When I ultimately landed the job, I learned the host was wrong. It was a fear also held by others.

METHODICAL CONSIDERATIONS AND REASON FOR STUDY

To be sure, there are some benefits related to using the method of autoethnography besides serving as a vehicle to share personal experiences with colleagues in a structured conference setting. For instance, as Judith Lapadat points out, in focusing on one's own story, the researcher avoids the pitfall of appropriating the voices of others and clearly eschews false claims of objectivity. Yet, she notes that there are also dangers. Notably, autoethnography is an exercise in which there is no distance between subject and researcher. Furthermore, the use of autobiography could cause the work to easily slip into narcissism (Lapadat 2017, 589, 591, 596). A more subtle difficulty assailing those using this method is the critique that the autobiographical sketches that appear often demonstrate inadequate literary and stylistic mastery of that genre (Ellis and Adams 2011). I make no claims that the episodes I recount during this study are great literature. Rather, my goal is to share a few incidents that I believe may resonate with others who either have already made career shifts between private and public academic libraries or may someday find themselves undertaking such a move. First, though, I do want to acknowledge that there are a wide range of motives for making career changes.

Sometimes moves, like the one from which my own anecdotes are drawn, are made for personal and professional reasons such as to be closer to family, find a better school system for one's children, cut down on a long commute, earn a larger salary, or even have better opportunities for advancement. Beyond considerations like these, however, there are very real forces at play in the United States that may mean that opportunities to serve as a theological librarian in the United States will eventually be hard to come by. As a result, opportunities in the public sector may seem attractive to several of the members of our association. Hopefully, then, this study will both be timely and serve as a helpful resource.

The forecast of an eventual tightening of the job market in our librarianship specialty is based on two data points, one drawn from Gallup and the other the Association of Theological Schools (ATS). First, according to Gallup polling, the US population seems to be drifting away from religious affiliation. While in 1999 70% of Americans indicated they were affiliated with a house of worship, by 2020, a mere decade later, only 47% made that same claim (Jones 2021). No doubt this trend toward a secular society will be similar to that in

areas of Germany where it may now be said, “religion has hardly played any role” for generations (Schröder 2017, 28). One would surmise that a population’s drift away from formal worship would have a knock-on effect in terms of the number of theological libraries that will be needed to support the training of a dwindling number of religious leaders.

The second set of statistics, provided by the Association of Theological Schools (ATS), helps to make the case that retrenchment related to library employment in theological contexts is not necessarily hypothetical, but already in motion. According to ATS data, the number of librarians in member schools was down 7% in 2020 over the number reported in 2016 (ATS, Tables 3.9A, years 2016-17 and 2020-21).¹ The ironic point about this ATS number is that the membership in that organization has increased over the five-year span, moving from 247 schools to 258. This makes the drop from 337 librarians to 313 even more significant—an average decrease from 1.36 positions per school in 2016-17 to 1.21 per school in 2020.² Presumably shared libraries, online collections that require fewer librarians than do those that are print for curation, and other efficiencies are at play.³

THE THREE TYPES OF ACADEMIC INSTITUTIONS

One might think that transitioning to a library in a state school from a position in a theological library or one in a private university would be seamless. After all, there they have the common educational requirement of a master’s degree in library science and shared concerns for promoting information literacy. Also, many software systems, platforms, and vendors are ubiquitous across all types of libraries. This assumption, however, may not prove true for every employee. Because schools may be quite different from one another in terms of cultures and objectives either limited to or beyond degree completion, adjusting to the new employment setting may take some time.

Anecdote 2: The Gut Punch Graduation

Upon arriving on campus at the public university July 1, one of my first duties was to process during the summer graduation ceremony. The act of donning regalia in a robing room was familiar; so was marching with colleagues of my same rank to the usual brass-heavy processional music. Upon reaching the front of the arena, I was

momentarily startled because I couldn't find the crucifer holding a cross. I was accustomed to acknowledging it before ascending the dais and finding my seat. Nor was there a prayer at the beginning of the ceremony. Intellectually I knew these things would not be present at a secular, public institution. I didn't expect them to be. But it wasn't until that moment, when I was caught up in habits long formed, that I realized how accustomed I was to these small religious observances, how terribly I would miss them, and how much I had taken them for granted in my previous role as a theological librarian at a seminary.

Tertiary educational institutions may be classified variously by degree levels, amount of research conducted for sponsoring bodies, length of program, size of their student population and other criteria. There are also three very distinct types of sponsorship or control for institutions in the United States: private, public, and for-profit and even though we are primarily concerned with the first two, sketching out the differences between all three will provide a clearer picture of the US educational landscape.

Oddly, the issue of institutional control is so fundamental to an organization's identity, that it may be taken for granted in discussions of how institutions might be compartmentalized. For instance, Alexander McCormick and Chun-Mei Zhao provided commentary on the major revision of the Carnegie Classification system that occurred a decade and a half ago (2005). They discussed many of the categories that remained the same and those that were modified or were new, but didn't specifically mention control (2005).⁴ Yet, the centrality of whether an institution is private, public, or non-profit is implied in the fact that in addition to a school's name and location, it is one of the key pieces of information that appears in the educational institution "look-up" directory on the Carnegie website.

Although for-profit educational institutions began a period of accelerated growth at the end of the twentieth century, post-secondary for-profit degree-granting schools served only about 5% of total postsecondary enrollment in 2017-18 (de Brey et al. 2021, 46). By contrast, the 2018 classification summary data table provided by Carnegie indicates that in the United States there were 1,665 public schools serving 14,722,505 students and another 1,743 private schools with an enrollment of 4,254,414.⁵ Within this number of privates, the basic Carnegie categorization does not disaggregate the number of doctoral and master's degree-granting schools that are associated with religious bodies. The exception involves four-year

colleges, which may elect to carry the designation “faith-based.” It so happens that in 2018 three hundred had this label. Together these faith-based four-year undergraduate schools enrolled a subset of 88,068 of the four and a quarter million students educated at private institutions.

When it comes to the issue of control, there are tensions that exist between how private, public, and for-profit schools go about the business of education. This is sometimes expressed in stereotypes. For instance, Samuel Schuman recounts a story about faculty members at a public university voicing reluctance to join a new athletic conference that just happened to include several church-related schools. They were concerned that playing against “two-bit Bible colleges” would somehow lessen the public school’s prestige. Schuman describes the insult used by his colleagues as “a truly distasteful example of the least enlightened view of religious colleges and universities sometimes entertained by otherwise clever academics in the secular sphere” (Schuman 2010, 4).

Key Ends of Private, Public, and For-Profit Schools

Encountering a negative stereotype like that may be disconcerting to individuals who have dedicated themselves to a career in theological education. Indeed, for some members of Atla, theological librarianship is a ministry to which one may be called (Morris 1953/2006; Keck 1996; Peterson 2001; McMahon 2010; Shaffett 2013; Campbell and Keck 2020), and working at a faith-based school at the tertiary level is a noble pursuit. Stereotypes aside, what are the differences between public institutions and private schools that have a religious orientation? As Jessica Mann puts it, the latter are open to integrating “faith, learning, and living in a way that holistically develops students while simultaneously working toward the common good” (Mann 2020, 8). This is not to say they are cookie-cutter representations of each other. Rather, there are areas of individuation and distinctives in each organization. Further, some are formerly religious, and an inclination to accept a religious disposition amongst some stakeholders may be all that remains of a religiosity that is otherwise “historical or nominal.” When it comes to instruction and the formation of students, religiously related schools reflect the unique theologies of their sponsoring religious group—as well as the resultant anthropologies that play out in instructional pedagogy, curriculum, student life, and other elements of the educational experience (Liftin 2004, 13).

For their part, public schools are more limited in their objectives. They are not concerned with formation but are focused primarily on conveying disciplinary knowledge with the additional goals of educating for citizenship, strengthening social cohesion, and benefiting the public good (Calhoun 2011, 3-4). The public good may be narrowly understood as the set of specific interests of the state that funds the school's budget, or in a more general sense, such as the ideal of providing greater access to education than is available via the private schools. Indeed, since a private school's range of impact is limited by their being funded primarily by euergetism and tuition fees, public schools help to meet market demand.⁶

For-profit colleges and universities, at least many of the ones developed in the latter part of the twentieth century, have another set of aims and objectives that diverge from those of the publics and non-profit privates; they financialize credits for the gain of shareholders. Another difference is that while publics and privates are legally required to serve the public good as a function of their non-profit status, the market-focused schools are not (Fox-Garrity 2017, 13). This may appear to be an unfair advantage for the for-profits. After all, although revenue is primarily from student tuition, a significant part of that may be generated through Title IV financial aid which is portable and accompanies financially disadvantaged students (Fox-Garrity, 14). In essence, their work is being subsidized by federal tax funds.

Mission, Motive, and Mandate

Another scheme for describing the three major types of control is based on work by J. A. Sheppard and uses the terms "mission," "mandate," or "motive" as laid out in Table 1 (Sheppard 2011).⁷ Since control has a direct impact on organizational ends and thus influences an institution's culture, this mode of thinking about colleges and universities might prove helpful to theological librarians considering a career move attempting to judge how different another school might be from their current employer.

TABLE 1: Characteristics of Institutions by Control*

Mission-Driven (Private)	Mandate-Driven (Public)	Profit-Driven (For-Profit)
Focus		
Formation of students or conducting research that supports ultimate mission of founder/founding group.	Earning of degrees or completion of research for its own sake or for the common good.	Increased market share for greater profitability.
Distinguishing Funding Source		
Charitable donations.	Taxpayer funds allocated through state budgeting process.	Initially investment from stockholders; then student tuition.
Faculty/Staff		
Educators.	Civil Servants.	Corporate Employees.
Community		
Belonging, hospitality, and collegiality are celebrated.	Community is possible, but not necessary for completing the task.	Fast paced, target-focused, sales-oriented work environment. Competition may be encouraged.
Values		
Common set of values upheld and encouraged in addition to educational content.	Ensuring students graduate and grant dollars are obtained is valued by institution. Avoids privileging one set of citizens and their values over others within students' educational experience.	Efficiency and acquisition of students at lowest cost are valued by institution.

**Universities may have individual variations.*

Let's unpack some of the key elements from the table. Private schools are depicted in the table as mission-driven. That is to say, they were established as a special assignment by their founders with an eye toward forming students. This plays out in whether the employees—be they administration, faculty, or staff—may feel compelled or called to work in response to a higher power, ideal, or set of values. A Christian school that focuses on promoting justice in service to the Kingdom of God would be an example of a mission-driven institution. Strictly speaking, such a school would be ultimately accountable to God for the quality of its programming and faithfulness to its mission—though this control by the divine may be represented by the oversight of representatives from the particular faith tradition with which the school is associated. Private donations

by those who hold the same values as the founders, laity who belong to the faith tradition, or perhaps the denomination/religious body itself are contributed to help support these types of schools in their mission. These funds are joined with other revenue streams such as tuition, endowment earnings, revenue from auxiliary enterprises (for instance, from a food service provider), and external sources of student financial aid to make up annual budgets.

By contrast, public institutions operate under a mandate. In short, the will of the people determines (mandates) that the citizenry be educated. In support of this self-imposed obligation, the residents of the state pay taxes that serve as the primary source of funding for the school. For their part, educators are employed without regard to a set of higher values, but simply because they possess the basic credentials and skills to demonstrate command of their respective subjects. Ultimately, those working at public schools are responsible to the taxpayers as represented by the governor and legislature.

The last category is that of the for-profits, which are described as having a motive. The goal in establishing a school with this status is to make money for the investors/shareholders, as represented by the board of directors. While publics and non-profits are constrained by nondistribution rules and must put all excess funds generated back into the goods and services they were designed to provide, for-profits are not hindered in the same way (Fox-Garrity, 16). As a result, their boards are motivated to encourage as school's leadership to increase market share and control expenses—all with an eye toward generating excess revenue to be paid out to investors (Fox-Garrity, 18). Thus, for-profit faculty, just as is the case of the publics, are hired because they hold proper credentials. They must, however, also be capable of meeting specific goals and metrics in a fast-paced, high-volume environment designed to help the school maintain profitability. Granted, these schools may still serve the public good, or even have distinctives that seem to echo some of the values of private schools, but these are incidental.

To be sure, the characteristics that appear in the table and mentioned above represent some generalizations. Not every school of a given type will embody each of the characteristics consistently. Changes in administration, institutional culture, legislation, and other factors mean that a school of one type may, at least for a while, appear like one from another type.

Anecdote 3: Where Are the Refreshments?

During my first few months of employment at UWG I discovered that a penchant for holding a myriad of meetings seemed to be a higher-education universal. However, there were never any refreshments. In my previous experience in private higher ed, “table fellowship” was considered a means of building community and we rarely gathered without at least coffee available. Concerned that UWG had fallen on hard financial times, I asked whether budget struggles were the reason why food was missing. I was told that taxpayers paid us to teach; they didn’t buy us groceries too. About two years after this conversation, a new president took the helm. He sent around an invitation for everyone to attend his first Presidential Address. Surprisingly, the letter of invitation let us know that refreshments would be provided specifically “to foster a sense of belonging and connectedness” (Kelly 2021).

The three types of institutions, however, are likely to remain true to form in the long run; therefore, a librarian seeking to transition from one sector of higher education to another might wish to keep this in mind. Regardless, the fact that there are three distinct *raison d’être* associated with schools in the United States’ educational landscape is to be celebrated. The variety in the system differs from the models in other countries, such as those that have a single centralized system under government control, or a set nationwide curriculum. The variety in the United States, combined with US educational institutions’ ability to respond to change and market forces as they see fit, means that higher education has had a positive outcome. Specifically, education is widely accessible to the US population. In fact, over 50% of the population between the ages of 18 and 25 have a tertiary degree or at least have attended some college (US Census Bureau 2019). Furthermore, tertiary degree attainment by those 25-34 in the US exceeds the average of the Organization for Economic Co-operation and Development member nations (OECD 2020).

Other Differences in Academic Institutions

In a few moments we will look at relevant literature for providing context for some of the anecdotes listed above. Before doing so, it is important briefly to acknowledge some other factors that may play into a theological librarian’s deliberations about making the leap to a position in a secular environment. For instance, whether a campus is rural, urban, or distributed (with most work accomplished remotely) may be a personal preference. For their part, Clery Act statistics

are worth investigating as part of one's decision-making process since they are an indication of campus safety. In addition, a school's financial stability may impact one's ability to adjust to a new job. To be sure, some institutions are well-endowed by private donations or receive generous taxpayer funding, while others are financially distressed. It is good to know in advance whether a school is prone to issuing late paychecks or conversely, in a position to offer generous retirement plans and perks like no-cost loans for housing. One final difference to note is that just as faith-based schools may be alternately conservative or liberal theologically, public schools may have distinct political leanings driven by their need to lobby for funds in their state capitals. Further, schools dependent on the budgeting process of state governments will alternately shed or assume the dominant political ideology of the state's current leadership.

Anecdote 4: Achool!

During the pandemic, mask-wearing at UWG was dependent on cues from the Republican governor. So, it was no surprise that during the summer graduation ceremony, the stage party was unmasked. Although fully vaccinated, my religious convictions drove me to wear one to be considerate of others' health and wellbeing. More than one person attending the event, however, gave me the side-eye. In the end, I was relieved to have my mask, given that the Delta Variant was on an upswing and the individual seated next to me sneezed throughout the entire event. I just pray that the unmasked graduates in front of my sniffing, wheezing seatmate didn't end up catching the virus.

Along with the factors just mentioned, when changing jobs, it is also helpful to be attuned to the school's reputation. Some are proud of being prestigious research institutions, others are noted for their sports prowess, still another group may be humble and completely unknown beyond a short radius of their main campus. Another consideration beyond the basic campus culture that is worth weighing is whether the school offers faculty status to librarians. While some may find the security of tenure comforting, others who are hired pre-tenure may regard the stress and uncertainty associated with the preparation of a portfolio and subjecting one's scholarship and performance evaluations to peers during the review process to be worth skipping. It seems that if one is seeking employment at a school that has membership in the Association of Research Librar-

ies, there is about a 54.8% probability of ending up in a position that leads to tenure (Antell and Hahn 2020, 8).

Finally, it is also important for the job seeker to be willing to work with the primary population served by the institution. Some schools, for example, may be celebrated for the work they do as second chance schools. Others serve adult learners. A few focus on educating specific racial/ethnic groups as is the case with HBCUs or Tribal Schools. Some educate at the graduate or professional level, while others pride themselves on their programs for undergraduates. Regardless, a theological librarian's knowledge base, passions, and experience may position one to thrive in some of these environments more readily than in others. Many of these factors are included in the Career Move Assessment Tool found in the appendix and may be weighted in accordance with personal preferences.

I do want to take a moment to share some less obvious differences that I myself perceived in the transition from a private sector to UWG since they were items that I had not even thought to bring up during my interview. They may prove helpful for others to consider. First, UWG functions like a branch campus of the "system" rather than a standalone university. This plays out in a variety of ways. For instance, my paycheck is from the system, not UWG. This has a positive effect in that I am a state employee and can take part in the state pension plan. Being a state employee in a system, though, can be a bit of a mixed bag in terms of school policy and budget. As was illustrated in Anecdote 4, for instance, many decisions are made at the system level in Atlanta, not locally at UWG. While neither positive or negative in and of itself, it is important to note that with this extra level of bureaucracy, sometimes decisions take longer than they might at a standalone school. It is important to have realistic expectations about the pace at which an institution's administration can move. Finally, responsibility to the taxpayer at UWG plays out in a variety of ways that might make one uncomfortable. To be specific, should the state revenues or even our campus revenues go sour, all employees at UWG may be asked to take furloughs. These are days when we would be directed not to come to work, and we would not be paid for those days. In addition, Georgia is an open-records state. This means that all salaries are published in a publicly accessible database. This openness even extends to employee emails (despite standard clauses in the email signature block about messages being limited to their intended recipients). As I understand it, every

message sent or received using school email accounts is archived and available to the public upon request under certain conditions—a marked difference from some seminary environments where clergy faculty members may use email to conduct pastoral conversations with the presumption of a fair degree of confidentiality. These sorts of policies may vary from school to school, and it is worth having one’s eyes wide open about them before taking a job.

LITERATURE REVIEW

Rather than relying purely on a single person’s subjective experiences about a career transition, it is important to explore what others are saying about religion and life in the academy.

There are four topics in the academic literature that are relevant. They are 1) fit and retention of employees in academic settings, 2) the phenomenon of religious privilege in higher ed, 3) the extent religion in the public sphere, including public tertiary education may (or may not) be subject to legal protections, and 4) how one lives out one’s faith in the context of secular employment. Given time limits for this presentation, just a few articles are highlighted to give a sense of the relevant issues.

Fit and Retention in the Academy

Although it is possible to talk about “fit” when it comes to matching job candidates with openings, it turns out that it is a concept that is “amorphous and poorly articulated” (White-Lewis 2020, 2). In theory, a good “fit” occurs when the job seeker feels attachment to an organization. Damani K. White-Lewis points out that scholarship on the topic of fit identifies two types, one of which is a bit more concrete than the other. Search committees appear to be on firmer ground with what is known as person-job fit. This type of match involves evaluating a candidate’s skills, knowledge, and ability. It is determined at early stages in the search process, and there is often some consensus amongst search committee members about each candidate’s degree of success in meeting these basic position requirements (White-Lewis 2020, 13). By contrast, the second type of fit, known as person-organization fit, seeks to discern alignment between values and identity. Assessing this sort of match is more idiosyncratic because committee members tend to use their own perceptions rather than a set of specific criteria. In fact, White-Lewis warns

that without a rubric, this is the point in a search where cultural and racial biases may come into play (2020, 4). Given that search processes in the academy may lack an objective basis for person-organization fit, job seekers should neither take failure to land a position too personally nor feel inadequate but should remain positive instead. Furthermore, job contenders would be wise to develop measures for a desirable match of their own before engaging in the job hunt. To this end, the Career Move Assessment Tool that is appended to this paper functions as a model of the type of rubric that might be applied consistently across several potential positions.

Ultimately, whether a given fit is successful is determined by a school's ability to retain faculty and staff employees. The literature on that topic mentions a few perks beyond salary and basic benefits that sometimes have a bearing on their job satisfaction. These include the availability of funding for advanced degrees, fair and clear processes for tenure and promotion, the availability of mentorships, and the ability to work according to flexible schedules (Harris 2019).⁸ Sometimes, the availability of parental leave benefits may also have a bearing on retention (Rupp 2018). Finally, whether a tertiary school's basic administrative policies and procedures may align with employee values may alternately contribute to loyalty or conversely lead to disenchantment. Along these lines, Kerry O'Meara pointed out that one school's insistence on employees obtaining outside offers of employment for positions they did not plan on accepting before being granted raises by their current school was viewed by some employees as unethical. Ultimately, O'Meara contends, this policy led to resentment and contributed to talented faculty trickling away to competing universities (O'Meara 2015, 293).

Although it may not be on one's radar during the interview, a school's orientation process for new hires also has an impact on how successfully one assimilates into a new work culture. Indeed, some prospective employees prefer being thrown into the deep end, while others benefit from a structured onboarding program. It is during orientation that new employees seek information about things like an institution's values, the degree to which the organization fosters a sense of community, and its commitment to fostering work-life balance (Scott, Lemus et al. 2016, 15). Now that we mention it, a job aspirant might want to gain some insight into these elements during the search process instead of waiting for them to be revealed during orientation.

When it comes to the role that faith plays in fit and the work environment, two studies are of interest. First, Fanny Rantung (2014) developed a questionnaire to determine the satisfaction level of faculty members at four religiously affiliated schools in East Indonesia. Her survey was compiled after visiting with faculty focus groups and included points like whether faculty members were happy with the levels of their travel and book allowance (incidentally, these are two additional factors that those seeking to switch employers may wish to include in hiring negotiations). The surprising feature about Rantung's questionnaire was that there were no questions related to religion or calling, though one question did appear related to "moral values" (Rantung 2014, 57). This lack was notable given that the four schools involved variously represented Catholic, Protestant, and Muslim affiliations.⁹ Presumably employees were in harmony with the degree of religious praxis on their respective campuses and willingly conformed to any faith-driven policies that were in place. Otherwise, issues related to religious culture likely would have arisen as a point of concern in the focus groups upon which the survey was based.

In another study, Kristen Edwards (2015) discovered that employees in Historically Black Colleges and Universities where Christian faith traditions play a significant role, were aware of the institutions' religious identity and valued it. Black women faculty appreciated the Christian emphasis and described their work as taking place within a community that provided solace and support in a world where their gender and race might otherwise put them at a disadvantage. Edwards did question whether the religious identity of such institutions would become problematic for students whose aptitudes and self-concepts might not align with the environment of the school in instances where HBCUs were being pressured to admit ever more diverse populations (Edwards 2015, 264).

Given these two studies, it appears faith-based institutions that deliver tertiary education are often successful in creating a campus environment that reflects the values and ideals of the sponsoring religious bodies. Since sometimes a college or university's culture may diverge from that of the mores and behaviors of society at large, theological librarians should carefully weigh the degree to which they are comfortable functioning either within or outside of a community organized in accordance with a particular religious ideology or mission.

Religious Privilege

In order to fulfill any aspects of their missions related to these religious ideals, faith-based schools may provide curricula in which sacred texts or religious precepts are taught, time in daily schedules set aside of worship, semester breaks appear on calendars in ways that accommodate holy days, spaces for religious observance and purification rituals are available, food services are designed to cater to the dietary requirements of the faith, clergy or spiritual directors are present to assist students in their faith journeys, religious artwork and symbols appear in campus architecture or even on letterhead or branding materials, and so forth. Theological librarians who are fulfilled working within a microculture where a particular faith is advantaged in this way should carefully consider the degree to which the culture of a secular, public university campus may differ. Since Christianity has been the dominant religion in the United States since the founding of the country and is culturally pervasive in the country, literature on a phenomenon known as Christian privilege may prove enlightening.¹⁰

Anecdote 5: Winter Celebration

As December approached, planning for the faculty/staff social gathering began. Because the event is held at a time when several religions celebrate holidays, the goal was to create a secular, yet welcoming atmosphere. One year, however, poinsettias were selected as table centerpieces, not knowing the flowers were associated with Christianity. Colleagues of other faiths and those who were atheists were vociferous in their objections to the choice. The reactions were so strong, in fact, that since the fateful misstep, the tables are bare, and no one dares risking the words “holiday” or “seasonal” relative to the event.

In the main, Christian privilege as described in the United States is “...a seemingly invisible, unearned, and largely unacknowledged array of benefits afforded to Christians,” a phenomenon that has the unfortunate byproduct of “subordinating members of other faiths as well as non-believers” to a Christian worldview and practices (Fairchild and Blumenfeld 2007, 177). Examples of the type of advantages Christians enjoy include the expectation that one may display a “Jesus is Lord” bumper sticker on a car without worrying about it leading to the vehicle being vandalized or the general assumption that leaders and elected officials are likely Christian (Clark, Vargast et al. 2002, 54).

There are two models that seek to counterbalance some of the more oppressive aspects of Christian privilege for those of other faiths. The first is multiculturalism. In this scheme, various traditions and non-believers are welcomed. All exist side by side in a culture of mutual respect and toleration (Bowman and Smedley 2013, 746).¹¹ The second model is that of pure secularism. In this way of constructing work and learning environments, the objective is to ensure individuals' and groups' "freedom from" religion as well as "freedom of" religion by either stripping religion completely away or taking care not to impose one's traditions and values on others (Blumenfeld 2005, 208).

For those accustomed to working in a college or university environment where a dominant faith tradition is intentionally cultivated in service to the school's mission, adjusting to a setting where that particular faith may no longer have a privileged status may be difficult. In the case of Christianity, this is sometimes related to the perception that there is anti-Christian bias on campus (Lee 2021). In such an environment, Christian academics may feel pressured to hide their faith (Haggerty 2010) or may be hypervigilant about displaying behavior that could be interpreted as intrusive, proselytizing, or overly conservative (Edwards 2015, 271).

Religion, Government Employees, and Legal Doctrine

Closely related to the extent to which religion should be visible on public campuses is the issue of religious freedom. When it comes to being a government employee within public colleges and universities, uncertainty about one's ability to object to performing assigned tasks based on religion, or to demonstrate an individual expression of religiosity such as wearing religious symbols or garb, is par for the course. In fact, legal doctrine with respect to the religion of government employees is not well developed. As recently as 2017, Caroline Corbin, a professor of law at the University of Miami, suggested filling the gap in legal literature about such matters by making an analogy with how speech doctrine relates to government employees given that speech doctrine is more robust. Corbin writes that when it comes to free speech, "government employees are not protected from their government-employer to the same extent they are protected from their government-sovereign. In other words, the government may discipline its employees for their speech in a way it cannot punish regular citizens" (Corbin 2017, 1198). If, by analogy, the same

limits also apply to religion, then the main recourse government employees would have to religious protection wouldn't fall under the First Amendment, but rather laws against discrimination as defined by Title VII of the Civil Rights Act (Corbin 2017, 1250). Given that at present I am not a legal researcher and was able to discover little on this topic besides the rather complex legal piece written by Corbin, I am uncertain of the degree to which this issue may be important for theological librarians entering public school employment. Much more research needs to be done on the issue, though it did seem worth mentioning.

Faith and Secular Employment

Corbin's work related to law and religion recalls Thomas Jefferson's assertion that there should be a wall of separation between Church and State. Thus, it is no surprise that clergy and lay librarians who see their work as a calling, but who are employed at public state-sponsored schools, are aware of the limits to which personal religious convictions may be openly expressed in the course of their work. Donald G. Davis, Jr., and John Mark Tucker, who worked at the University of Texas and Purdue University respectively, shared their thoughts on the role of librarians who happen to be Christian and find themselves in just these sorts of settings. Drawing on a passage from Colossians (3:17, 23-24) they point out that all work that Christians perform, even as laity in the secular world, is to be done as a ministry on behalf of Jesus (Davis Jr. and Tucker 2002, 42). That does not appear to mean that one may proselytize one's coworkers. Instead, they suggest that for Christian librarians, religiosity plays out in subtle ways. For instance, religious values may influence the quality and kind of relationships that are formed in the workplace in terms of one's 1) willingness to mentor others, 2) desire to establish a reputation of being approachable and trustworthy when others are seeking counsel or advice, 3) enthusiasm for celebrating the gifts of others, and finally 4) treatment of coworkers and patrons almost as though they are family to the extent that one advocates for their well-being and success (Davis Jr. and Tucker 2002, 43-44). They concede that many of these behaviors, while Christian in their orientation and motivation, are simply good professional practice (45). Presumably, then, a Christian librarian working in a secular setting might be indistinguishable from a caring colleague of any other faith or even a compassionate non-believer.

Other thoughts that are germane to this discussion were shared fifteen years ago at the ATLA Annual Conference by our colleague, Beth Bidlack. She highlighted the fact that although many members of ATLA work in professional schools designed to train clergy, several are employed in colleges and universities that are secular. These two work environments can seem to be poles apart. In the course of trying to come to grips with differences that she herself experienced working at both Bangor Theological Seminary and the University of Chicago, she wrote, “Traditionally, a seminary focuses on the *practice* of religious traditions, whereas a university focuses on the *academic study* of religious traditions” (Bidlack 2006, 40). This key difference played out in various ways. For example, the nature of the material added to the respective school’s collections differed considerably in that the former included devotional materials that were outside of the scope of the latter. In her comments at that meeting, Bidlack also suggested that comparing mission statements, the relative sizes of schools, and their levels of organizational complexity (number of campuses, number of professional schools, and so forth) provides an excellent framework for understanding why work experiences may vary considerably between private secular universities and theological schools (Bidlack 2006, 40-43). Bidlack concluded her excellent thinking on how differences between types of educational institutions impact library work in the area of religion with reflections on what it means to be a theological librarian (46). This is an excellent idea, and I will now follow in her footsteps as I bring my own presentation to a conclusion.

THE HEART OF THE MATTER: WHAT IS A THEOLOGICAL LIBRARIAN?

Anecdote 5: The Question

When I worked in United Methodist seminary libraries, it was an honor, privilege, and significant responsibility to serve on hiring committees. At the phone interview stage, I had a stock question for library job candidates: “How do you think a theological library differs from other academic libraries? Invariably they answered that collection development in seminary libraries focused on acquiring books on the topic of religion and that the library’s patrons were planning to become ministers. True enough. But somehow, this answer always felt a little simplistic. For myself, a key difference

was that library work in the seminary context was undertaken in an environment where the holy was welcomed, embraced, and celebrated.

As we have already briefly mentioned in an earlier section above, many theological librarians conceive of their work as stemming from a ministry or calling. In fact, Bidlack herself described her work at Bangor Theological Seminary as a ministry. She noted, however, that her work as a religion bibliographer at the University of Chicago required subject knowledge, advanced degrees, and technical skills, but not necessarily the service-oriented approach to librarianship that many Atla librarians tend to highlight in their work—elements such as hospitality, ministry, and stewardship (Bidlack 2006, 46). Although she elected to bring a service-oriented approach to her work as a bibliographer, that did not seem to be a requirement of the job. As a result, Bidlack began to wonder whether a university librarian employed in a secular context, even if collecting works on religion, can truly be identified a theological librarian (46). She left the question unanswered, simply posing it for others to ponder.

If I were to offer an answer, I would say no. Although I was at one time a theological librarian, at this moment in my career I no longer am—even though my Ph.D. is in Bible, and I am undertaking this “theological” presentation here at Atla as part of my scholarly research. Rather, within the context of working at UWG, I would describe myself as a librarian who happens to be religious. In short, whether or not one is a theological librarian may change as one moves from institution to institution throughout one’s working years. Fair warning: altering one’s identity and self-perception so drastically may require a significant level of adjustment.

To flesh out what I mean by the distinctive roles, I propose that we use three separate designations for our work: theological librarian, religious librarian, and religion librarian. They are defined as follows:

Theological Librarian:

These librarians possess subject expertise or technical skills related to religion. Yet in addition to executing typical library tasks, they are permitted to openly engage in religious praxis, model values of the faith for others, and undertake theological reflection within the context of workday activities and research. They feel at home doing this formative work along with their regular library tasks. The work of the theological librarian typically takes place in an environment

designed to promote and promulgate encounters with the holy at an institution that understands its mission as a response to a higher power. Although usually this would be a school of theology, it also might be a private, religious faith-based college/university or even a library outside of the academy, such as one located in a denomination's headquarters.

Religious Librarian

This is the Christian librarian described by Davis and Tucker but may also be a librarian of any religion or faith tradition. The religious librarian usually works in an environment where devotional acts and open religiosity are not appropriate, such as a secular private university, a public university, or a non-profit where the school may or may not offer a degree in religion or collect library resources in that subject. If tenured and possessing appropriate credentials, however, the religious librarian may research, write, and publish in the field of religion and theology. Furthermore, within the context of doing one's daily work, the religious librarian incorporates the values of his/her faith as a matter of private conscience to the extent possible.

Religion Librarian:

The religion librarian may be found in any type of institution, including a school of theology. He or she has subject expertise and technical skills in religion as appropriate for the position that he or she holds—perhaps as a religion bibliographer. Yet this librarian views his or her own work as a career or occupation without ascribing to it confessional or religious overtones or motivations. Further, interactions with others and work behaviors are likely rooted in basic human decency rather than faith convictions. To this end, the religion librarian who chooses to accept employment in a school of theology or a faith-based college or university may not feel at home taking part in forming students or participating in faith activities. That being said, they would not see the need to inhibit colleagues who do.

Whatever type of librarian you may be, at any point of time during your career, you enrich the work and connections we make here at Atla. I wish you well in wherever your career may take you, and if, like myself, you find yourself transitioning from the private sector to public tertiary education, and would like to reach out, I'd be happy to hear from you.

APPENDIX

CAREER MOVE ASSESSMENT TOOL

5 is highest rating, most desirable in each category

Category 1: Basics & Personal

This category would include things like salary expectations, move closer to family, quality of schools for children, special benefits, cost of living, how well skills and education match job requirements, sabbatical policy, research/travel/conference support etc.

<i>Must-Haves</i>	<i>Evidence at Institution</i>	<i>Score 1-5</i>
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Example:

Short Commute	Map shows 27 minutes in traffic	2
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- 1.
- 2.
- 3.
- 4.

Category 2: Carnegie Considerations

Similarities to your current post. The higher the score, the more similar to your current position and, in theory, the easier the adjustment.

<i>Characteristic</i>	<i>Score 1-5</i>
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Size

Degree levels offered (associates through doctorate)

Number of advanced degrees conferred

Length of program – 2 years, 4 years, other

Level of research

Setting (residential, commuter, online etc.)

Focus – arts, sciences, professional, special

Student characteristics – full time, part time, transfers

Other_____

Category 3: Other Qualities of Target Institution

Assign a higher score if the institution matches your preferences.

Characteristic

Score 1-5

(5 is most preferred)

Conservative/Liberal

Prestigious/Humble

Selective Enrollment/Open Doors

Well-Funded/Financially Distressed

Rural/Suburban/Urban

Faith based/Historically Religious/Secular

Racial/Ethnic Serving

Safe (Clery Act Stats)

Other _____

Category 4: Overall Character of institution and Environment/Culture

To what extent do each of the following match your preferences for the workplace?

Keep in mind an individual department within the school may have its own unique subculture. In addition, changes in leadership or at the state capital (for public schools) may change the culture and character of the school over time.

Characteristic

Score 1-5

Private, public, non-profit environment

Level of collegiality

Ability to be your genuine self, express your full identity (religious, gender, race, other)

Work ethic and pace of work matches your preferences

Values match your preferences

Other _____

Category 5: Other Perks/Considerations

Characteristic

Score 1-5

Offers faculty status to librarians

Moving and/or housing allowances/loans

Other _____

Scoring

Total the categories. Score possible is 118-140 as written. Feel free, though, to add items to customize this for yourself. That would alter the score totals. The higher the score, in theory, the better the “fit”.

Optional Weighting.

Pick the 2-3 “must-haves” and “characteristics” that are MOST important to you.

- If those characteristics/must-haves already have a high score, make them higher by adding an extra 20 points to those elements! (Each of those lines may now be as high as 25).
- If those characteristics/must-haves have a low score, subtract 26 points from that line. That means the lowest possible rating for those weighted lines would be -25.

Thoughts/Notes/Reactions

Complete this assessment tool twice for each institution. The first time, complete it right after an interview or campus visit. Then give it a day or two and fill it out again to see if your impressions/comments/reactions are the same.

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ENDNOTES

- 1 This number includes those designated as head librarians in member schools and also those identified as professional staff.
- 2 If the math is correct, assuming a 40-hour week, this represents an average reduction of 6 hours' worth of librarian labor per week in supporting each of the member schools' libraries. A deeper analysis of the data, including an analysis of the intervening years, is necessary to firmly establish any trends.

- 3 It will be interesting to see if COVID-19 accelerates this downward trend, or temporarily reverses it, should the jobless seek out graduate schooling, including theological education.
- 4 Public schools are mentioned in passing (205), though not in the context of the category “control.”
- 5 The 2018 data also revealed that there were 300 four-year faith-based schools, one of which was for-profit and the remainder private. Together they enrolled 88,068 students. The CCIHE2018 spreadsheet may be downloaded from: <https://carnegieclassifications.iu.edu/downloads/CCIHE2018-SummaryTables.xlsx/>.
- 6 Indirect funding from the government might take the form of student loans and Pell Grants as part of Title IV Aid.
- 7 I would like to thank J. A. Sheppard (who also published the piece referenced here under the name “Andy Sheppard”) for being willing to expand on his work in a series of conversations with me during May 2021. Table 1 reflects many of his insights.
- 8 Although Harris studied Nursing faculty in particular, these concepts appear to be universal across faculty. A unique need amongst nurses, according to Harris, was the requirement of flexibility in timelines for promotion and tenure given additional responsibilities nursing faculty have related to their clinical duties.
- 9 Question #35 on the survey did inquire about satisfaction with the moral values of the institution.
- 10 That is not to imply that the USA is a “Christian nation.” Ellen Fairchild expresses concerns about that notion and stresses that the founding fathers intended a separation of Church/State (Fairchild 2009, 6).
- 11 Bowman and Smedley are focused on the positive goods the multicultural model might have for student retention on campuses, though likely faculty and staff retention numbers might be impacted by the implementation of a similar model depending on the dominant workplace culture.

Controlled Digital Lending... On the Quick and Cheap

Drew Baker, Digital Theological Library

James Darlack, Vanguard University of Southern California

Thomas E. Phillips, Digital Theological Library

ABSTRACT In Summer 2020, the Digital Theological Library implemented a Controlled Digital Lending program in order to make print theological resources available online. This “Listen-and-Learn Session” reviewed the background of this initiative, the different systems used for implementation, and the end-user’s experience of using the Controlled Digital Lending collection.

BACKGROUND (JAMES M. DARLACK)

In the Summer of 2020, academic libraries were still coping with the complexities of serving students and faculty during a global pandemic. Shutdowns forced many schools to investigate creative solutions to provide crucial content to patrons. Brandon Board and Karl Stutzman (2020a, 2020b) of Anabaptist Mennonite Biblical Seminary (AMBS) presented one such solution at the Atla 2020 Annual Online: “Controlled Digital Lending: An E-book Solution When There Is No E-book?” In their presentation, they demonstrated their use of the Internet Archive to provide a “Controlled Digital Lending” collection. AMBS sent books to the Internet Archive, and the Internet Archive then digitized the books, stored the hard copies, and made the scans available through its digital interface. The AMBS endeavor in Controlled Digital Lending (CDL) sparked the curiosity of librarians associated with the Digital Theological Library (DTL; <https://www.digitaltheologicallibrary.org>), who sought to implement a CDL program of their own.

Controlled Digital Lending allows a library to share digitized versions of print materials in place of physically loaning the items to patrons. For this practice to comply with copyright law, it is important to *control* how many individuals have simultaneous access to the digital copy, how long they can use it, and whether they are

able to copy and distribute the digital item. The *Position Paper on Controlled Digital Lending* (<https://controlledigitallending.org/statement>) proposes that for a CDL program to be successfully implemented, a library needs to:

- 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 loan to one that is analogous to physical lending; and
- 6) use digital rights management to prevent wholesale copying and redistribution.

Thus, for DTL to implement a CDL program, the requirements above needed to be fulfilled.

With the Fall 2020 semester quickly approaching, DTL was interested in implementing a CDL solution quickly. The AMBS presentation (Board and Stutzman 2020, 158-9) noted multiple limitations of using the Internet Archive to implement CDL in an academic setting, so DTL pursued other avenues. Unfortunately, after a review of various systems that offer Digital Rights Management (DRM) we were not able to find any one service that fulfilled the necessary requirements while offering a long-term inexpensive solution.

It was our desire to implement a system quickly, even though it might need refinement. We also wanted a system that could handle a large volume of digitized texts, as DTL had begun acquiring print volumes from library closures. Of course, expense was certainly an issue – including the hidden cost of open-source solutions. Given these parameters, we decided to improvise by upgrading and pulling together services that DTL was already using, while obtaining digitization equipment that could handle a high volume of scans.

IMPLEMENTATION (THOMAS E. PHILLIPS)

We made the early decision that we were not going to use any of the books digitized for CDL as a circulating collection, so we did not need

to coordinate physical loans with digital access. We were also free to guillotine books for faster processing through scanners equipped with an automatic document feeder. To maintain the “owned-to-loaned” ratio for digital access, a minimum of three copies of each CDL title were obtained (though only one copy is guillotined for the digitization process). These physical copies are then placed in storage.

For management and discovery of CDL titles, we used our existing subscription to OCLC’s WorldShare Management Services and their Collection Manager to create a collection of links to CDL books that is seamlessly integrated into OCLC’s WorldShare Discovery. The links listed in Collection Manager would point to LibGuide pages that listed works by a particular author or works in a particular series or set. We upgraded DTL’s LibGuides subscription to LibGuides CMS, so that these pages could be IP-authenticated through EZProxy. The LibGuide pages would then hold links to the digitized books that were stored on Dropbox along with passwords that gave access to the documents. We upgraded to Dropbox for Teams in order to increase storage capacity and to facilitate collaboration between staff responsible for digitization and staff responsible for metadata. In Dropbox we disabled the ability for the end user to download, save, or copy and paste material from the scans. This combination of technology (along with the high-volume scanners and book cutters) cost approximately \$5,000 in start-up capital. Within our first eight months, we digitized over 12,000 titles. Since the start of the CDL program, we have learned that our investment in scanners, parts, and paper cutters is ongoing; for instance, we recently acquired an electric cutter to guillotine books for about \$1,800.

USER EXPERIENCE (DREW BAKER)

Our goal was for the CDL collection to seamlessly integrate with our existing catalog of digital materials. Users discover CDL titles indistinguishably intermixed with our other holdings in WorldCat Discovery. (Other DTL libraries that use WorldCat Discovery can also integrate the CDL collection through OCLC’s Collection Manager.) Upon selecting a CDL title and authenticating through EZProxy, users are brought to an IP-gated LibGuides page with a link to the title and a note about the password needed for access to the Dropbox file. Upon selecting the link and entering that password, users are brought to a non-downloadable, non-printable PDF. LibGuides and

Dropbox provide several layers of security in order to create a fully controlled environment for the digitized titles, while the full setup provides an easy-to-use and seamless discovery platform for our CDL collections.

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Framing and Painting the Library:

Mapping Existing Instruction, Services, and Practices to Established Standards

Elizabeth Young Miller, Moravian Theological Seminary

ABSTRACT Moravian's seminary liaison librarian utilizes existing frames and standards to map to the seminary's curriculum and existing services in order to paint a complete picture of all the library offers. Using lessons learned from mapping the curriculum of the MATS program to the *Framework for Information Literacy for Higher Education*, the current curriculum mapping iteration has expanded to focus on courses required across degree programs. The curriculum mapping across degree programs not only provides ideas on how to scaffold library instruction, but it also serves as a stepping stone for mapping instruction and library services to the ATS and Middle States standards. Aligning the library's projects, resources, and services to standards that matter to seminary administration and faculty can generate awareness of the important role the library serves.

Currently, I serve as the information literacy and seminary liaison librarian at Moravian Theological Seminary, which is an embedded seminary within Moravian University. The institution is located in Bethlehem, Pennsylvania, and one library serves all degree programs and students. Moravian Seminary offers several dual-degree programs and four separate Master's degree programs:

- 1) A Master of Arts in Chaplaincy (MACH)
- 2) A Master of Divinity (MDiv)
- 3) A Master of Arts in Formation & Ministry (MAFM)
- 4) A Master of Arts in Theological Studies (MATS)

I will start by sharing some background on curriculum mapping at Moravian. Next, I will discuss both curriculum mapping across degree programs, as well as aligning accreditation standards to ACRL's *Framework for Information Literacy for Higher Education*, which I will refer to as the *Framework* or frames. Moravian is accredited by both the Association of Theological Schools (ATS) and Middle

States. I will wrap up with some comments on the benefits and shortcomings of this approach before sharing some next steps.

I would like to start by providing the history of curriculum mapping at Moravian and can trace the beginnings of this work to a poster presentation by Desirae Zingarelli-Sweet at the ATLA 2016 conference entitled “Prepare a Way through the Wilderness: Transforming Library Instruction by Mapping the Curriculum.” After connecting with Desirae, I met with the dean of the seminary to pitch curriculum mapping and gain his input and support. He recommended that I begin by mapping the MATS program to the *Framework*, which I did. To learn more about this project, I invite you to read my book chapter “Charting Information Literacy: Curriculum Mapping at an Embedded Seminary,” which appears in the Atla open-access e-book, *Information Literacy and Theological Librarianship: Theory & Praxis* (<https://books.atla.com/atlapress/catalog/book/33>). After I had mapped assignments in required MATS courses and worked closely with the director of the MATS degree program to develop assessments and exercises, he took a position at another institution. His departure, as well as changes to the curriculum gave me an opportunity to consider how I wanted to frame the value the library offers to the seminary. I was concerned that by focusing on the MATS program, I was missing opportunities to work with students in other degree programs. Therefore, I decided to look at courses that are required across degree programs and how information literacy is or could be incorporated into these courses—in other words, repainting the picture to be more inclusive.

When I started examining the courses required across degree programs, the seminary offered five degree programs; however, the Master of Arts in Clinical Counseling (MACC) is being phased out. I found there were nine required courses, two of which at the time were required across four of the five degree programs and are now required across all degree programs. Once I had this list of courses, I noted whether there was any existing library instruction in place. Of the nine classes, I was meeting with over half of them—five to be exact. These five courses included Introduction to Hebrew Bible, Introduction to New Testament, Learning in Community, Religion in the American Context, and World Religions.

For these five courses, I mapped library instruction to the *Framework*; see table 1 for a sampling of this mapping.

TABLE 1. Frames Mapped to Instruction Across Core Courses

Authority is Constructed and Contextual	Information Creation as a Process	Information has Value	Research as Inquiry	Scholarship as Conversation	Searching as Strategic Exploration
<p>Religion in the American Context – evaluating sources (CRAAP)</p> <p>Intro to Hebrew Bible - evaluating sources (CRAAP); considering and incorporating various world-views and perspectives into assignments - Text in Context (TIC) paper</p>	<p>Intro to Hebrew Bible - scholarly vs. popular literature</p> <p>Intro to New Testament - scholarly vs. popular literature</p>	<p>Learning in Community – plagiarism tutorial</p> <p>Intro to Hebrew Bible - plagiarism tutorial</p>	<p>Religion in the American Context – database searching (America: History and Life, CQ Researcher, JSTOR) (required research paper)</p> <p>Intro to New Testament - STEP Bible (exegesis paper)</p>	<p>Intro to Hebrew Bible - variety of catalog searches, e.g. commentaries, criticism, and special search features of Atla Religion Database (required annotated bibliography)</p>	<p>Religion in the American Context – concept mapping</p> <p>Religion in the American Context – database searching (America: History and Life, CQ Researcher, JSTOR)</p> <p>Intro to Hebrew Bible - variety of catalog searches, e.g. commentaries, criticism, and special search features of Atla Religion Database</p>

During this process of mapping instruction in required courses to the frames, I found some overlap in instruction; for example, I discussed scholarly versus popular literature in both Introduction to Hebrew Bible and Introduction to New Testament. Some overlap can be beneficial. However, moving forward, I wanted to ensure that there was some unique information literacy instruction occurring in each course, for not only did I wish to keep students engaged, but I also wanted students' skills to build upon prior knowledge.

Library instruction was not integrated into each required course, so for the courses that did not have an information literacy component, I reviewed syllabi, looking at course objectives and assignments to see if there was a way I could demonstrate the benefit of adding library instruction. For example, based on course objectives, I was not sure that information literacy instruction was warranted in Introduction to Spiritual Formation. However, I discovered that information literacy instruction might be beneficial for students enrolled in an introductory theology course. In addition, I saw from the syllabus that students in Christian Ethics must complete a research paper, which may map to Authority is Constructed and

Contextual, as well as Scholarship as Conversation. I then shared this mapping with the seminary administration, as well as with the professor teaching Introduction to Theology and Christian Ethics, inviting him to have a conversation with me. I am grateful that this professor responded, and we had a very engaging conversation in spring of 2020.

Returning to my earlier comment that I wanted information literacy sessions to be unique, I worked hard at listening to what this professor was requiring and how I could assist his students. I was then able to map library instruction for his introductory theology class to three frames: Authority is Constructed and Contextual, Information Creation as a Process, and Searching as Strategic Exploration. I tied denominational resources to Authority is Constructed and Contextual, primary sources to Information Creation as a Process, and subject versus keyword searching to Searching as Strategic Exploration. While other classes map to these frames, the content for each of these frames is unique to the introductory theology course.

Additionally, I tried to determine, based on course offerings and prerequisites, when students would typically enroll in a particular course. If possible, I wanted to scaffold library instruction, which has been a challenge since many students are part-time and are not part of a cohort. I came up with a tentative plan, grouping courses into three tiers. All classes in tier 1 have an information literacy component and include Learning in Community, Introduction to Hebrew Bible, and Introduction to New Testament. Concepts covered in these courses range from plagiarism, to web evaluation, to the peer-review process, to finding books and articles on religion and theology.

Instruction is currently in place in both of the tier 3 classes: Religion in the American Context and World Religions. This instruction focuses on advanced searching skills and using both specialized and interdisciplinary databases. Since instruction is only included in one of the tier 2 classes (Introduction to Theology), my focus will be on the other two courses in this tier (Systems Theory and Christian Ethics), especially outreach to the professor teaching Systems Theory.

Supporting the curriculum is one way the library can demonstrate its value to the institution, and integrating information literacy into required courses reaches more students and faculty. Additionally, I wanted to paint a picture that would attract the attention of the administration. I knew that accreditation mattered, and I wanted to show the value of the library to this population. Therefore, keeping

the seminary's recent 2018 accreditation in mind, I decided to map ATS and Middle State standards to the *Framework*. First, I focused on mapping the ATS standards to the *Framework* and created a Google sheet, with a tab dedicated to each frame (please see snapshot 1). This approach seemed to work from a librarian's perspective. However, I noticed quite a bit of overlap with regard to some of the examples and I was concerned that this might bog administrators down. Again, I wanted to showcase the value the library brings to the seminary, especially in support of the curriculum.

SNAPSHOT 1. ATS and Framework Mapping

	Authority is Constructed and Contextual	Information Creation as a Process	Information Has Value	Research as Inquiry	Scholarship as Conversation	Searching as Strategic Exploration
Standard 1: Mission and Goals					"support of scholarly inquiry"	
Standard 2: Ethics and Integrity	x	"respect for intellectual property rights"				
Standard 3: Design and Delivery of the Student Learning Experience	x		x	x	x	x
Standard 4: Support of						

Therefore, I decided to create a Word document organized by ATS standard, hoping that this might be more appealing and that administrators could easily navigate to the standard and/or section of interest to them. I also combined examples, thereby reducing repetition. For example, reference assistance often maps to three frames: Research as Inquiry, Scholarship as Conversation, and Searching as Strategic Exploration. This is certainly the case in snapshot 2, which features ATS standard 6.6: Library Services and Resources.

SNAPSHOT 2. Library Services and Resources – 6.6

"The library offers services that enhance student learning and formation and partners with faculty in teaching, learning, and research. 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" (6.6).

Examples

The librarians keep reference statistics, which they align with the *Framework for Information Literacy for Higher Education*. Since January 1, 2016, the seminary liaison librarian has answered over 125 reference questions from the seminary community, 25 of which have been from the seminary faculty. Some of these reference questions have included research appointments with both faculty and students. Nearly a third of these questions have aligned with the frame Searching as Strategic Exploration (**Research as Inquiry; Scholarship as Conversation; Searching as Strategic Exploration**).

The librarians created a searchable knowledgebase (FAQs) based on actual questions received from library patrons (**Searching as Strategic Exploration**).

The seminary liaison librarian also developed a research rx (prescription) form for students to complete during one-on-one research consultations. The research rx can then be referred to by students after the meeting (**Searching as Strategic Exploration**).

Aligning the ATS standards to the *Framework* served as a springboard for mapping the Middle States standards to the *Framework*. I found it more challenging to map to the Middle States standards, however, because there is no mention of the library, and information literacy is just mentioned once in the standards. Therefore, I tried to think creatively and more broadly. With this mapping, I focused on how the library supports the university as a whole (see snapshot 3). I also shared this mapping with the assistant library director. Our hope is that sometime in the near future, we can have a conversation with the other two instruction librarians and brainstorm additional content to add. This mapping will also serve as a living document.

SNAPSHOT 3. Middle States and Framework Mapping

	Authority is Constructed and Contextual	Information Creation as a Process	Information Has Value	Research as Inquiry	Scholarship as Conversation	Searching as Strategic Exploration
Library and Information Services (6)	x	x	x			
Library Purpose and Role (6.1 - 6.2)	6.1 & 6.2	6.1		6.1 & 6.2	6.1 & 6.2	6.1
Library Staffing and Evaluation (6.3 - 6.5)			6.5		6.5	
Library Services and Resources (6.6 - 6.10)	6.7 & 6.8			6.6, 6.10	6.6, 6.7 & 6.10	6.6 & 6.10

After my conversation with the assistant library director, I wanted to integrate the ATS and Middle States mapping to demonstrate specific examples of how the library supports the seminary curriculum and community as a whole. Again, my desire is to create something relevant for seminary administrators. I found it easiest to begin again with a Google sheet. This process helped me organize my thoughts and find connections.

Overlap clearly exists among the ACRL frames and connects to both ATS and Middle States standards, as is evident with the frames Authority is Constructed and Contextual and Scholarship as Conversation. For example, ATS standard 6.7, which addresses the library's collection to support research and a diversity of voices, and ATS standard 6.8, which mentions the library's collection development policy, echo Middle States 3.5a-b, as well as 3.6.

Middle States 3.5a-b emphasize an education that expands “cultural and global awareness and cultural sensitivity” (3.5a) and “includes the study of [...] diverse perspectives” (3.5b).” Middle States 3.6: reads “[I]nstitutions that offer graduate and professional education [provide] opportunities for the development of research [and] scholarship.” With access to over 75 subscription databases, spanning the humanities, social sciences, and natural sciences, students at Moravian have access to resources that offer multidisciplinary perspectives. These varying points of view are particularly important for students writing a thesis, as it is important for them to engage with a wide range of voices. As the seminary liaison librarian, I peruse vendor catalogs and read book reviews in approximately 25 journals, in search of titles to add to the diversity of the collection. Collection development is done in collaboration with teaching faculty, keeping the curriculum in mind, as well as the research and information needs of both students and faculty.

Several ATS and Middle States standards also map to the frames Scholarship as Conversation and Research as Inquiry. For example, ATS standard 6.6 highlights that librarians partner with faculty to teach research and information literacy skills. Middle States standard 3.6 emphasizes that graduate schools offer opportunities for research and scholarship. To demonstrate the library's contributions in these areas, I share with faculty yearly instruction statistics and corresponding research guides. Instruction sessions are mapped to the frames too, and about a dozen seminary information literacy sessions align specifically with the frame Research as Inquiry, whereas two map to Scholarship as Conversation. Middle

States standard 3.6 also corresponds to ATS standard 6.10: “The library provides environments conducive to learning and scholarly research, with appropriate agreements for its contracted or consortial resources.” Moravian’s library supplements advanced research through interlibrary loan and reciprocal borrowing agreements with the national Atla Reciprocal Borrowing Program, the regional South-eastern Pennsylvania Theological Library Association (SEPTLA), and the local Lehigh Valley Association of Independent Colleges (LVAIC). These reciprocal agreements allow students access to materials so that they can fully engage in the scholarly conversation, thereby aligning with the frame Scholarship as Conversation.

ATS and Middle States standards also correspond with the frame Information Has Value. ATS standard 6 states: “Libraries and librarians partner with faculty [...] to equip students to be effective and ethical users of information resources.” This language mirrors that of Middle States 2.1a: “respect for intellectual property rights.” Examples in support of these standards include the interactive plagiarism discussion I have with students in two required courses, as well as the library’s citation, Zotero, and copyright research guides. Copyright information is also included in the research guide for local clergy and alums.

After hearing about this project, the wheels may be turning, and you may be identifying benefits of this kind of mapping. I would like to emphasize or reiterate several advantages to this approach.

- 1) This mapping may showcase many activities you are currently doing that stakeholders may not be aware of, further demonstrating the value the library brings to an institution.
- 2) By mapping to standards that matter to the seminary administration and faculty, you may be able to attract their attention more easily.
- 3) If this is a joint project at a library, connecting current and future endeavors to the recognized ACRL frames may increase buy-in from other librarians and staff members.

Of course, no approach is perfect and there are some shortcomings related to this kind of mapping. Namely, I can think of the following drawbacks:

- 1) Not everything the library does easily maps to a standard.
- 2) The mapping focuses heavily on public services; this may be partly because of my role at the library.

- 3) Mapping to the Middle States standards does not paint a complete picture of the library and its services and resources, especially since, as mentioned previously, there is no mention of the library in the standards and merely a single mention of information literacy in standard 3.

Despite the shortcomings of this mapping project, I do think it has value in painting a picture of the library, and I would like to briefly share with you some of my next steps. The seminary will be welcoming a new dean, and I am eager to share with her some highlights and documentation from the project. I am hopeful that these examples and discussion will be a nice introduction to what the library offers. I would also like to expand this conversation to include the entire seminary faculty and continue to look for ways to integrate information literacy into the core classes required across degree programs. I look forward to collaborating with librarian colleagues to brainstorm and map Middle States standards to library initiatives geared toward undergraduates and those in other graduate degree programs. My hope is that this mapping process can serve as a springboard for university-wide accreditation efforts, framing the library in the best possible light.

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How Theological Librarians Can Help Change the World

Addressing Knowledge and Gender Gaps in the World's Largest Encyclopedia

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ABSTRACT The 1000 Women in Religion Project is working towards adding 1,000 biographies about women to Wikipedia, where only 18% of entries are about women. Knowledge and gender gaps on Wikipedia are well documented and exist despite the platform's idealistic early goal of providing "free access to the sum of all human knowledge." This paper details the Australian Women in Religion Project, a collaborative initiative under the auspices of the University of Divinity. The experience of the Australian project can be used as a model for similar projects in other parts of the world. Understanding Wikipedia's policies around notability, reliability, secondary sources, and conflict of interest is important. There are many benefits to participating in Wikipedia projects like this and theological librarians are well placed to contribute. This is a practical way to highlight noteworthy women in religion while addressing issues of systemic knowledge and gender bias on platforms like Wikipedia.

BACKGROUND

My presentation will share a little about the Australian Women in Religion Wikipedia Project, what it is, its connection to a wider international project, and how you as a theological librarian may be able to get involved. Hopefully you will be inspired to contribute to the project and help change the world, one Wikipedia edit at a time.

1000 WOMEN IN RELIGION PROJECT

The 1000 Women in Religion Project is a major initiative of the Women's Caucus of the American Academy of Religion (AAR) and

the Society of Biblical Literature (SBL). It is supported by Atla and the Parliament of the World's Religions. I first heard about the project when I attended the 2019 Atla conference in Vancouver and had a chance conversation over morning tea with the chair of the project, Colleen Hartung. Colleen had a poster presentation and also hosted a Wiki edit-a-thon at the conference. She was very enthusiastic when I suggested that the University of Divinity might coordinate an Australian contribution to the project.

AIMS OF THE PROJECT

The 1000 Women in Religion Project is working to raise up the under-recognized work of women in the world's religious and wisdom traditions by adding at least 1,000 biographies to Wikipedia. This is a really practical way to lift up the work of women in religion in ways that help address the current gender imbalance on Wikipedia and help reform the gender biases that shape our systems of knowledge production.

"The more we can document and highlight the contributions of women leaders in their religious and spiritual traditions, the more we can change the perception that women have not been leaders."

This is a quote by Elizabeth Ursic. Amongst other roles she is the co-chair of the Women's Caucus of the AAR/SBL. We've all heard the adage that history is written by the winners. When we think about the stories that are familiar to us, I think it pays to consider:

- Who writes the stories?
- Who benefits from the stories?
- Who is missing from the stories?

The 1000 Women in Religion Project is one practical way of highlighting the contributions of some of the women whose stories have not been adequately recorded and communicated.

WIKIPEDIA

Women on Wikipedia – Knowledge and Gender Gaps

The extent of the under-representation of women is clear from the data. Wikipedia's own research shows that only about 18% of biographies on Wikipedia are about women. And why is this? There are lots of reasons, but mainly because there are so few female editors.

Some estimates indicate that less than 10% of editors across Wikipedia projects are women. This means that in a whole range of fields, notable women and their achievements are missing from Wikipedia.

Obviously women don't have to just edit women's content. We need women to be editing ANY content, because bias is evident at lots of levels – what's covered, the length of articles and the kinds of language used.

The gender gap on Wikipedia is well documented. The 1000 Women in Religion Project is just a beginning. Many hurdles and difficulties remain:

- Most biographies are about men. In fact, as a result of notability and sourcing issues almost all Wikipedia's pre-twentieth-century biographies are about men.
- Most articles are written by men.
- Most of the content policy is written by men, including Wikipedia's notability and sourcing standards.
- These notability and sourcing policies determine which articles about women are accepted on Wikipedia.

This gender bias has consequences. For example, Donna Strickland didn't have a Wikipedia page until October 2, 2018, when she won the Nobel Prize in Physics. One can only presume that she was doing notable work prior to receiving this award.

Why Does Wikipedia Matter?

Wikipedia is arguably the greatest crowd-sourced project in the world. Everything you read on the platform is created by a community of approximately 97,000 registered users—editors who voluntarily contribute and who work in accordance with editing guidelines and principles decided on by the community. Wikipedia is the largest and most-read reference work in history and one of the most-visited websites in the world. It has over 56 million articles in over 320 languages and attracts 1.7 billion unique visitors monthly. Despite librarians and others not thinking too highly of Wikipedia as a reference source in days gone by, we all know that it is often the first stop for any sort of basic research.

Wikipedia aims to be, and is fast becoming, part of the fundamental infrastructure of machine learning, knowledge services, and linked data. So every time you do a Google search and informa-

tion appears in the knowledge panel on the right hand side of your search results, more often than not this information is coming from Wikipedia.

Wikipedia's Mission

So this is Wikipedia's goal: "Imagine a world in which every single human being can freely share in the sum of all knowledge." That sounds like something that most theological librarians could say Amen to! Unfortunately, despite the platform's idealistic early goal of providing "free access to the sum of all human knowledge," knowledge and gender gaps on Wikipedia are well documented.

The system of free, open content that is part of Wikipedia's original vision of democratising knowledge also presents a risk. And that risk is that Wikipedia reproduces and amplifies the inequities already present in the world, including gender inequity.

However, gender gaps are just the tip of the iceberg. Like the rest of society there are a range of systemic biases that result in various equity and inclusion issues for Wikipedia. Gender, race, national, regional, language, content, and other biases result in some voices being under-represented.

It is difficult to claim that Wikipedia is an encyclopedia of the sum of all knowledge, when only some knowledge meets Wikipedia's criteria for inclusion. Much of these criteria are based on Western concepts of scientific method and scholarly communication practices. But what about Indigenous cultures that may have different ways of preserving and sharing knowledge, perhaps based on a more oral tradition, that can't be cited in a book or journal article? What about when knowledge is shared through stories, embodied in dance or cultural performance?

Systemic bias issues will not fix themselves, which is why projects such as the 1000 Women in Religion Project have arisen and why they are so valuable. We can help to address biases one Wikipedia edit at a time.

Five Pillars of Wikipedia – "the Rules"

Let's talk a bit more about Wikipedia. Founded in 2001 (celebrating its twentieth birthday in 2021), Wikipedia is not without rules. These fundamental principles, known as the five pillars, are decided upon and monitored by the community of editors. This community has

defined the most important things to consider when we edit Wikipedia. I'll briefly unpack a few of these.

1) Wikipedia is an encyclopedia.

This means that articles should be written in a straightforward, plain language style and sources cited to back up any factual claims. Wikipedia editing is not meant to be a creative writing exercise. No original research is involved, so it is not a place for new analysis or ideas. Editors must attribute viewpoints to the people who hold them and avoid stating conclusions except when attributed to a specific source.

2) Wikipedia is written from a neutral point of view.

All articles should be written from a neutral point of view. Editors should not take sides or promote one particular point of view over another. They should avoid expressing opinions, and use non-judgmental language. The aim is to achieve balance across a range of views, describing all significant points of view without bias and using reliable sources.

Conflict of interest is also something to be avoided. You should not create or edit Wikipedia articles that are in your own interests, nor in the interests of your external relationships, such as your employer or close colleagues.

3) Wikipedia is free content that anyone can use, edit, and distribute.

Wikipedia is all about openness. All content in Wikipedia is released under a Creative Commons license which means that as long as you attribute it, all material from Wikipedia can be used by anyone, for any purpose, including commercial purposes.

Wikipedia is very strict on removing copyright-protected material that does not meet the requirements of this licence. At the same time plagiarism is not allowed, so if the content has been cut and pasted, and not paraphrased or rewritten, it will be removed.

- 4) Wikipedia's editors should treat each other with respect and civility.

This includes not engaging in personal attacks or edit wars, acting in good faith and assuming the same of others, being welcoming to newcomers, and discussing conflicts calmly when they do arise, with a view to dispute resolution.

- 5) Wikipedia has no firm rules.

Policies and guidelines exist but are open to interpretation and evolution over time.

Notability

This is one of the hardest issues to deal with when addressing the gender gap on Wikipedia. Who is notable enough to be on Wikipedia? The definition says that:

“A person is presumed to be notable if he or she has received significant coverage in reliable secondary sources that are independent of the subject.”

Unfortunately this is not a simple matter, particularly when it comes to under-represented groups, such as women or Indigenous people, who sometimes don't have as many references to draw upon. The bias runs deep and it can be very challenging.

When attempting to create articles for under-represented people, it is important to focus on any markers of notability that are able to be verified in reliable secondary sources. Personal websites and blogs written by the subject do not count as independent sources and are not valued indicators of a subject's notability.

Some suitable markers of notability include: academic degrees; awards from respected organizations; positions on boards or other leadership roles within traditionally recognized institutions; having a body of work, publications, or other moments of significance; credited for initiating, establishing, or creating significant institutions or organizations; being significant or influential in a public versus the domestic sphere.

Reliable Sources

This is another area where librarians have some expertise. All information on Wikipedia needs to be verifiable, and all facts presented need to be referenced by citing reliable sources. Wikipedia editors

aim to use the best sources they possibly can. This includes third party sources with a reputation for fact-checking, such as books published by academic presses, peer-reviewed academic journals, international newspapers, online archives, and internet sources with .org or .edu. In contrast, personal websites and Facebook pages are not highly regarded as sources of independent information.

Studies show that there is less biographical coverage of women in books, encyclopedias, journals, news media, and more. This deficit of reliable secondary sources is one of the factors that frustrates our editors and makes it difficult to write a successful submission for some women on the 1000 Women in Religion list.

The Women's Caucus of the American Academy of Religion (AAR) and the Society of Biblical Literature (SBL) are engaged in some practical efforts to address this problem. One initiative is hosting a panel at the annual meeting of the AAR and the SBL on women's biographies. Another is working on a yearly monograph volume being published by Atla in its *Women in Religion* series, which contains biographies about women not on Wikipedia. This publication can then be used as a secondary source to support the writing of new Wikipedia articles.

AUSTRALIAN WOMEN IN RELIGION PROJECT

The Australian Project is part of the larger international 1000 Women in Religion Project. After meeting Colleen Hartung, the Chair of the 1000 Women in Religion Wikipedia Project at the 2019 Atla conference in Vancouver, I initiated an Australian contribution to the project under the auspices of the University of Divinity, where I am employed as a Library Manager at Mannix Library.

Initially a small working group was established. The group included academic staff from several colleges associated with the University, historians, biblical scholars, a PhD student, and myself, and we also had the enthusiastic support of the Vice Chancellor. The University's Strategic Plan had a Gender & Theology Goal, and a target to "Contribute 100 entries for Australian women in religion to the 1000+ Women in Religion Project" in 2020 was added to this goal.

PROGRESS TO DATE

- 1) Monthly International Project meetings – committee and editing meetings – this ensures that the Australian project maintains its links with the overarching 1000 Women in Religion Project.
- 2) University of Divinity Working Group – the membership of this group has evolved over time.
- 3) Created using LibGuides - <https://divinity.libguides.com/feminist/women-in-religion>.
- 4) Created Resources:
 - a) List of Australian (and some New Zealander) women – there are now almost 500 women on the list.
 - b) Collated biographical data about each woman into a huge Excel spreadsheet.
 - c) Uploaded this data to Wikidata using QuickStatements tool.
 - d) Compiled list of Australian Women in Religion Sources – reliable secondary sources that could be used by editors.
 - e) Created Wikipedia Article Guide.
This provided a guide for writing biographies using a standard template in Word, for those interested in the project but who didn't necessarily want to become Wikipedians. More experienced editors could then use these documents to create new articles. We tried to overcome barriers to participation by having a range of tasks that people could assist with.
- 5) Promotion: We used a variety of social media tools and wrote online news articles. As a result, many new names were suggested, and the list of Australian women continued to grow.
- 6) Engagement with Wikimedia Australia: I began working with Wikimedia Australia, and the association has provided expertise, promoted our project and events, and provided expert Wikipedians to facilitate our edit-a-thons and work with our core group.

- 7) The core group of four members continued to meet regularly with others connecting to the project by suggesting new names and participating in edit-a-thons.
- 8) Research assistant employed. This was made possible after a successful grant application.
- 9) Wikipedia Visiting Scholar appointed at the University of Divinity. This arrangement came about when a member of the 1000 Women in Religion group volunteered to be a visiting Wikipedia Scholar to work with us on the Australian project. The appointee, who is an experienced Wikipedian based in the United States, has made a valuable contribution to our project and is a member of our core group. Becoming a University Scholar provides her with access to the University's online resources. The University of Divinity is also acting as a pilot group for Wikimedia Australia, which is using us to establish a local Wikipedia Visiting Scholar program.
- 10) Held an in-person edit-a-thon in March 2021: Unfortunately, like lots of events in 2020 our first planned edit-a-thon had to be cancelled.
- 11) Hosted a Zoom edit-a-thon in June 2021.
At edit-a-thons new editors create Wikipedia user accounts, add content to their user page, and learn some of the basics of editing Wikipedia, formatting, citing references, etc. Participants take on to edit stub articles, or more experienced editors will create new articles for women on our list. Beforehand we will have created a list of Articles to Create and Articles for Improvement. New editors work alongside more experienced editors, and everyone learns from each other. At the end of the sessions, new editors often have a more experienced editor review their article and move it from a draft article in someone's sandbox, to a live article.
- 12) Project has now created over 65 new Wikipedia articles, so we are well on our way to reaching our target of 100 new articles in 2021. It is likely that not all the women on our list will satisfy Wikipedia's notability requirements. Part of the project has been to identify the low hanging fruit, to create these articles first, and to learn from the process.

13) Applied for a research grant to progress the project.

The Australian Women in Religion Project has expanded beyond being just a Wikipedia project. We are now engaged with researchers at several other Universities in Australia. Members of the core group are also contributing to several publications related to the international Women in Religion project. Locally we are also planning a digitization project to make some early publications of Australian feminist theology groups and women's religious collectives available online.

The Excel template developed by the Australian project can now be used as a model for similar projects in other parts of the world. The spreadsheet I created included a large number of fields. Some related to biographical information such as family and given names, date of birth, date of death, occupation, educational affiliations, religion, and religious order. I also included as many identifiers as I could. These included VIAF ID, Australian Dictionary of Biography ID, National Library of Australia Trove ID, Australian Women's Register ID, Library of Congress Authority ID, ISNI, and ORCID IDs. These identifiers connect to other datasets, and in themselves can be an indicator of notability.

One of the pieces of information that can be added in Wikidata indicates that the person is part of the 1000 Women in Religion Wikimedia Project. When this field is included on each person's Wikidata page they automatically get added to the auto-generated 1000 Women in Religion list on Wikipedia.

https://en.wikipedia.org/wiki/Wikipedia%3AWikiProject_1000_Women_in_Religion%2FList_of_English_Wikipedia_Articles

This list now includes over 1,200 women. Those highlighted in red have data about them in Wikidata, but they don't yet have a Wikipedia page. As each woman has a Wikipedia article created the link changes from red to blue.

Some of the Wikipedia articles that already exist are very brief – known as “Stub” articles – and part of the project is also to expand these and develop them into more substantial articles.

SOURCES

Australia is fortunate to have some great sources that we have been able to use to compile the list of women and find additional references to reliable secondary sources. Inclusion in some of these sources becomes an additional unique identifier, and is itself an indicator of notability. To assist editors to create Wikipedia articles I also created a display of print items from our Mannix Library collection and a Course Reserves list of books that could be used as source material. Some of the most significant resources include:

- The Australian Dictionary of Biography - <http://adb.anu.edu.au/>
- The Australian Women's Register - <http://www.womenaustralia.info/leaders/index.html>
- The Encyclopedia of Women & Leadership in Twentieth-Century Australia - <https://www.womenaustralia.info/leaders/>
- Trove - <https://trove.nla.gov.au/>

PROJECT WEBSITE - WIKIPEDIA ARTICLES - PROJECT DASHBOARD

As new articles are created, they are added to a tab on our main LibGuides homepage - <https://divinity.libguides.com/feminist/wikipedia>

A Dashboard page also collates data related to the Australian Women in Religion Project and keeps this information in one place - [https://outreachdashboard.wmflabs.org/courses/University_of_Divinity/Australian_Women_in_Religion_Wikipedia_Project_\(2020-2025\)/home](https://outreachdashboard.wmflabs.org/courses/University_of_Divinity/Australian_Women_in_Religion_Wikipedia_Project_(2020-2025)/home)

FUTURE DIRECTIONS - NEXT STEPS?

- Create more new and improved existing Wikipedia articles.
- More edit-a-thons. We have also recently initiated a weekly Wiki-Wednesday session. Individuals can join a Zoom meeting, and either continue working on articles, and/or seek assistance with any editing issues. This is a great way to learn together and to collaborate on projects of mutual interest.
- Continue to promote the project to a wider audience.

- Spin-off projects:
 - Digitization of Australian feminist theological journals and other publications such as newsletters from Australian women's religious collectives, and making these available online.
 - Publications – including contributions to Atla's *Women in Religion* series, and potentially a volume devoted to Australian women in religion.
- Some of this work will be facilitated if several recent grant applications are successful.

ROLE OF LIBRARIANS

There are many ways that theological librarians can add value to initiatives like the 1000 Women in Religion Project. As well as having subject expertise related to the world's religious and spiritual traditions, librarians also have relevant technical expertise and understand the importance of accurate metadata, unique identifiers, and other international standards. Librarians tend to be organized, value open access to knowledge, are used to working collaboratively and navigating in an online environment, have access to databases and other resources, and can identify and accurately cite reliable secondary sources.

Because theological librarians have the skills required to access information, conduct independent research, and develop new content, they can make great Wikipedia editors and are encouraged to consider contributing to the project.

These are also a variety of ways for individuals to contribute:

- 1) Join the Project
https://en.wikipedia.org/wiki/Wikipedia:WikiProject_1000_Women_in_Religion
- 2) Become a Wikipedia editor – Write about women you are interested in
- 3) Suggest new names for the list
- 4) Start your own regional group
- 5) Identify gaps (and fill them)!
- 6) Contribute to other projects, e.g. Women in Red

Whatever your area of interest, I would encourage you to be involved.

CONCLUSION

Contributing to this project has many worthwhile benefits. Becoming a Wikipedia editor provides an opportunity to build new skills. The 1000 Women in Religion Project is an effort to raise up noteworthy women in religion. It is a practical way of addressing knowledge and gender gaps on Wikipedia. It makes information about women in religion visible and freely available and helps to address knowledge equity issues and other forms of systemic bias on the platform.

The project is an opportunity to contribute to one of the world's largest-ever crowd-sourced projects. It also promotes libraries and librarians as important contributors to open knowledge creation and dissemination. I encourage all theological librarians to jump on board, and together, let's help change the world!

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PROJECT-RELATED WEBSITES

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<https://divinity.libguides.com/feminist/wikipedia>

[https://outreachdashboard.wmflabs.org/courses/University_of_Divinity/Australian_Women_in_Religion_Wikipedia_Project_\(2020-2025\)/home](https://outreachdashboard.wmflabs.org/courses/University_of_Divinity/Australian_Women_in_Religion_Wikipedia_Project_(2020-2025)/home)

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The Australian Dictionary of Biography - <http://adb.anu.edu.au/>

The Australian Women's Register - <http://www.womenaustralia.info/leaders/index.html>

The Encyclopedia of Women & Leadership in Twentieth-Century Australia - <https://www.womenaustralia.info/leaders/>

Trove - <https://trove.nla.gov.au/>

“I’m Writing a Sermon...”

Reference and Instruction Services for Alumni
at Pitts Theology Library

Brady A. Beard, Pitts Theology Library, Candler School of Theology

Anne Marie McLean, Pitts Theology Library, Candler School of Theology

ABSTRACT “I’m writing a sermon...” prefaces most of the questions that come to the Pitts Theology Library Reference Desk from alumni. Candler School of Theology alumni regularly return to the library to inquire about the resources and databases that remain available to them through Emory University Libraries in their new ministerial settings. In addition to these one-off reference interactions, Pitts librarians also engage with alumni through a variety of means, including outreach and events, instruction, and graduation preparation and celebrations. During the academic years of 2019–20 and 2020–21, however, alumni needs and requests increased and transformed as public libraries closed in-person services and university campuses were limited to currently enrolled students and faculty. This paper will explore the evolving needs of seminary alumni brought about by the COVID-19 pandemic, during which Pitts witnessed and managed an uptick in requests for access to collections, library spaces, and online databases.

INTRODUCTION

It is not unusual for theological libraries to have robust relationships with their institutional alumni. The professionalization that results from formal theological training necessarily results in close relationships between certain alumni, like clergy and community leaders, and their alma mater library. This relationship comes from the information needs these users face as a necessity of their education, work, and increasingly, the chronic lack of funding for educational resources in ministerial and non-profit settings. Often the types of needs look something like the below:

- “I am preaching this Sunday for a Blue Christmas service and I need some Commentary and/or context information.” Dec 15, 2020.
- “How do I do biblical research online?” Feb 25, 2021.
- “Would it be possible for me to borrow books for a preaching class through the UMC?” April 13, 2021
- “When will the library be open to alumni (fully vaccinated)?” May 3, 2021

None of these questions are necessarily unique or surprising, but they all can be framed within different aspects of the services that a theological library might provide. Several of the questions pertain to the actual collections and circulating materials that someone might require. Others focus more on needs related to navigating the realm of information literacy or accessing space to read, do research, exist, etc. Under “regular” circumstances, these types of requests would have been handled like any other request that came in from students or community/affiliate visitors (i.e., requiring a visit to the library for access). Access restrictions due to COVID-19, however, inspired a new approach to alumni benefits not as resources they would lose, but as accessible tools they would gain post-seminary.

This paper will discuss the former standard alumni services that were offered at Pitts Theology Library, identify challenges that arose during the COVID-19 pandemic, and offer a few reflections on what Reference and Instruction Librarians have learned and how we expect to move forward in the coming weeks and months. Our hope is that this discussion will open avenues of conversation for us today and beyond these proceedings by suggesting that in order to meet their own missions, theological libraries ought to begin thinking about alumni users—and not just their own alumni—as a distinct user base and resource within their own communities.

FORMER PARADIGM

In previous attempts to support alumni, most of the library’s approaches were anticipatory and prescriptive. That is to say, librarians spent most of their time preparing currently enrolled students for the transition to alumni status as commencement approached. This included warning them of access restrictions (especially as it relates to online resources), but also preparing them to think about

what their own needs might be based on their trajectories outside of seminary. Ultimately, the goal here was to prepare graduates to function independently, apart from library support, while gently and subtly reminding them that their library privileges extend beyond their graduation. This anticipatory support showed itself in three primary ways: through spring workshops, promotional material for graduation, and the subscription-based library newsletter that would advertise events, exhibits, and other library related news in addition to social media.

The first workshop offered was not promoted at future alumni directly, but instead focused on ways that students and alumni can build their own personal libraries reasonably. Historically, this workshop focused on building a theological library for less than \$200 dollars, but more recently focuses on training students to think about what types of materials they will need in the future (commentaries, primary sources, pastoral care handbooks, etc.), and offering them strategies to go about building this library *before* they graduate. This includes making judicious use of syllabi, assigned and recommended readings, sharing purchases, learning to identify their public libraries and services, finding alternatives to cost-prohibitive items, evaluating web-resources, and best practices for finding used books. Increasingly, however, students are interested in finding cheap or no-cost online alternatives, building professional networks to share resources/costs, and identifying avenues for finding good deals directly from publishers. Several have recently asked about the book review process and what it takes to get review copies through publishers.

Increasingly we use this as a time to discuss a variety of open-access journals and repositories, and to discuss other resources like *Working Preacher*, *politicaltheology.com*, *syndicate.network*, and our own LibGuides. This is also an opportunity for us to remind students about the necessity of thinking critically about online resources.

The library's "Accessing Alumni Resources" session is specifically designed for graduating students with the intent of generating enough interest and questions to continue drawing the users back to the library. In this session, we introduce students to the electronic resources and databases that will be available to them as alumni, explain borrowing privileges and processes, and, perhaps most importantly, explain the Kafkaesque process by which students get assigned an alumni number and card. Finally, we emphasize the

limits of alumni privileges and encourage them to come use our services in person as often as possible.

Additionally, Pitts provides promotional material to graduating students via the graduation packet given to each graduating student. This includes a postcard with instructions and websites for setting up their alumni account, accessing electronic resources, and getting materials from the library, in addition to a simpler bookmark with Pitts branding, images, and the main URL. These cards are also available in the library throughout the year, and we incorporate them into our in-person workshops and freebie giveaways.

Finally, throughout the year, but especially during the buildup to commencement, we encourage newly minted alumni to stay in touch with the library by subscribing to our weekly newsletter, the Pitts Prospectus, and following the library on social media. This newsletter is one of the major ways that Pitts communicates to non-enrolled patrons and community members regarding upcoming events, new acquisitions, user services, and other library-related news.

COVID RESOURCES

It goes without saying that the last year of pandemic lockdowns, restricted campus access, and the safety of library staff and patrons forced us to rethink our traditional alumni services.

First, during the shift from in-person to digital platforms, we had to decide how to best preserve and reformat the two previously mentioned workshops. Immediately after spring break when students did not return to campus, we had a little under two months to sort, strategize, and redeploy this information. Knowing that it would be necessary to rethink our entire instructional approach as the pandemic heightened helped us to rethink not only what to do, but why, and to reconsider our instructional audience. With this in mind we revamped the entire workshop and focused on supporting the needs of all alumni and not just those recently graduated. This resulted in a distinct paradigm shift of moving from what resources alumni would lose to highlighting what they could gain through digital options, open-access resources, and other non-traditional workarounds.

Pitts spearheaded the adoption of a new, more robust webinar software, BigMarker, as an alternative to Zoom classes (from which the students were fatigued). When we first ran the (live) “Alumni

Access” webinar, we had 80 participants registered, of which 35 were graduating seniors for 2020. Because we set up the webinar to be as “evergreen” as possible we were able to run it again this academic year. Between the first time we ran the webinar and the second time, the page itself has had 191 views. The most recent version of the webinar, which can be accessed on demand, had 20 registrants and 9 participants. The webinar is also available on YouTube, which allows us to distribute the webinar widely with a Creative Commons Attribution.

Previous in-person workshops on alumni resources were limited by space and busy schedules, meaning participation never exceeded more than 10-15 students. The dramatic increase of participants in our 2020 virtual workshop revealed that alumni around the nation and beyond could be a viable part of the instructional programming at Pitts if we could only figure out a way to bring the program *to them* instead of “welcoming alumni” back to campus. With this in mind we began to prepare all of our events with alumni in mind as a user group and became cautious of just assuming that alumni would participate as general “community members,” a point to which I will return momentarily.

Finally, we’d like to note two additional resources that became increasingly important in providing services to our alumni during the pandemic. First, the number of alumni requests that came to the reference desk through LibAnswers or LibChat remained at comparable levels to the years before the pandemic, but when adjusted for the overall numbers, they became a much larger percentage of our virtual support scaffolding. While we are still seeking evidence to explain the change, we suspect that this higher-than-average turnout was in part the result of closures and restrictions on public libraries, professional isolation, and other limitations.

Secondly, we found that part of what alumni patrons were looking for were guides and information services regarding where and how to find resources instead of just identifying the resources themselves. Having a robust set of resources from LibGuides to live webinars to a video library on YouTube provided us with a quick set of materials to direct patrons to. These sorts of resources helped us to serve patrons when we ourselves had restricted access to campus, but they also gave us a touch point for continued engagement and a new approach to information literacy in the wider community.

LOOKING FORWARD

As we look forward to what library services around instruction and reference will look like in the post-pandemic world, we've come to a number of considerations that will continue to affect our services for alumni users. First, alumni users will likely continue to engage the library from all over the nation and even the world. This presents unique challenges on a number of fronts. While Pitts has been able to secure some rights for e-books and other digital repositories, the alumni and libraries will continue to face significant hurdles in using them. Not only are e-books limited through publisher-determined access and high cost, but they're also difficult technically to provide via proper authentication. Second, alumni face challenges navigating the information landscape as church budgets are tightened, the perception of "free" online resources proliferate, and ministerial and non-profit contexts continue to evolve in the gig economy. Third, the work facing faith and community leaders, the alumni of many of our institutions, continues to take place in the midst of growing religious and information illiteracy. Many leaders are simply not prepared to address the information concerns that they will face in their communities.

We don't intend for these issues to sound dire or overly dramatic, but to instead view this as an opportunity for theological libraries and librarians to meet head-on. As we at Pitts Theology Library think through these issues and what they mean in an era of austerity and dwindling library budgets, we accept the challenges as an opportunity to demonstrate to our institutions and communities the mission and skill that we hold as libraries. In short, we believe that the challenges alumni face provide a unique opportunity to which seminaries must respond, and libraries might be the best-primed wing of our institutions to contribute.

SOLUTION

There are four essential areas that we want to address in terms of a library response to the needs of our alumni patrons. As reference, instruction, and outreach librarians, we believe that the challenges that the last year raised to the surface are best met by expanding a vision of our work and service beyond the needs of our immediate

students and faculty and to imagine our alumni users as a defined user group with distinct needs.

- 1) Short of a miraculous windfall, either on the side of unlimited institutional funding or extensive changes from the publisher and access side of materials, there isn't much that libraries can do to address the digital and electronic resource shortage available to alumni. However, we *can* engage in teaching alumni, current students, and faculty about resources that may be available to them. Much of this work many librarians already do on a weekly, if not daily, basis. Here, we can focus our efforts on publicizing open-access works like the journals *Religions*, *Metatron*, and *The Journal of Hebrew Scriptures*. Likewise, we can find ways to incorporate open, scholarly websites like *BibleOdyssey*, *Ancient Jew Review*, *syndicate.theology*, the *Marginalia Review of Books*, and *Practical Matters*. Additionally, as we engage with alumni, we can point them toward open-access digital repositories like the *Atla Digital Library*, *OADTL*, OA works through the *ACLS Humanities Ebook* project, and *the Internet Archive*. By prioritizing these resources and embedding them within our teaching and instruction, we can continue to normalize their role beyond the seminary campus. Connected to this issue is the importance of continuing to champion OER projects with teaching faculty and to promote their open-access publications when we can. At Pitts, we are currently in the process of assessing and building a single depository of alumni resources that contains open-access resources alongside curated digital tools and electronic resources that alumni continue to have access to through Emory University.
- 2) We believe that one of the best things we can take advantage of after the pandemic is our attention toward digital webinars and online events. Both instances of our digital Alumni Access webinar were among the best-attended workshops in our records, and the first event with 80 registered attendees is our highest-attended "regular" event by a mile. Though it seems quite obvious now, we believe that one of the most effective ways to engage alumni is by continuing to offer digital events and services catered toward their needs. We are even in the process of exploring an occasional synchronous event as a way to provide the mutuality that comes by studying together

in a library. Outreach is inherently anything we do to reach beyond the walls of our institution, and our product is not books but people, expertise, and service (Ford et al. 2009). In order to provide our product, we must first reach our users. This requires fostering relationships and building community beyond the seminary campus.

- 3) Expand our definition of user groups to include alumni, and potentially alumni from other institutions, as a distinct set of users with particular needs. While they may not be students, seminary alumni are also a distinct group of users from a general community user group. Whether or not an individual attended Candler School of Theology, they likely have some recourse with theological research, a level of professionalization that will likely require more than a Google search when accessing information, and an ability to navigate the deep world of theological study. But alumni also have needs distinct from those of our enrolled students. For instance, they may be several hundred miles from the nearest college or university library, let alone a theological library, and, if they serve in a rural area or small town, they may also be in need of a point of contact with the many resources beyond books that libraries provide. By turning our attention to alumni as distinct user groups and working with advancement offices, alumni groups, and area denominations and clergy, libraries may find additional areas to justify their existence outside of relatively small student bodies. This, however, requires that we begin to reimagine our user groups and work actively to build connections beyond the instructional classroom.
- 4) Finally, as we rethink the user groups, areas for collaboration, and our own instructional and reference practices, we would do well to remember that many of our alumni, by definition of their time in seminary, careers, and needs, are lifelong learners. Rather than being like community visitors who may use the library space in a more informal way for personal research needs, alumni are like adult virtual learners who require support for the learning and research process from places or in situations that limit their abilities to come through the library doors. One way is to think of our alumni is as lifelong learners, by which I mean adults within a workforce who are constantly adapting to a changing world

(Nordin, Embi, and Yunus 2010). The needs of such individuals are not incidental, but relate to the deliberate attempts to access, understand, and synthesize knowledge. By connecting lifelong learning to “mobile learning” (Nordin, Embi, and Yunus 2010, 132), the process of learning as it is mediated by computers or other machines, we understand that we must rethink how alumni access library resources and what they expect when they come to us. In other words, it’s not enough to simply treat their needs in the same mode as serving our enrolled students. By positioning our alumni as learners within a learning process, we can begin to understand how we have been responding to their needs (in the case of Pitts, formerly engaging in knowledge-centered instruction) and move toward other potentially better responses—a learner-centered approach for instance (Nordin, Embi, and Yunus 2020, 132-33). As digital learning continues to reform theological education and provides access to those who would have otherwise been left out of higher theological learning, we must also rethink our strategies to engage those beyond our immediate on-campus populations. Technology can help with this, yes, but as we heard in this year’s Atla keynote address, from Dr. Safiya Noble, we aren’t going to click our way out of the challenges that we face; as people seek knowledge digitally either in the classroom or after it, librarians must also be there to support that learning.

CONCLUSION

In conclusion, it’s safe to say that the COVID-19 pandemic forced us to do more than think about how we were addressing the learning needs of our currently enrolled students, but as the pandemic lingered and the traditional resources and supports became increasingly unavailable, we found that we were poised to respond to the needs of a new patron base, namely our alumni, not by adding to our already full plates, but by rethinking what we were doing, for whom, and what the future of alumni engagement post-pandemic could look like.

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The Intertwining Concerns of Libraries and Writing Centers

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ABSTRACT Through 2020, Asbury Theological Seminary largely built an introductory course for those preparing for graduate-level study in seminary disciplines. Through that work and the collaborative efforts between our research librarian, Writing Center, and instructional designer, we have discovered shared concerns, knowledge, and new insights into how to help our students. Great synergy was found in terms of information literacy, citations, using information well, and a desire to see students/patrons succeed. Points of divergence were found in terms of organizational structures (siloes) and a potential conflict between a “do for” rather than “teach how” staff focus. Recommendations also are given at the close regarding having writing resources available for patrons in contexts where there is not a writing center.

INTRODUCTION

Through 2020, Asbury Theological Seminary largely built an introductory course for those preparing for graduate-level study in seminary disciplines. Through that work and the collaborative efforts between our research librarian, Writing Center, and instructional designer, we have discovered shared concerns, knowledge, and new insights into how to help our students. This presentation will describe the institute course that was developed and the benefits/insights that came through the process.

BACKGROUND

Emerging through the Quality Enhancement Plan (QEP) (reported in the 2017 presentation by Tippey, Horner, and Stelle, titled: “Won’t You Be My Neighbor: Camaraderie at the Intersection of Research and Writing Services”), Asbury Theological Seminary has been having a growing success with the Writing Center synergizing with the rest

of our library-based research services (Tippey, Horner, and Stelle 2017). The role of the writing center consultants over the past several years has included the occasional (or perhaps regular) research question, which has been a great benefit to their role, because many of our writing consultants are also excellent researchers. We seem to be discovering that quality writing is closely correlated to quality research skills. This program has seen good success over the years and is poised to work on continuing forward-looking improvements.

In 2018, the area of Library Services joined with Information Technology forming a combined Library, Information, and Technology Services department. This resulted in a significant restructure, centralizing research services, circulation, reference, basic technology help, instructional design, and instructional technology under a new heading of Instructional Services. The work of research services now rests with the Director of Instructional Services, who also supervises our Instructional Design and Technology department along with the Help Desk and provides online/digital librarianship.

REASON FOR THE COURSE AND THE TEAM

With a new structure in place and a Writing Center well established, the Enrolment Management Team (EMT) requested an institute-style course to give the rejected applicant an opportunity to develop some skills and prove their ability to succeed in graduate education. This newly collaborative structure has been very helpful for thinking through this course and building it in Canvas, our Learning Management System. We put together a team to develop the course made of our Instructional Designer, Joelene Goh, Director of the Writing Center, Dr. Ginger Stelle, and myself as the Director of Instructional Services. We spent the early stages of the development determining what incoming students would most benefit from knowing prior to matriculation. We determined that it would be best if we could introduce the student to foundational information literacy, solid writing principles, and critical thinking skills.

POINTS OF WRITING CENTER AND RESEARCH/REFERENCE LIBRARIANSHIP OVERLAP

The first point of overlap and synergy is in information literacy. It is a core concept that good writing requires good information and

finding good information requires a foundation of information literacy. Writing centers are heavily invested in the student having the right information to support their claim in writing. That gives the writer the content for their argument, and without good information a paper cannot be anything but personal reflection or opinion. Academic librarians are also deeply invested in patrons finding the best information in the best manner possible. We live in the world of information discovery, access, and evaluation for the purpose of supporting academic achievement.

The second point of synergy is in the use of citations in writing. Citations are a key part of using information well, which has always been a core value of librarians—and academic librarians in particular. Writing centers tend to be citation format gurus for the student/patron. Academic librarians have also filled this role in the absence of writing centers. There is ample potential for collaboration and information-sharing along these lines.

The third area of synergy, citation management software, is also a major concern and area of expertise for both the academic librarian and the writing center. While citation software is a bit of an extension of good citation practice, the use of software is a unique skill. Academic librarians have been using Zotero or other citation programs for years, and writing centers have been places where students would learn about citation management also.

Fourthly, having already mentioned using information well, we should point to that as a unique point of synergy. Academic librarians are always concerned about using information well, particularly from an information literacy standpoint. Writing centers take it a bit farther in the mechanics of expression in writing. This can also include argumentation development and document structure. I find that research appointments occasionally wander into argumentation or document structure depending on the needs of the student. We will talk about some recommendations later to assist in the absence of a writing center.

Lastly, a common theme through all of these points of synergy is the basic desire to see our students and patrons succeed academically in their work. This may go without saying but I will say it anyway. Academic librarians are deeply desirous that their patrons do well in their academic work. This success sheds light onto the value of our profession. Likewise, writing centers also are deeply invested in the academic success of their clients because their exis-

tence may be evaluated by the overall academic success and/or writing quality of their clients.

There are many ways, as we have discussed, in which academic librarians and writing centers are similar and synergistic in their focus and goals. There are also ways in which conflict may arise or our goals/methods may be divergent.

POINTS OF DIVERGENCE OR POTENTIAL CONFLICT

It may be that a writing center lives in your library space but does not have unified oversight. In my context, the Writing Center reports to the Dean of Library, Information, and Technology Services the same as I do. This allows for a unified overarching vision for our larger department, and we can coordinate on training and refer patrons back and forth. In other contexts, the reporting structure could go to student services and not in an academic authority structure, causing significant differences in focus, goals, or support methods. Be conscious of this.

If your institution starts a writing center, it could be seen as the golden child where the library becomes the old-school folks in the institution. If you have any influence or voice while a writing center gets launched in your institution, work early on to partner with them and be involved regardless of the reporting structure. While the writing center will still be the “new kids” in the institution, they do not have to be an adversary or make the librarians the old guard or something.

Good working relationships require conversation, and the basic organizational structure of your institution may prevent or hinder good conversation. There is a tendency of any structure to become siloed and isolated from others in the organization. Many times, the organizational structure as mentioned before can play a significant role in hindering collaboration and conversation. Writing centers need to have a good working relationship with the librarians, and it may be up to the librarians to foster that relationship.

Many writing centers will be noisier places where food and drink are welcomed and encouraged. Libraries tend to not be those spaces. When space is shared, this will cause some points of tension and potentially significant conflict as noise and food find their way into the rest of the facility. Students may find themselves frustrated by the noise coming from a writing center. They may also be frustrated that

they cannot bring their food into the rest of the library. Again, fostering good working relationships with the leadership of both entities will allow for better resolution as these conflicts arise.

Operating hours may be significantly different. Likely the library will have more extended hours than the writing center or vice versa. One is not likely better than the other, but complaint from patrons regarding one or the other regarding hours will always occur. It does not matter how many hours each service provides; it will always be wrong to someone.

A major core difference may be that the writing center is focused on teaching how to write, revise, etc., and will never do the work for the student. Libraries, on the other hand, are more likely to be the place to have your information handed to you rather than to be taught how to find information. To put this a different way, a writing center may be a training program where a library may be a mere search engine—or worse, a search assistant. I work very hard to make our normal operating procedure in our library interactions follow a show-help-let process. Our patrons do not always come wanting to learn, but it can be very natural to show them how to accomplish their task, help them do it, and then let them do it on their own from then on. This does not mean that they will not ask again or need to be shown or helped multiple times, because skill acquisition requires repetition. Students who go to the writing center are more likely to enter a more structured instructional interaction, and their expectation is more likely aligned with that modality.

RECOMMENDATIONS

Avoid the “we’ve always done it this way” trap. Some traditions are good, but we need to be more adaptable. Embrace new ideas, perhaps embrace them critically, but embrace them all the same. Resist the desire to entrench rather than engage in conversation.

Have resources on writing available for your patrons. There is a plethora of sites and resources available. For those of us who do not have access to a writing center or even additional librarians to assist with these tasks, it can go a long way in helping to point students to good resources on writing and writing related topics.

Seek out the guidelines or manuals from writing centers. It is not difficult to search the web for writing center training manuals or interaction guidelines. Having a familiarity with what they do and

their methods may help us librarians think through our practices and help us guide students in better writing as well.

Develop a list of paid proofreaders/copyeditors to hand out to patrons. There will always be those whose needs are preparing for publication rather than a simple term paper. For them, they need to pay a proofreader or copyeditor. Have a list of resources for them too.

A FINAL FRIENDLY WARNING

Theological librarians are uniquely equipped to enter the writing center services arena, but only do so if it advances your core mission, not because you are trying to prove your worth to your administration. Let librarianship stand on its own, and maybe increase your services where it makes sense in your context.

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Libraries and Scholars on the Green Path to Open Access

Services, Policies, and Challenges

Matti Myllykoski, Helsinki University Library

GOLD AND GREEN

Gold open access means publishing scholarly articles in journals that are open without costs for all readers. Green open access means secondary publishing of toll-access articles in institutional repositories. In the EU, both ways are embraced in promoting open access as the highly recommended policy of scholarly publishing.

WHY GREEN OPEN ACCESS?

Admitting Green open access is a concession to scholars who mostly prefer publishing their articles in high-ranking (and very expensive) toll-access journals. Libraries have been eager to help scholars by adding the metadata of articles into the repositories and archiving a copy. Libraries are, after all, in the service of scholarly communities. Since Gold open access seems to be an unattainable goal, it is better to do something to steer the ship in the right direction.

THAT'S THE WAY THEY LIKE IT

Scholars love easy and practical solutions to non-scientific—particularly to institutional—problems. They want a library that is easy to use. When an article is not in the library, they consult Google Books, Research Gate, and academia.edu. (Or the other way round.)

I JUST WONDER...

Do our scholars know the great portals that open the gate to numerous institutional repositories? Do they know CORE and BASE (Bielefeld)? Would they use them more if they did? Would they then better

understand the point of archiving the final drafts of their articles to their own institutional repositories (instead of or along with the commercial repositories)?

[HTTPS://V2.SHERPA.AC.UK/ROME0](https://v2.sherpa.ac.uk/romeo); OR, “DO YOU KNOW / SHERPA ROME0”

“Sherpa Romeo is an online resource that aggregates and analyses publisher open-access policies from around the world and provides summaries of publisher copyright and open-access archiving policies on a journal-by-journal basis.”

WHY SHOULD SCHOLARS KNOW AND USE SHERPA ROME0?

Scholars should know Sherpa Romeo in order to understand the open access policy of the publishers and journals in their field. Only then can they become aware of the legal and economic implications of their choices in publishing their work. Only then can they truly decide what kind of openness they want for their own publications (and for the publications of their students).

GREEN OPEN ACCESS IN PRACTICE: A LIBRARIAN WORKING ON ARCHIVING A SCHOLARLY ARTICLE

Back in January, one colleague asked other members of our team about the Green OA policy of the Finnish Society of Church History. (They publish a yearbook; most articles are in Finnish.) Since a colleague of mine had worked for this publication, I asked him. He did not know, and so he passed my request to the secretary of the society. He did not know either, and so he passed my request to the chief editor of the publication—who never responded.

However, my brave colleague checked our x-files, found some relevant data on Turku (Åbo) University Library and discovered that the final drafts of the articles published in this yearbook may be archived with a twelve-month embargo.

But—what if the yearbook would inform its contributors about this so that they could self-archive their drafts by themselves?

BEYOND THE MERITOCRATIC LOGIC OF SCHOLARLY PUBLISHING

From a strictly scientific point of view, this is futile. The scientific value of the one and same article published in a high-quality or low-quality journal is the one and the same, quite independently of the forum. When the quality of scholarship is scrutinized, the experts must focus on the content of the articles and books, not the name of the publisher, not even the impact factor.

GREEN IS GOLD: A PATH NEVER TAKEN (YET)

European academic research is mostly paid for by taxpayers. For thirty years, there have been efforts to make this research openly accessible for everybody. For various reasons, this has not been completely possible. But I have a dream.

There is a country in which all publicly paid scholarship should be first published in the institutional repository closest to the author, with approval of the local colleagues in the field. This is followed by post-publication peer reviews. After that, scholars are allowed to publish their articles wherever they want.

Library Services from the Outside-In

Transforming the Tactic Religious Information
Practices of the Theological Students from
Unregistered Christian Churches in China

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ABSTRACT The purpose is to inform the seminary libraries to design library services based on an outside-in strategy to meet the information intents of the theological students from clandestine, unregistered Christian churches in China. Specifically, the goals of this research are to: 1. Examine how the previous tactic information practices—walking, poaching, reading, and deception—exercised routinely in the unregistered Christian communities in China were shaped by the information-impooverished situations. 2. Stratify how information intents could change their tactic practices in finding religious information, when members from these information-impooverished communities come to study at theological seminaries in the United States, where information is rich and freely accessible. The study applies Todd’s extended six categories of information intents to analyze de Certeau’s four types of tactic information practices in walking, poaching, reading, and deception/disguise, as demonstrated in the interviews and information world maps of the seventeen theological students from China.

INTRODUCTION

In recent years, due to the scarcity of seminaries available in China,¹ some members of these unregistered Christian assemblies in China have endeavored to travel across national borders to pursue reli-

1 As of 2018, there are 24 official Catholic seminaries and 10 unregistered Catholic seminaries in China. On the other hand, there are 18 official Protestant seminaries, but numerous unregistered seminaries set up all over China. This reality can partly explain why these fervent seekers for religious information could make so much effort to study abroad, mostly in the United States and South East Asia.

gious information they need at various universities and seminaries in Southeast Asia and, especially, the United States. Increasingly, the rise of theological students from the unregistered Christian communities in China raises many questions concerning information seeking and utilization at theological seminaries. For example, how much do the tactics practiced in their previous information-impooverished communities influence their seeking and use of religious information when they are studying in the United States? How can the libraries at theological seminaries offer services to help transform these tactic information practices of the transnational theological students and thus facilitate their learning transfer?

This study draws upon the theoretical foundation of constructivism to integrate the information theories of information poverty (Chatman 1992, 1996, 1998) and information intents (Todd 1997, 1999, 2005, 2006) with the cultural studies on everyday life (de Certeau 1984) to advocates for setting up an outside-in strategy (Day and Moorman 2010) to provide library services to build trust and fulfill the information needs of these theological students from China. Hence, this research applies semi-structured interviews and Information World Map method, to examine the oral and geographical data collected from seventeen participants who came from the unregistered Christian communities throughout China, and who are recently studying at six major theological seminaries in the United States.

RESEARCH QUESTIONS

The study addressed the following research questions:

- 1) How did the theological students from unregistered churches in China seek and read theological information, walk, and make places secretly to perform religious activities while they were in China?
- 2) How do these previous information practices influence their learning in the new environments in the USA?
- 3) How can the library information services at theological seminaries meet the information needs of these transnational students from unregistered churches in China?

THEORETICAL FRAMEWORK

The design of this research was informed by theories of constructivism, which includes social and cognitive constructivism; it assumes that knowledge is shaped by social contexts and new information is processed through the existing cognitive structures in the individual's mind (Brookes 1980a). The constructivist perspective emphasizes that knowledge changes at different times and places. On the other hand, the explicit constructivist epistemology is concerned with the everyday and embodied experience. Therefore, constructivism is adopted to integrate information theories (Chatman 1992, 1996, 1998; Todd 1997, 1999, 2005) and practices of everyday life (de Certeau 1984) to examine the information practices of the theological students from unregistered Christian churches in China, in order to benefit the designing of effective library services to meet the needs of these transnational theological students from China who enroll at theological seminaries in the United States.

Information Poverty/Inequality

Chatman is the first information scholar to notice that information use or avoidance of information is caused by mistrust to outsiders. She observed that membership in the small worlds may result in the state of information poverty, because the community may inhibit use of information provided by outsiders (Chatman 1996, 1997). The reason is: people in small worlds make the decision about whether to seek and use the information, depending on whether the providers are insiders or outsiders. Robert Merton defined the "insider" as "an individual who possesses *a priori* intimate knowledge of the community and its members." (1972, 31) It is noteworthy that one of the practices in information-seeking under the setting of information poverty is secrecy, which serves to conceal the real situations of the users of information (Chatman 1996, 1996; Ma and Li, 2018, 51). However, secrecy and deception are self-protecting mechanisms under surveilled situations due to a sense of mistrust regarding others' interest or ability to provide useful information (Chatman 1996).

Information Intents

Realizing that scholars seldom address the notion of how individual knowing is changed by the social context, Todd provides five cate-

gories of information intents which can be applied to capture how cognitive knowledge changes over time and across places (1997, 104). Information Intents theory suggests that people seek and use knowledge to get a complete picture, to get a changed picture, to get a clearer picture, to get a verified picture, and to get a position in the picture (Todd 2005, 198-203). The six categories are delineated as follows: “To expand” suggests “take in substantial amounts of information.” (Todd 1997, 182) “To change” involves “... removing an incorrect idea” and “... replacing it with a new, correct idea” (Todd 1997, 200), or changing a wider perspective or perception based on the acquisition of new facts (Todd 1997, 201). “To be clearer” signifies supplying information to add precise details. “To verify” means the newly gained information removes doubt from the theological students’ existing knowledge structure and strengthens what they already knew. “To position” suggests maintaining a specific position. “To connect” implies to seek empathy or support (Cooke 2012, 45). The expanded categories in Todd’s information intents theory (1997, 1999, 2005; Cooke 2012) are applied to analyze not only the cognitive structures, but also the information practices of these theological students from unregistered Christian churches in China.

Practice of Everyday Life

In addition, concepts of de Certeau’s cultural study are applied in this study to describe the information practices of these transnational theological students from China. Culture is the system of meaning through which social practices make sense to a specific group of people; it could include economics and spiritual practices (Lindlof 1995, 50). De Certeau (1984) observes that powerless people would creatively disguise their resistance towards the powerful through tactically consuming what was given to suit their needs in everyday life. Thus, this study takes these general practices—walking, poaching, reading, and deception/disguise—in everyday life as the variables for units of analysis for tactic information practices in seeking and using religious information. De Certeau spatialized cultural theory, focusing on the interaction of place and time in everyday life.

Tactic Religious Information Practices

Reality and knowledge are both socially constructed, and determined by a worldview (Patton 2002, 97; Chatman 1992, 1996), therefore, it

is significant to examine how religion, such as Christianity, could influence information practices.

In light of de Certeau's practice in everyday life, tactic religious information practices prevailing in the unregistered Christian churches in China are defined in the following four aspects:

1. Walking as Deception.

De Certeau says, "To walk is to lack a place. It is the indefinite process of being absent and in search of a proper." (de Certeau 1984, 103) And travel is the walking exile which may signify escape, and possibilities of moving into other landscapes (1984, 106-07). Walking under this situation tends to create the outsider mentality, in that one is deviating from the collective standards, and suspecting relevance of information from outside (Chatman 1996, 194; Merton 1972). Walking/traveling for members in the unregistered Christian churches in China could be a practice of painful resistance and deception (Wright and Zimmerman-Liu 2013, 6). Thus, walking could serve a dual purpose as pilgrimage and practices of deception (Scott 1990, 35). Recently, "walking worship" is a creative tactical practice while the unregistered churches are shut down: the members of the unregistered Christian communities practice Sunday services by listening to audio recordings of sermons while walking quietly on the road or in the park, without a fixed location (Chandler 2020).

2. Place-Making as Meaning-Making

Poaching is a clandestine use of resources, which one does not own, on a territory that is not ours; therefore, it is closely related to consumption and place in time (de Certeau 1984, 25-26). It's a social practice in spatial context that deviates from routinized behaviors, or applies institutional routines in unusual situations so as to solve certain everyday problems. For example, to make the living room into a sanctuary, to house a library in a remote apartment, to set up a seminary in the market building are common ways of place-making. In the case of these theological students from unregistered Christian churches, walking/ traveling across international borders can be investigated as expressions of sense-making and place-making (Scott 2021, 28).

3. Reading as Poaching

Reading is “textual poaching”; thus says de Certeau: “[R]eaders are travelers; they move across lands belonging to someone else, like nomads poaching their way across fields they did not write, despoiling the wealth of Egypt to enjoy it themselves.” (de Certeau 1984, 174) Reading is an act of resistance against the official texts that are imposed by the dominants. More than that, readers also engaged in organized and self-conscious collective rejection of mainstream values and policies via studying theology in the USA. This is an act of “reading for community,” namely, collective reading practice creates an ideological space in which community members are able to explore identities.

4. Deception/Disguise as Survival

“Deception is a deliberate attempt to play-act, ...It is a process meant to hide our true condition by giving false and misleading information” (Chatman 1996, 196). Tactical practices of secrecy and deception is intended to hide or disguise one’s true aims so that one can survive (Scott 1990, 33). Deception is creative, active poaching in making use of what is given (de Certeau 1984).

METHODOLOGY

The current study adopts an insider approach and qualitative methods that are enriched with the concepts of cultural studies; that means, the focus is on the transnational theological students from the unofficial Christian communities in China who delineate their “lived experience” and individual “life stories” in traveling to the United States to seek the religious information they need (Denzin and Lincoln 2003, 71). The theoretical framework provides the key constructs to guide the structure and implementation of this study, from the selection of the sample to the data collection and the data analysis. More importantly, social contexts are also defined by what and who is excluded from them (Meyrowitz 1990, 77), the underlying dynamic is the membership which distinguishes the insiders from the outsiders, and has direct influence on the pattern of information use or non-use (Chatman 1992, 1996, 1998; Meyrowitz 1990, 85). A number of critical assumptions underpin the innovative approach of this study:

Insider Approach

The “insider” model for qualitative research on religious information use developed by Wicks and Roland is particularly relevant; this model is building upon the “traveler metaphor” in which the researcher uses maps and particular method in the discussion of particular topics....” (Roland and Wicks 2009, 253) There are a few advantages of this “insider” approach:

- 1) “Only a researcher with an understanding of the subtleties and facets of theological issues, doctrinal positions, and denominational and congregational dynamics could achieve the depth of the conversations conducted during the dissertation research.” (Roland and Wicks 2009, 258)
- 2) An insider researcher can bring out a greater depth and richness of the research findings than would have been the case with a researcher from outside the clergy profession (Roland and Wicks 2009, 259), in that an analysis of the folk theology demands a believer’s perspective (255).

The previous working and teaching experiences at seminaries in Singapore and in the United States have provided the current researcher a vantage point to investigate the social contexts and practices of the theological students from the marginalized unregistered Christian communities in China. In addition, field work in China over the years provides rare access to the reality of information poverty and inequality of the hard-to-reach clandestine, unregistered Christian communities (Lu 2012, 2016), and the unique tactic practices in seeking and using theological information through walking, place-making, reading, and deception/disguise by the members of unregistered Christian churches in China.

Online Interview

The COVID-19 pandemic resulted in exceptional situations, such as the need for social distancing, thus obliging the researcher to conduct the interviews online. Seventeen online semi-structured ethnographic interviews and Information World Maps were conducted via ArcGIS.

Information World Mapping

To give voices to the powerless, it requires an innovative methodology: Information World Maps (Greyson et al. 2017), which can

include people, events, and places in the world of the participants to analyze how information inequality motivates the intents of some individuals in the unregistered Christian community in various parts of China to tactically travel to the United States to seek religious information. For example, the information world map of the participant TP03 described the information and economic inequality in his hometown in this way: in the metropolitan area of China, the one who pushes a trolley symbolizes the poor people in town, while those who are driving a car signify the wealthy ones. On the other hand, the information world map of the participant TP07 provides rich information concerning the geographical, economic, demographic, and religious background of the unregistered church he joined in his hometown.

FIGURE 1. The information and economic inequality

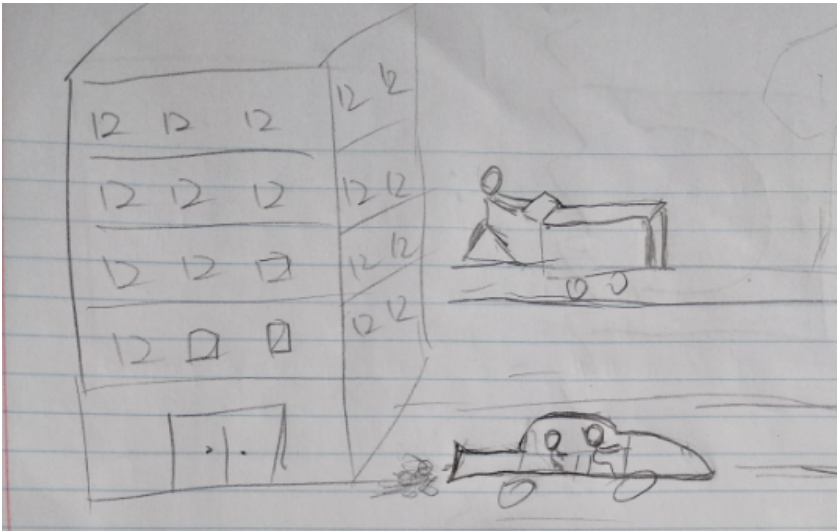
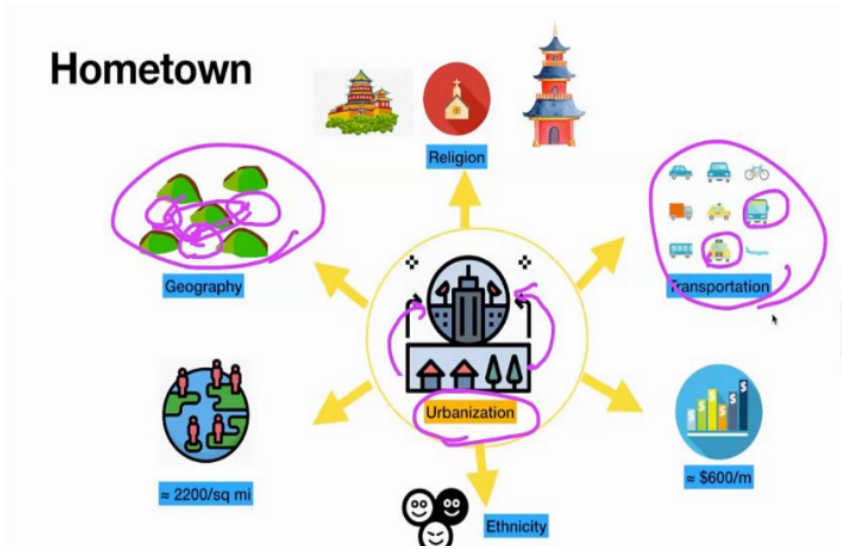


FIGURE 2. The characteristics of a local unregistered church



It is conducive to mapping the spatial metaphors of changes, so that we can visualize the communities where these theological students are situated in China (MacKian 2004, 616) and the routes they took to seek and use theological information in the United States. Ultimately, it aims at mapping, categorizing practices, and designing an information literacy program (Forster 2016).

FINDINGS

The data analysis of the seventeen interview transcriptions and information world maps indicates two findings: 1) the geographical distribution of the origins of the unregistered Christian churches where the seventeen theological students joined back in China, and 2) the changes to the four major types of the tactic information practices in seeking and using theological information—walking, poaching via place-making, reading, and deception/disguise.

Figure 3 displays the geographical origins of the unregistered churches where these seventeen theological students belonged. It appears that sixteen out of seventeen theological students participating in this study are from urban cities in China; only one of them came from the rural part of China. Further, none of them are from

the largest geographical area—northwestern China—because the primary religion prevailing in northwestern China is Islam.

FIGURE 3. Geographical origins of the theological students from China

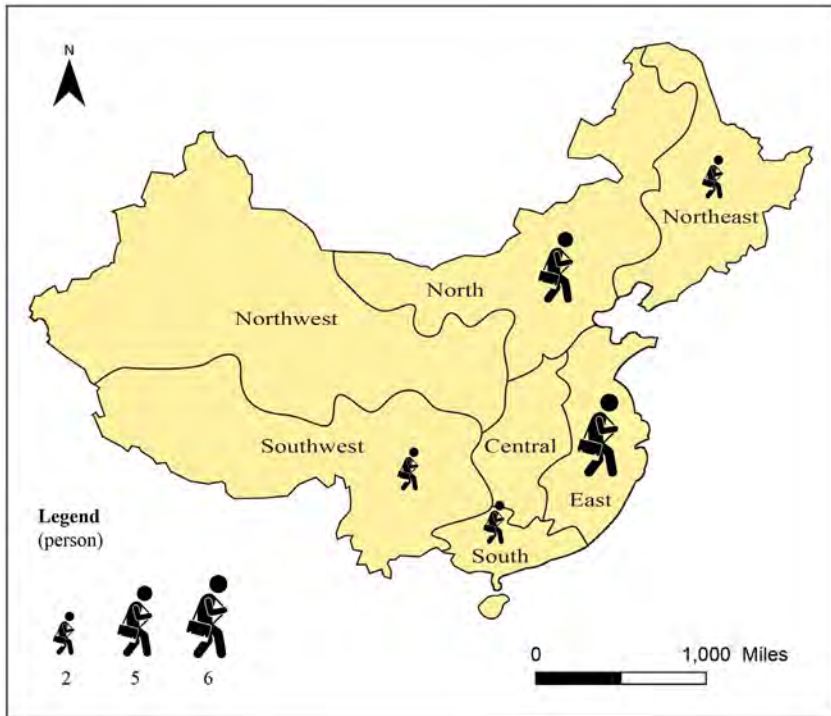
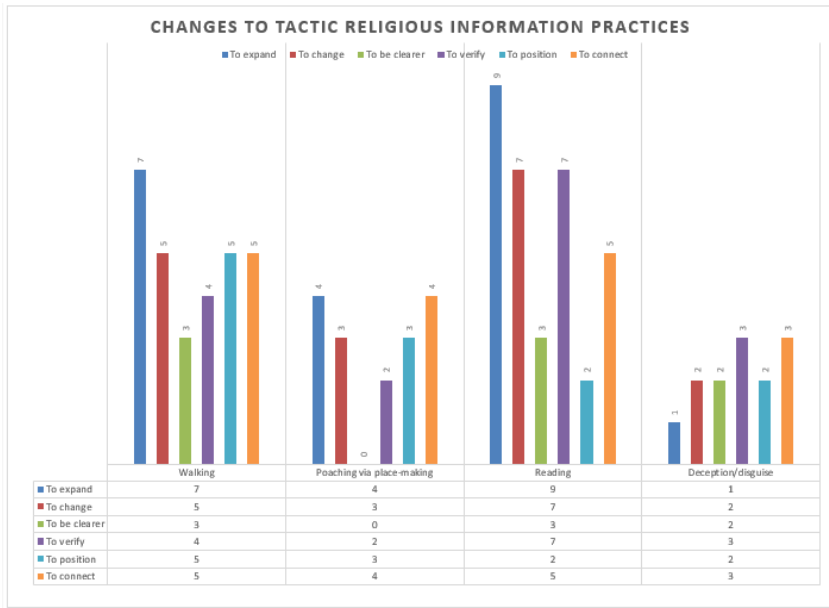


Diagram 1 listed below demonstrates information intents of these seventeen theological students from unregistered Christian churches in China and the changes to their information practices when they are studying at theological seminaries in the United States. Findings about the tactic information practices of walking, place-making, reading, and deception will be discussed by the sequence on this diagram.

FIGURE 4.



- 1) **Walking:** Most of the interviewees in this study express that their intent in traveling to the United States is to expand their theological knowledge, as shown in the diagram above. Secondly, these students come across the national borders in order to be changed, to connect, and to learn to take a position for their faith.
- 2) **Place-making:** Poaching through place-making at seminaries in the United States does not seem to play a significant role in the practices of these theological students, judging from the diagram. However, a few students highlight that these communities and spaces in the United States permit the open expression of Christian identity for them and offer them the eye-opening opportunities to have a peek at the ambience of open and pleasant communication about life stories and theological issues.
- 3) **Reading:** This information practice gained most concerns of the interviewees; most Chinese theological students expressed that they read to expand their knowledge, and they are willing to be changed and to verify their convictions, as well as to find connection with others. The lack of theological informa-

tion in the unregistered churches and underground theological seminaries in China made one of the interviewees admit that he felt like a poor man, when he surveyed the resources at the seminary library which he described as a “prince.”

- 4) Deception: It is evident that there is little need to deceive, when these theological students are studying in the seminaries in the United States.

IMPLICATIONS

The mistrust and non-use of library information services may be caused by the students’ own situations. However, it also may be due to the consequences of the library systems (e.g., interface in English only), and services that are not sensitive to a few hidden assumptions around many “standard” programs and collections that we have taken for granted. For example, they are supposed to have mastered English language skills and have sufficient training on research methods; in fact, they were not taught how to handle fragile archives when they were in China. The findings result in several significant suggestions to the designing of specific library services to meet the information needs of this group of transnational theological students from unregistered Christian churches in China.

1. Outside-In Library Services

An outside-in strategy is consistent with the concept of user-centered services; it is necessary to make sure that library services and collections are launched from users’ perspectives to bring them into the libraries to make the best use of the library resources.

2. “Cultural Competence” Library Orientations

Theological education and library services to these theological students from unregistered Christian churches in China need to be sensitive to their cultural tradition, language, and information practices. Hence, it is vital to provide library workshops and library tours in Chinese at the library orientation when these transnational students first enter the seminaries.

3. Chinese Collection and Library Systems

Several theological seminaries have pioneered in providing programs in Chinese for years: for example, Dallas Theological Seminary in 2010, Canadian Chinese School of Theology at Ambrose Seminary in 2011, Southwestern Baptist Theological Seminary in 2017, Columbia International University and Gordon-Conwell Theological Seminary in recent years. Developing Chinese language collection and library systems with Chinese interface are conducive for the learning experiences of these transnational theological students from China.

4. Peer Reference Services

It could be effective and practical to hire Asian librarians or Ph.D. students to be the assistants for reference services in the libraries. Some transnational theological students from the unregistered Christian churches in China are intimidated to ask for help from the librarians, because they had limited experiences consulting professional librarians back in China.

5. Place-Making for Belongingness

Creating a corner of their own in the library for these transnational theological students from China can facilitate the development of their identity in the new learning environment at seminaries. On the other hand, social networking activities in the library help to promote the sense-making and the connection with a broader Christian community at the seminary.

6. Community of Practice

Religious believers construct their communities which may come under pressure when new problems arise. In addition, when these people form a community of practice to learn new things, the dynamics of social learning—mutual trust, commitment—may foster the development of identity and information production (Lave and Wenger 1991; Wenger 1998). It is recommended to build communities of practice for these transnational theological students from China based on classes and research interest, instead of simply fellowship groups, in that these communities of practice share joint enterprise, use shared repertoire, and are committed in mutual engagement.

To sum up, “It is noteworthy that learning transfer or its absence is supposed to be responsive for continuity or discontinuity of practices across various situations” (Lave 1988, 23). This study has advocated that contexts must be broadened to extend beyond places and be redefined as information systems (Meyrowitz 1990, 72). Therefore, recontextualizing of information practices of these Chinese theological students indeed demands more attention than it has received so far (1900, 73-74).

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Making Use of Your LMS for Student Staff Training and Support

Jude Morrissey, Yale Divinity School

ABSTRACT Training and supporting student staff is a reiterative process that can run into several roadblocks that differ greatly from regular staff training and support - including creating work schedules around class schedules, training student staff individually and comprehensively while making sure student staff really understand processes, and making it easy to communicate (especially for switching shifts). This session covered some reasons why creating a student staff module inside your institution's learning management system (LMS) is a good idea and showed various ways Yale Divinity Library is using Canvas to connect to student staff, taking attendees on a "tour" of the LMS course itself.

When I took the position of Access Services Librarian at Yale Divinity Library in January 2020, I was excited to begin working on a project like one I had done at my previous institution: creating and implementing a student staff training, management, and support course inside Yale's learning management system (LMS). As luck would have it, the course was approved just before the COVID-19 pandemic forced Yale University Library to shut down services at physical locations and shift to remote-only work; it became an excellent tool for communicating with student staff in an emergency situation.

There are several reasons why using your institution's LMS for student staff training, management, and support is a good idea. Two of the most important are meeting student staff members where they are and accountability for everyone involved. The ways these reasons take shape in the course may vary; shared below are some examples from Yale Divinity Library's current student staff course.

MEETING STUDENT STAFF WHERE THEY ARE

When deciding how to train and manage your student staff, the best idea is to meet them where they are. They are not together, literally. During the pandemic, it was obvious that this was the case – student

staff members left for Spring Break and were suddenly unable to return to campus. Scattered, they wondered what this meant for their positions at the library, what the library was planning for reopening, and how it would impact their work when they were allowed back on site. It was also an important outlet for them to talk to each other and us about how they were coping with the pandemic and with classes that were suddenly online. Even when things are normal, however, it is difficult to get student staff members all together at the same time in the same place. For regular staff, it may be possible to gather everyone hired at roughly the same time together for orientation and training, and they will work together often enough to know each other and form relationships that make working together on projects easier; moreover, their work has a high priority in their lives. Student staff, on the other hand, will need to prioritize classes and other school-related activities ahead of their positions, and their different class schedules will likely make it impossible to provide group orientation and training, much less working together on projects or knowing each other well enough to arrange for the inevitable schedule conflicts.

They are also not together, figuratively. Student staff members learn at different speeds and in different ways. The ability to present information in text allows students to move at their own pace through training and ask for a demonstration of those points they need to see. Some may want to sit down and complete all the training at once; others will want to break it up into multiple sessions. Returning student staff may need a quick refresher on some procedures and notes on things that have changed, while new hires will need more in-depth training. They may also need accessibility tools, like braille downloads or text-to-speech readers, that are not necessarily readily available in person or in other programs.

All student staff members, however, are going to be online – specifically, in the institution’s LMS. There are many online programs (chat, scheduling apps, wikis, etc.) that could be used for various components of what you need for training, management, and support, but the LMS offers most, if not all, the components you need in one place, with various accessibility tools and strong privacy protections, too. In some cases, other programs do work better than tools included in the LMS – I tend to use Google Docs for scheduling sign-ups and Google Forms for quick surveys – but links to those tools can and

should be included in the LMS for easy discovery. You want to keep everything as centrally located as possible.

Student staff members will be in the LMS regularly for their classes, anyway – so you are not asking them to add yet another program or app to their lives. Moreover, student staff members are likely to be involved in online communities once they leave our institutions. Online communities were an important aspect of life during the pandemic and will likely remain so, especially for those going into academia and/or ministry. It is a good idea to get them thinking about how such communities operate and what can be done with them.

ACCOUNTABILITY

One of the best reasons to use the LMS for student staff training, management, and support is to increase accountability for both yourself and your student staff members. Uniformity of the training process is an excellent advantage. As mentioned before, it can be impossible to get everyone together at one time to train them, so you generally end up doing a great deal of one-on-one training. That method, unfortunately, generally means you or the person you are working with at that moment are going to miss something, even when you have a checklist. You may emphasize one thing with one person and not another, or you may need to spend time answering questions about a particular procedure with someone and run short of time to cover everything. Individuals will also remember different things from their training sessions and will definitely need refreshers or updates along the way – so it is a good idea to have all the information written down and readily available, especially if you need to be away for a while.

Quizzes are another excellent way to ensure accountability. You can see how your student staff members are doing individually and pick out specific information you need to cover with someone who perhaps is not understanding a particular area well. You can also see how you are doing with your presentation of the information. If several people are struggling with the same section, you know you need to revise it.

Student staff input in the process is an important part of keeping you accountable in the creation and maintenance of the course, too. It is for them, after all, and they will have a good idea of what they

need to know and how well the information is presented. When creating the course, I chose some of the student staff members who had been there longer than I had to take it for “test run” and make suggestions for additions or changes. I also used surveys of both new and returning students to assess the course’s perceived effectiveness and gather ideas for future versions.

YALE DIVINITY LIBRARY’S STUDENT STAFF COURSE

Knowing why one ought to use the LMS is important. Figuring out how to use it to your library’s best advantage will depend on your student staff’s needs and the tools available in your institution’s LMS. Before you build your course, you need to arrange to have access to the LMS: find the individual or department responsible for assigning LMS course access and request a course for library student staff training, management, and support. You should also inquire about training in how to use your institution’s LMS. In addition, you need to talk to your student staff members to determine what they need to know and the tools they think would be helpful. Yale University uses Canvas, but any LMS should have equivalents to the tools within this one. Yale Divinity Library’s Canvas course is primarily used in the following ways:

- **Scheduling**

We use a Google Doc to allow student staff members to sign up for shifts during the weeks immediately before and immediately after classes start (recognizing that class schedules frequently change in the first few weeks of the semester). During that time, a link to the document is included on the home page of the course. Once the schedule is set, a PDF version is transcluded on the home page for quick reference and can also be downloaded for individual use in case student staff members want a print copy.

- **Student Staff Training**

The largest part of the LMS course is devoted to student staff training. Assignments were created for different aspects of student staff work – e.g., circulation at the desk, scanning, and shelving. Because the training is broken up into many assignments, student staff find it easier to go through them at their own pace. It also makes it easier for you to add new assign-

ments, as different duties are added to the position. If you have student staff in different areas – some in Access Services and others in Special Collections, for instance – you can create separate modules with assignments specific to those groups.

Each assignment ends with a quiz. The quizzes are not graded and do not have time limits; they can also be retaken as often as necessary. The correct answers are always shown, too. I always try to include some fun facts and funny answers.

- **Announcements**

Weekly notes and occasional reminders are always a good idea. Reminding student staff of holiday closures, upcoming projects, and changing procedures, or recognizing areas where work quality is slipping, for instance, require group communication – but you do not want your message lost in student staff’s email inboxes. Using the LMS for announcements keeps all your messages together, making them easier to find retroactively. Students staff members may opt to have announcements delivered to their email inboxes from the LMS, if they wish; but they will always know how to access messages from you without having to dig through their emails.

- **Discussion Boards**

Student staff members will frequently have questions about their work, and you may not be the only (or even the best) person who can provide an answer. You want to encourage them to talk to each other, and the discussion boards are a great place to do that. During the COVID-19 pandemic, our discussion boards were used for regular check-ins with student staff; we (and they) shared resources for mental health, tips for handling online classes, and more. Once on-site work became possible again, the discussion boards could be used for arranging to switch shifts – a student staff member who needed to change their schedule for just a day or two would post the opening to the appropriate discussion board, and another student staff member could respond in order to take the shift. This made scheduling much easier for me, as I did not have to act as an intermediary to find someone to cover shifts all the time. It also let student staff members switch shifts months in advance and kept everyone informed as to who would be working when.

Project tracking is easier using the discussion boards, too. If you have a short-term project with only a few student staff

members assigned to it, a group and/or discussion board specific to that project can be set up. Those members can leave notes for each other on the LMS, share files, or ask questions asynchronously.

Of course, student staff needs will change; so will policies and procedures. Learning management systems will continue to add new tools, too, I hope. The LMS course will need consistent revision and adaptation to changing contexts.

CONCLUSION

Using your institution's LMS can be a great way to train, manage, and support your student staff for several reasons, including meeting them where they are and holding them and yourself accountable. How you use your LMS course will depend on what tools are built into the system and what your student staff needs from the course. I hope the way Yale Divinity Library is using Canvas has given you some ideas and I encourage you to reach out to your LMS administrator to request access to a course of your own and the training to best use it.

Mind the Wikidata Gap:

Why You Should Care About Theological Data Gaps in Wikipedia's Obscure Relative, and How You Can Do Something About It

Christa Strickler, Wheaton College (IL)

ABSTRACT Wikidata, a community-curated knowledge base related to Wikipedia, affects our access to information, wielding more power than many realize. Seeing an opportunity for improving access to knowledge and promoting their collections, libraries, archives, and other cultural heritage institutions have been experimenting with Wikidata in various ways. One burgeoning area of activity is in Wikidata's scholarly citation data, but that participation has largely concentrated in the sciences, leaving a gap in its theological and religious studies coverage. This presentation demonstrates how this gap matters to theological libraries and shows how you can contribute to efforts to fill it, even in small ways. Delving into Wikidata can be intimidating, but it doesn't have to be. As long as you have basic computer skills, you can find a way to participate.

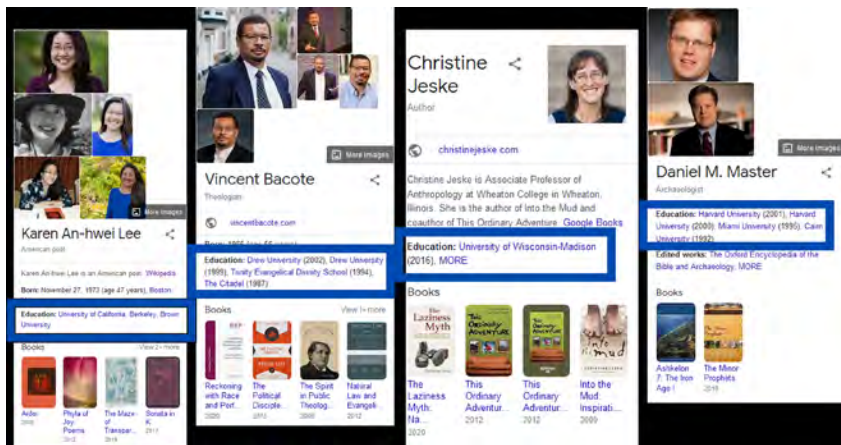
Imagine a world where librarians could connect people to scholarship on religion and theology, not just in our buildings and database silos, but also on the open web. Imagine a world where we could promote the scholarship produced by our institutions, even if our faculty members don't have ORCID IDs or know anything about scholarly identity management.

Such a world is possible.

Enter Wikidata, the somewhat obscure structured data counterpart to the well-known Wikipedia. The general public is mostly unfamiliar with Wikidata, but it plays a powerful yet mostly invisible role in the information they consume. As one example, Wikidata feeds into the data used by digital assistants like Siri and Alexa. An article from the magazine *Wired* tells of how companies like Google and Amazon scrape data from Wikidata and combine it with other sources to inform their digital assistants, though those companies often decline to tell how they use the data (Gross 2019).

Wikidata also influences the knowledge panels of search engines like Google and Bing. These knowledge panels highlight certain kinds of information, giving greater prominence to some search results over others. Pictured here are four Google knowledge panels featuring the provost and three faculty members at Wheaton College.

IMAGE 1. Four Google knowledge panels for Wheaton College administration and faculty: Karen An-hwei Lee (<https://g.co/kgs/6T2nGx>), Vincent Bacote (<https://g.co/kgs/MCGibN>), Christine Jeske (<https://g.co/kgs/TE7UKQ>), and Daniel M. Master (<https://g.co/kgs/5qwKPP>)



The highlighted areas show their educational background, which appeared in the knowledge panels after I and my cataloging assistant did a project to create Wikidata entries for all of Wheaton's faculty.

And it's not just on the open web that Wikidata has influence. Wikidata is also starting to be used in knowledge panels in library catalogs to enhance discovery. The Linked Data for Production group, including librarians from Cornell, Stanford, and the University of Iowa, has been working on a prototype using sources such as Wikidata to provide context around entities found in a library catalog. When they present this prototype at conferences, they use the example of someone searching for *Lincoln in the Bardo*, a novel by George Saunders. If you click for more information about the author while looking at the bibliographic record, you can see a knowledge card powered in part by Wikidata. This knowledge card displays contextual information about Saunders, such as a photograph and a list of authors who influenced his writing. In the testing phase for this

prototype, users reported that these kinds of enhancements made the catalog search results stickier (Usong and Khan 2020).

Imagine what it would be like for scholars in religion and theology to have “sticky” search results just like authors of popular novels. But as things stand now, they won’t. At least, not many of them.

Wikidata has gaps, and a big one is in religion and theology. As a crowdsourced platform, Wikidata reflects the biases of its contributors, who are mostly male and from the Northern Hemisphere (Sengul-Jones 2021), and when it comes to data about scholarship, Wikidata skews towards the hard sciences. To visualize this gap, we will explore Scholia (<https://scholia.toolforge.org/>), a service that creates visual scholarly profiles for topics, people, organizations, and more using information from Wikidata. Unlike commercial services like Scopus and Web of Science, Scholia is freely available on the web. Unlike Google Scholar, Scholia has a transparent data source that can be freely used in other applications.

Let’s begin by exploring some highlights of the Scholia profile for the topic of COVID-19 (<https://scholia.toolforge.org/topic/Q84263196>). Thanks to the work of volunteers, as of today, Scholia shows data for nearly 70,000 information sources (mostly scholarly articles) published in 2020 alone. The profile also displays the researchers who publish the most on the subject, a co-author graph, a graph of related topics, a list of journals with the most articles on the topic, and a list of the most commonly cited researchers of the topic. All of this comes from data added by volunteers in Wikidata.

Religion and theology, however, do not fare so well. The topic profile for Religion and Politics (<https://scholia.toolforge.org/topic/Q16546879>) shows 14 published works in total. The profile for the *Journal of Jewish Studies* (<https://scholia.toolforge.org/venue/Q15750751>) shows eight published works in total. This is a huge contrast to the over 70,000 articles listed on the topic of COVID-19. Granted, this specific comparison is not entirely fair, as COVID-19 is a hot topic these days, but there are far more than 14 works published on the topic of religion and politics than Scholia shows, and the *Journal of Jewish Studies* has published more than eight articles since its inception. The point is that religion and theology are not a priority for Wikidata editors right now. Try exploring this gap by using Scholia to look up your institution, or faculty from your institution, or a topic of interest, and see what you find.

Because of Wikidata's unseen influence in the data world, data gaps in Wikidata mean gaps in the information promoted in commonly used information sources like Google, Siri, and Wikipedia, all without many people knowing the gap is there. This is where we come in, as collectors and connectors of religion and theology. We can help fill these gaps.

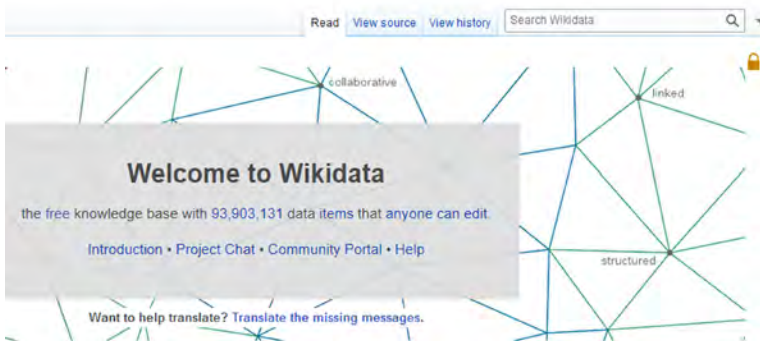
You might wonder how we can do this. I think most of us can attest to being busy. Many of us are understaffed and overworked. Some of us are from smaller libraries and wear many hats. The good news is that even a small contribution to Wikidata can make a difference, and starting out is simpler than it looks.

The best place to start if you have little or no experience with Wikidata is to manually create an item for a faculty member at your institution. If you don't already have a Wikidata or Wikipedia account, you'll need to create one at the **Create account** link at the top of the main Wikidata page (<https://www.wikidata.org>).

I will show you how I created an item for Elizabeth Bloch-Smith, an adjunct faculty member at Princeton Theological Seminary, using only the information found on her faculty web page (<https://www.ptsem.edu/people/elizabeth-bloch-smith>).

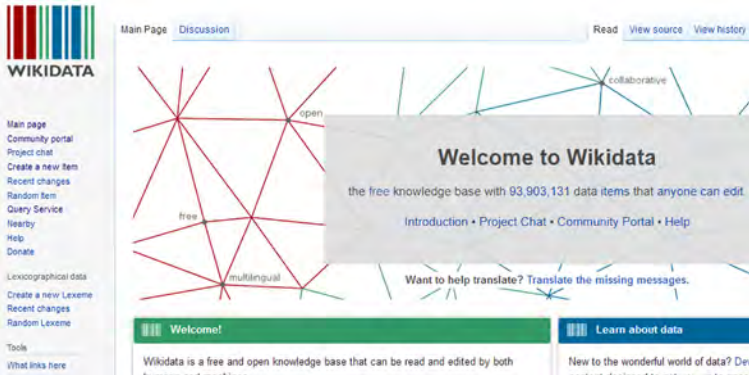
- 1) Do a quick search to make sure the faculty member of interest is not already in Wikidata.

IMAGE 2. Close-up of the search box on the Wikidata home page: <https://www.wikidata.org>



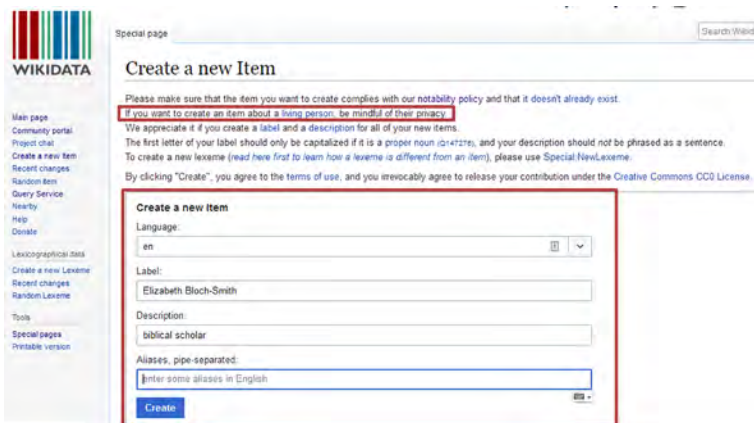
- 2) Once you've verified that you're not creating a duplicate item, you can create a new item.

IMAGE 3. Close-up of **Create a New Item** on the Wikidata home page: <https://www.wikidata.org>



- 3) Add a label and a description using the instructions above the **Create a New Item** box. Keep in mind the warning about privacy for living people. Only input information for which you have evidence. This is why I'm only including information found on Dr. Bloch-Smith's web page.

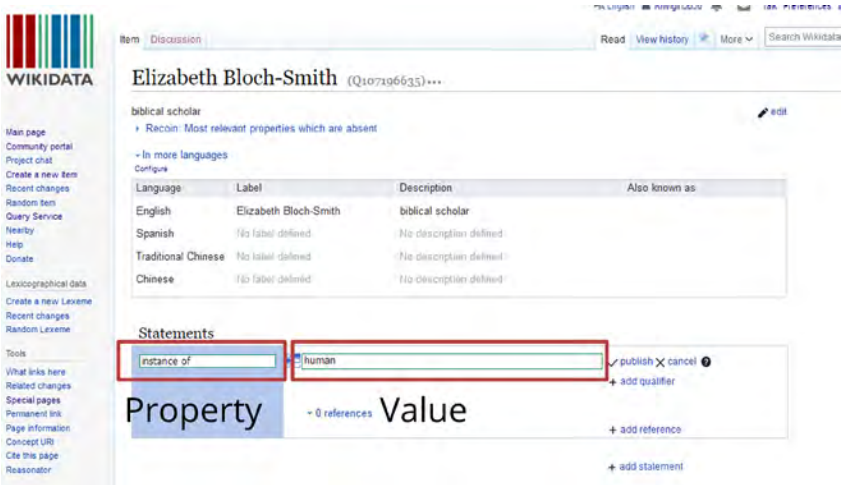
IMAGE 4. Close-up of the **Create a New Item** page (<https://www.wikidata.org/wiki/Special:NewItem>)



Next, you will create a series of statements to make the item meaningful and useful. Each statement consists of a property and a value. You will need to tell Wikidata which property you want to use and which value you want to pair with that property. There are thousands of choices for property and value, so if you don't know which one to use, this part can be intimidating. For a person, you

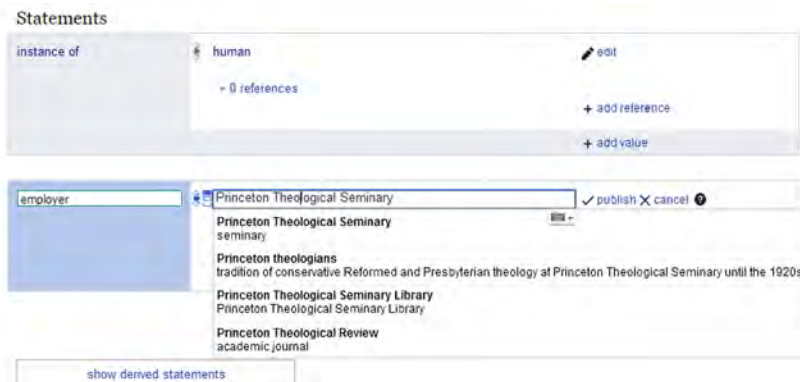
start with the property “instance of” and the value “human.” When you start to type those into the form, a dropdown menu will appear, and you can choose the correct option.

IMAGE 5. Creating a statement in the item for Elizabeth Bloch-Smith (https://www.wikidata.org/wiki/Q107196635)



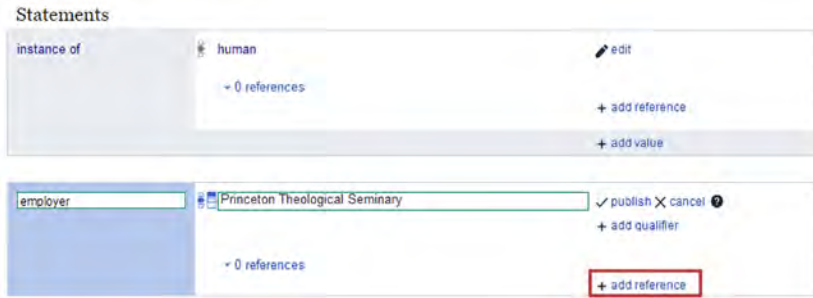
There are many properties I could choose next, like gender, occupation, or field of work, but those can get complicated, so we'll add an employer statement next. Once you have **employer** chosen as a property, you start typing the name of the employing organization in the **value** field, and if that organization has an item in Wikidata, you should be able to choose the correct option from the dropdown menu.

IMAGE 6. Creating an employer statement



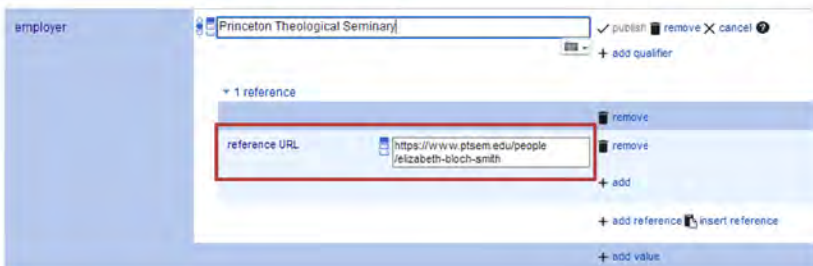
For nearly every statement that you make, it's best practice to provide evidence. There are different kinds of evidence you can supply, but the simplest type is a URL. Begin by selecting **add reference** within the statement you just created.

IMAGE 7. Adding a reference



References are also property-value pairs. If you're using a URL, use the property **reference URL** and paste the URL into the **value** field. Once that's saved, you now have an item for Elizabeth Bloch-Smith that links her to her employer, Princeton Theological Seminary.

IMAGE 8. Adding a reference URL



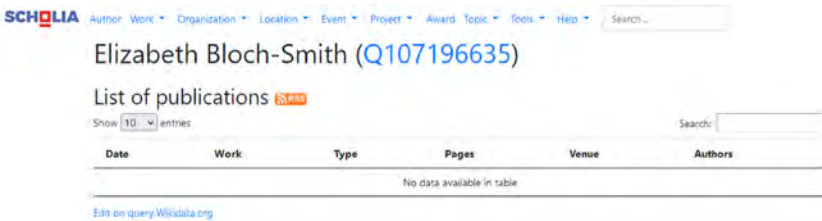
If possible, I also try to include an identifier of some sort, usually a Library of Congress authority ID. This connects the Wikidata item to other data sets, which helps bots come through later and add more data based on those data sets. There are many other properties we could add, and I'll give you a link to a web page with a list of potential options.

IMAGE 9. Adding a Library of Congress authority ID



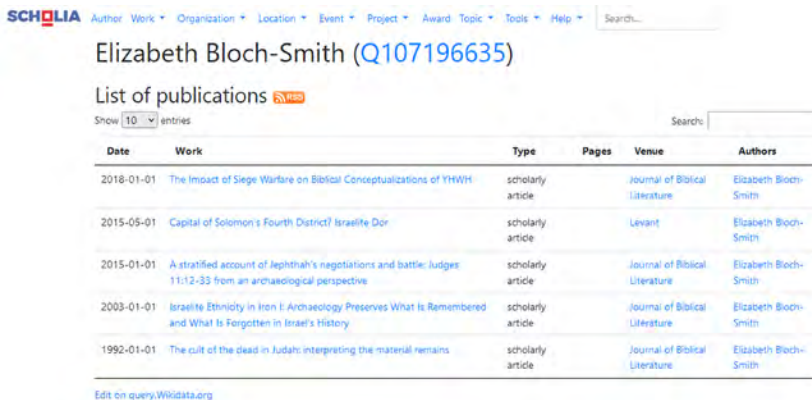
Now that I've created an item for Elizabeth Bloch-Smith, I can find her in Scholia. Right now, her profile is rather boring because she's not linked to any publications.

IMAGE 10. Scholia profile for Elizabeth Bloch-Smith (<https://scholia.toolforge.org/author/Q107196635>)



You can create items for her individual publications, but there are also batch methods to make the process quicker. Before I created her item in Wikidata, Elizabeth Bloch-Smith had five publications listed in Wikidata, but none of them were linked to her because she didn't have an item. I ran an author linking tool provided by Scholia, and in less than a minute I had those five publications linked to Dr. Bloch-Smith, and none of those publications were entered manually. Even though she does not have an ORCID ID, she has the beginnings of an academic profile.

IMAGE 11. Scholia profile for Elizabeth Bloch-Smith after running author linking tool (<https://scholia.toolforge.org/author/Q107196635>)



Also, because I linked Dr. Bloch-Smith to Princeton in Wikidata, she and her publications are now linked to Princeton's organization page in Scholia. All of this took me less than five minutes to create.

IMAGE 12. Scholia profile for Princeton Theological Seminary (<https://scholia.toolforge.org/organization/Q909696>)

SCHOLIA Author Work Organization Location Event Project Award Topic Tools Help Search...

publisher location organization

Princeton Theological Seminary (Q909696)

Princeton Theological Seminary (PTS), officially The Theological Seminary of the Presbyterian Church in the United States of America, is a private school of theology in Princeton, New Jersey. Founded in 1812 under the auspices of Archibald Alexander, the General Assembly of the Presbyterian Church (USA), and the College of New Jersey (now Princeton University), it is the second-oldest seminary in the United States. It is also the largest of ten seminaries associated with the Presbyterian Church. ... (from the [English Wikipedia](#))

Related: [University of Wisconsin-Platteville](#) · [University of Concepción](#) · [George Washington University](#) · [Goddard College](#) · [Moscow State Institute of International Relations](#) · [New York University School of Medicine](#) · [Meharry Medical College](#) · [Albert Einstein College of Medicine](#) · [Swansea University](#) · [Chapman University](#)

@ptseminary | ROR 004/0w696

Employees and affiliated

Past and present employees, affiliated, and members

Show 10 entries

Search:

Works	Wikis	Researcher	Researcher description	Orcid
28	1	Clifford B. Anderson	American librarian and professor of religious studies	0000-0003-0328-0792
25	6	Robert Jenson	American theologian	
11	15	Bruce Manning Metzger	American biblical scholar (1914-2007)	
10	2	Dean Hoge	American sociologist	
7	5	Dale Allison	American historian of Early Christianity and Christian theologian	
6	10	Thomas C. Oden	American theologian	
6	1	Choon-Keong Seow	divinity school scholar	
5	1	George Hunsinger	American theologian	
5	0	Elizabeth Bloch-Smith	archaeologist and biblical scholar	
4	6	James Barr	British bible scholar	

Of course, what you get out of it depends on what you put into it. It takes time to build a more robust institutional profile like we've been doing at Wheaton College, with lists of Wheaton faculty and recent publications, along with a graph of Wheaton citations. But it can be done, just a few minutes at a time.

IMAGE 13. Scholia profile for Wheaton College (<https://scholia.toolforge.org/organization/Q747179>)

Wheaton College (Q747179)

Wheaton College is an evangelical liberal arts college and graduate school in Wheaton, Illinois. It was founded by evangelical abolitionists in 1860. Wheaton College was a stop on the Underground Railroad and graduated one of Illinois' first black college graduates. ... (from the [English Wikipedia](#))

Related: [University of Tulsa](#) · [Biola University](#) · [Ashland University](#) · [Hope College](#) · [University of Vermont](#) · [Northwestern University](#) · [Grinnell College](#) · [Bowdoin College](#) · [Duke University](#) · [Clemson University](#)

[@wheatoncollege](#) | ROR [058110452](#)

Employees and affiliated

Past and present employees, affiliated, and members

Show 10 entries Search:

Works	Wikis	Researcher	Researcher description	Orcid
67	0	Jamie D. Aten	disaster psychologist and disaster ministry expert	0000-0003-1340-2546
51	0	Daniel J. Treier	American theologian	
45	6	Mark Noll	American historian	
39	0	M. Daniel Carroll R.	biblical scholar	
25	0	Ward Davis	professor of psychology	
24	3	Timothy Larsen	historian	
23	4	John H. Walton	American theologian	
20	1	Douglas J. Moo	biblical scholar	
20	0	Sandra Yu Rueger	professor of psychology	
19	0	Denise Daniels	professor of entrepreneurship	

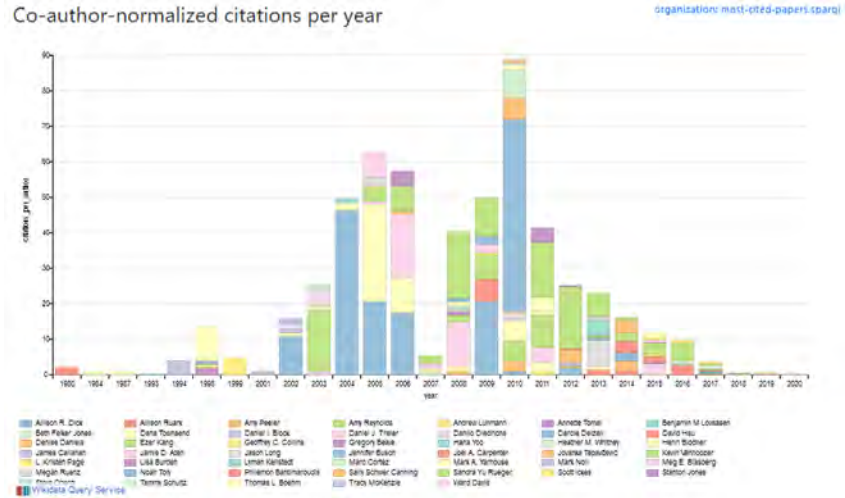
IMAGE 14. Scholia publication list for Wheaton College (<https://scholia.toolforge.org/organization/Q747179>)

Recent publications RSS

Show 10 entries Search:

Publication date	Work	Researchers
2021-05-24	How the Tulsa Race Massacre Caused Decades of Harm	Jason Long , Jeremy Cook
2021-01-01	A Platonic Theory of Moral Education: Cultivating Virtue in Contemporary Democratic Classrooms	Mark E. Jonas
2020-12-01	Genetic Manipulation of <i>Vibrio fischeri</i>	Jovanka Tepavčević
2020-12-01	Including Multiculturalism, Social Justice, and Peace within the Integration of Psychology and Theology: Barriers and a Call to Action	John McConnell , Eric Brown , Ward Davis , Christin J. Fort , Tao Liu
2020-11-16	Mental health needs and coping resources of participants in a prostitution pre-sentencing court program	Tammy Schultz , Sally Schier Canning
2020-10-26	Livelihood intervention and mental well-being among women living with HIV in Delhi	James Huff , Ezer Kang
2020-10-24	A practice-based evidence investigation of God representations in spiritually integrated psychotherapies	Ward Davis
2020-09-01	Assessment of an HIV-prevention intervention for couples in peri-urban Uganda: pervasive challenges to relationship quality also challenge intervention effectiveness	Allison Ruark
2020-09-01	Christian Colleges in the Locational Wilderness: The Locations of CCCU Institutions	Brian Miller , Benjamin Norquist
2020-08-31	Religiosity and Generosity: Multi-Level Approaches to Studying the Religiousness of Prosocial Actions	Jamie Lynn Goodwin

IMAGE 15. Scholia citation graph for Wheaton College (<https://scholia.toolforge.org/organization/Q747179>)



The beauty of Wikidata is that even contributing one item with a few statements can be helpful, because others can build on that one item. In May 2021, I added an item for Paul Kahle’s article in *The Journal of Biblical Literature*, “Greek Bible Manuscripts Used by Origen,” and I created an English-language label and description for it (<https://www.wikidata.org/wiki/Q106835275>). In June, a bot enhanced my description by translating it into several languages, adding value that I didn’t have the skills or time to do myself.

If you’re feeling ambitious and have some tech skills such as Python, there are other things you can do. Steve Baskauf of Vanderbilt University has built a Python tool called VanderBot, which scrapes the web profiles of Vanderbilt faculty and creates Wikidata items for them in a batch. He has made his documentation freely available (<http://baskauf.blogspot.com/2021/03/writing-your-own-data-to-wikidata-using.html>) and created YouTube videos to help you get started (<https://www.youtube.com/c/SteveBaskauf/videos>).

For those like me who are ambitious but don’t have such tech genius, another option is to import citations into the citation management tool named Zotero (<https://www.zotero.org/>), export them into a data tool called OpenRefine (<https://openrefine.org/>), then reconcile the data to Wikidata and upload it.

IMAGE 16. Uploading data to Wikidata using OpenRefine

The screenshot shows the OpenRefine interface with a list of records. The table below represents the data visible in the main pane:

ID	Title	Author	Page Count	Year	Journal/Source	Volume	Page Range
851	The Transfiguration of Jesus (Matt. 24:26; Epiphany of April 18th)	Detlef Buerki	413-432	2019	Journal of Biblical Literature	138	2
852	Carth and Jordan: Jerusalem as a Christian and Jewish City as a Christian Pilgrimage in the Past and Present	David Granero	345-364	2019	Journal of Biblical Literature	138	2
853	Better Call Paul! Paul, Liberty, Slaves, and a Latin Pronoun	Michael Fishbach	433-448	2019	Journal of Biblical Literature	138	2
854	The Epiphany Figures in Song 8:10-12	W. W. Orbe, Abbot	287-323	2019	Journal of Biblical Literature	138	2
855	The Significance of Pentecost in Roman Offerings	Starna Theresia Anna, Jonathan Grossman	255-290	2019	Journal of Biblical Literature	138	2
856	Who is My Neighbor? A Re-examination of Luke's Good Samaritan (Lk 10:25-37)	Mark Probst	209-219	2018	Journal of Biblical Literature	138	1
857	An Overlooked Psalm Addressing Zion from the East	Arif Polkman	350-378	2019	Journal of Biblical Literature	138	2
858	The Priestly Position in the Hebrew Bible: An Ancient Near Eastern Context and Its Implications for the Composition of P	Jonathan S. Green	263-284	2019	Journal of Biblical Literature	138	2
859	The Scale of Biblical Poets and the Potential for Meaning	Brian H. Bloom	6-21	2019	Journal of Biblical Literature	138	1
860	Interpreting Eph from the Inside Out: Hermeneutical Implications of the Creative Structure of the Book of Eph	Anthony J. Tompato	101-120	2019	Journal of Biblical Literature	138	1
861	The Will Be Done: Jesus's Passion in the Lord's Prayer	James N. Reumann	161-182	2018	Journal of Biblical Literature	138	1

This may sound intimidating. Even if you're familiar with Zotero, I'm guessing that many of you don't use OpenRefine, even if you know what it is. It can be hard to figure out, and the available documentation isn't intuitive for those like me without coding skills, so I've spent hours figuring out how to make it work. The good news is that I've learned how to upload hundreds of citations in less than an hour, saving me the time of entering each citation manually. With the workflow I've created for uploading scholarly articles, I've made 18,500 edits to Wikidata this year alone, and that's while still wearing all my other hats of cataloging, supervising, information literacy instruction, collection management, etc. When I have some spare time, I upload article metadata or create researcher metadata to fill that religion and theology Wikidata gap.

But I can't do it alone, so I turn to you for help. From what I can see, very few Wikidata volunteers are adding citation data for religion and theology scholarship. I have seen some work coming out of Vanderbilt Divinity School, but that's the only concentrated effort I've encountered outside of my own. Additionally, my area of expertise is Christian theology, so help from others with expertise in other religions and disciplines is most welcome. To that end, I propose starting a community of practice for Atla members interested in using Wikidata for religion and theology citation data or even other projects of interest to our field of work. Whether you know how to code or you're only good at data entry, you can contribute. Even if you only have 10 minutes to contribute every so often, you can help.

Even if you only ever create one researcher profile, someone can come along and attach research articles to that profile.

To start, I've created a Wikidata page with a data model that describes recommended properties and values for items for scholars (<https://bit.ly/3wlnRON>).

IMAGE 17. Atla 2021 Mind the Wikidata Gap web page (<https://bit.ly/3wlnRON>)

The screenshot shows a Wikidata page titled "User:Kiwigirl3850/Atla 2021 Mind the Wikidata Gap". The page content includes:

- Contents (view)**
 - 1 Aim and Scope
 - 2 Data Models
 - 2.1 Recommended Properties for Person
 - 2.2 Recommended Properties for Publications
 - 2.2.1 Articles
 - 2.2.2 Publication Values
 - 3 Contributions
- Aim and Scope** (edit | edit source)

This page aims to collocate training materials and coordinate work on projects related to religion and theology scholarship for the Atla 2021 Conference.
- Data Models** (edit | edit source)
- Recommended Properties for Person** (edit | edit source)

***Properties in bold are core

Property	Value	Qualifiers (if applicable)	Qualifier values (if applicable)	Usage Note
Label	Text string label that will act as an item title.			Enter in direct order, not "Last Name, First Name." Example: Karl Barth (Karl Barth (2101473))
Description	Text string to describe person.			Should not be phrased as a sentence. Example: Swiss Protestant theologian (Karl Barth (2101473)). Does not need to be overly detailed in an effort to disambiguate from someone else with the same name. Use the other properties for that.
Instance of (P279)	human (Q5)			No reference needed
	Options include, but are not limited to:			

Hopefully the data model I've provided there will help demystify the decision-making process for creating detailed items. I've also linked to data models for scholarly articles and journals, but I can customize some specifically for this page if there is interest.

Another option to explore is to create written documentation or short tutorial videos for workflows. One of the challenges about learning to use Wikidata and OpenRefine is that the available documentation is often highly technical and difficult to figure out, and the training videos are often an hour or more long, making it difficult to find the one piece of information you need.

If a Wikidata Religion & Theology Community of Practice is something that interests you, even if you're not ready to commit yet, please mail me at christa.strickler@wheaton.edu. I'm happy to answer any questions you might have about Wikidata.

Imagine a world where librarians could connect people to scholarship on religion and theology outside of our silos. Such a world is possible, if we, as collectors and connectors in religion and theology, collaborate to make it happen.

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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, as last year, an online meeting replaced the in-person meeting, but the purpose was the same. This Listen and Learn session will 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.

At the outset, let me review how much Atla institutions have contributed through the Atla funnels to the various programs in the Program for Cooperative Cataloging. During the Library of Congress's last fiscal year (October 2019–September 2020), Atla catalogers contributed 683 new authority records and 226 modified records. Extending into the current fiscal year, October 2020 through May 2021, almost as many records have already been contributed (589 new and 192 modified). Those numbers cause no concern. A different number, however, does cause concerns. Last fiscal year, Atla had nine active institutions (those that contributed at least one record). This year, that number is eight, due to the retirement of an active NACO cataloger. We can expect the number of active institutions to continue to drop, as several NACO catalogers are approaching retirement in the next several years. Most Atla institutions have only one trained NACO cataloger; when that person retires, the position usually disappears. So any encouragement you can give to colleagues to become active is important.

The contributions in the CONSER program are similar to NACO. Last fiscal year, 287 new records and 325 modified records were contributed. From October 2020 through March 2021, the numbers are 104 new records and 176 modified records. All of these contributions are by one CONSER cataloger, who is leaving his current posi-

tion. As of the writing of this article, it is uncertain whether he will be able to continue in his role as a CONSER contributor under the Atla funnels. So there is certainly a place for any new CONSER catalogers in the Atla funnels.

SACO is a smaller funnel, so the numbers are smaller. During the last fiscal year, four new subject headings and one changed subject heading was contributed. From October 2020 to date, there are seven new subject headings and one new LC classification number. As subject headings continue to move to a linked digital environment, there are many opportunities for Atla institutions to get involved in this funnel.

The Operations Committee of the Program for Cooperative Cataloging is held in May each year. This meeting is the primary source of updates that are pertinent to the various PCC programs. The rest of this presentation is based primarily on notes from this year's meeting, held online May 6–7, 2021. The agenda for the meeting is posted online (<https://www.loc.gov/aba/pcc/documents/OpCo-2021/Agenda-OpCo-2021.pdf>)—you can find links to most of the presentations at that page.

The Standing Committee on Applications looks at issues related to applications, technologies, and automated processes. This past year the committee has created various mapping tables (between various ISO 639 code lists; and between Wikidata properties and MARC 21 authority format) and updated the guidelines for minimally punctuated MARC bibliographic records. The committee is working on an ISNI-to-Wikidata mapping table.

The Standing Committee on Standards works to develop and recommend standards, policies, and applications of use to PCC catalogers. During the past year, the committee worked on including guidelines for MARC 385 and 386 fields in DCM Z1. The committee received two requests for possible exceptions to the Provider-Neutral Guidelines, which they are considering. The committee also began discussing a proposal to allow the use of subfield \$i in the MARC 370 field in authority records (to create more ability to indicate the relationship of the place name to the named entity).

The last of the three standing committees, the Standing Committee on Training, identifies needs for training programs and develops them as necessary. Of most interest to Atla catalogers is the work of the RDA 3R Training Task Group. This task group is developing training to catalog print and electronic monographs using the new RDA Toolkit, LC-PCC Policy Statements, and metadata guidance documents. The initial training is targeted for release in fall 2021, while the complete training will be available no sooner than June 2022. The committee mentioned one important date in their report: The PCC will not implement the new RDA Toolkit before July 2022.

The group charged with updating policy statements for the new RDA toolkit reported that all original RDA LC/PCC policy statements have been analyzed and transferred, in accordance with the guideline given to them of making as few changes from the current RDA toolkit as possible. New LC/PCC policy statements have been (or are being) written for all options. Over 7,000 new LC/PCC policy statements have been created, a number related to the increase in options in the new RDA toolkit. The group expects to complete metadata guidance documentation by November 2021.

A substantive update that the PCC made during the last year is in the method of cataloging partial compilations for works. Catalogers who catalog such works (selected novels, or two works by one person under the same cover, as examples) will need to consult the new “PCC Policy for Partial Compilations of Works by One Agent” on the NACO portion of the PCC website.

The Task Group on Identity Management in NACO gave an update on the Wikidata Pilot. The purpose of the pilot is to determine whether or not, and how, Wikidata might be used for creating name authorities. The presentation ended with a discussion (always somewhat difficult in an online environment) about the use of Wikidata in lieu of the Library of Congress Name Authority File. Executive summary: there is no unanimity on this question among PCC catalogers. Of particular note to Atla catalogers: Christa Strickler, Wheaton College, is participating in the pilot. If you have specific questions about the pilot, she should be able to answer them for you.

Robert Bremer and Cynthia Whitacre presented the OCLC update. OCLC regularly updates their processing to keep aligned with new fields and subfields, as well as obsoleted fields and subfields, in the MARC record. OCLC continues to make maintenance of records easier by adding to the list of fields that can be added by non-PCC libraries, as well as by adding the ability to modify some fields that are already in a BIBCO record. This summer, OCLC will run controlling software over all the WorldCat bibliographic records (more than 510 million). This will control all controllable headings, update headings as applicable, and apply subject heading enrichment to the records. OCLC estimates that three-quarters of all WorldCat records will be updated.

The other two PCC programs in which Atla catalogers participate are here briefly noted. SACO is open to any individual member of Atla who wishes to participate. Training is much less stringent than with NACO, since the ultimate control lies with the Library of Congress: the Library of Congress approves or disapproves of any proposed subject heading or LC classification proposal. With the continued move to linked data and the discontinued use of “multiples” subject headings, the Atla Funnels Coordinator believes that there is certainly a spot for Atla institutions to be actively involved in this area.

As for CONSER, as already noted in the first few paragraphs giving statistics, the Atla CONSER Coordinator (the only active Atla CONSER cataloger) is leaving his current position. Exactly how much he can continue to be involved in CONSER cataloging is not known; it is probable that he will not be able to do any CONSER work at all. So, the floor is open to any cataloger who wishes to begin CONSER work.

For any questions in general, or about any of the Atla funnels specifically, please feel free to contact me at richard.lammert@ctsfw.edu.

Open Access Religious Resources for your Students

Jeff Siemon, Anderson University

ABSTRACT Open Access (OA) journal collections can add diversity and breadth to a library's theological resources. I discussed my experience of creating a collection of over 800 OA religion journals in the OCLC Knowledge Base. For OCLC member libraries, these titles may be added to their library catalog. For other libraries, these titles are available through the Open Access Digital Theological Library. The session touched on OA materials from majority world regions and languages such as Spanish and Korean. The proceedings include a list of OA collections and a bibliography. There was time for questions and sharing experiences.

INTRODUCTION

I'm writing about a new collection of open-access religion e-journals that I compiled and then sharing some of what I learned through making the collection. I'm grateful to be part of Atla and learning with and sharing with colleagues at this session. Before this year's conference went virtual, Atla members were going to gather in Dallas/Fort Worth; twenty-nine years ago, I attended my first Atla conference in Fort Worth. Many colleagues gathered for this session, expressing their interest in open-access religion journals.

As attendees gathered they built a "word cloud." "What words come to mind when you hear 'Open Access Religion Journals'?"

ADVANTAGES OF SELECTING THIS COLLECTION

Let me suggest some of the advantages of selecting the Open Access Religion Journals collection. While working on the collection, I found over 800 OA religion e-journals, and I will be adding more journals throughout this summer. It is likely that not many of these religion titles are held in any full-text form by Atla member libraries.

Journals Indexed by Atla or Not Indexed

Here are some stats. Over 390 of the journals are not found in Atla products. Indeed, many are not found in any OCLC Knowledge Base collection. Tens of these journals did not even have a MARC record in WorldCat. They required original cataloging. One might say that many were somewhat “undiscovered” OA journals.

On the flip side, there are advantages to selecting journals which are well known and indexed in Atla. This collection includes almost 405+ OA journals which are indexed in the Atla collections. Both Atla collections with full-text (the regular and the plus versions) include indexing for all these 405+ OA journals.

Indexing is important. Indexing means that theology and religion students can discover citations for articles in these OA journals. Some of the titles are only indexed, that is Atla does not provide the full-text. Adding the full-text to a library catalog will help a student’s discovery-delivery need by delivering the full-text.

Neither Atla product includes full-text for all the OA journals they index. The regular product includes some of the OA full-text. The “Serials Plus” product includes more OA full-text. But neither includes all of the full-text for all of the OA titles that Atla indexes. The new Open Access Religion Journals collection does.

Linking to Publishers’ Sites

Here’s another advantage of selecting this OA journal collection. The journal-links go to the original publishers’ sites. Often the original publisher sites have older volumes than Atla—sometimes going back decades. And the newest issues are often released on the publisher site before the new issues are loaded by EBSCO.

To give the Atla products their due, there are advantages of Atla including OA full-text. Atla has some open access full-text in their products. Here are two advantages when OA text is integrated into Atla Religion Databases. First, as I worked on the collection, I discov-

ered that a handful of the indexed OA journals have ceased publication and are no longer available OA on the web. Thus Atla, in a sense, has preserved these ceased OA journals.

Second, the full-text integrated into the indexing may be easier for patrons. Depending upon each library's URL resolver, it may take extra clicks for patrons to get to the full text that is not integrated into the Atla product.

THE EXPERIENCE OF COMPILING THE OPEN ACCESS RELIGION JOURNALS COLLECTION

Next, I want to share some of what I learned while creating this collection.

Multiple Skills Needed

I brought to this project wide-ranging background and experience with multiple job responsibilities over my career. I've worked in library areas that some larger libraries separate into different departments. It was an advantage to have skills which cross over different library departments. I made my way as a librarian starting as a cataloger and then moving toward being an electronic resources librarian. Where I currently serve at Anderson University, in addition to electronic resources librarian responsibilities, I spend about a third of my time doing reference and instruction, and I'm responsible for collection development for the School of Theology.

At the reference desk, I've been able to hear students' needs. With collection development, I have the freedom and responsibility to add resources. And as electronic resources librarian, I have the tech skills to find, catalog, and build a KB collection of OA resources. At a larger university, these varied tasks would require cooperation from a team of librarians, likely across departments. By crossing over traditional "silos" of responsibilities, I've learned small can be an advantage.

Combining Big Picture and Details in Addressing Open Access

Another learning from this project was the advantage of combining details with big-picture ideas. I like details as well as big-picture ideas. I've followed open access. I've read articles. I've attended and presented at conference sessions. And I got tired of the big-idea librarians imagining open-access this and open-access that in their

publishing and blogging and presenting. I decided that I needed to slog into the details. What could be done, and what was possible at this time, for smaller libraries? That's why I pursued this project to make a useful collection of OA religion journals. I learned that it helps that I like details, as well as big-picture ideas.

Need for MARC Records for Open Access

Now back to what I've learned as I've compiled the OA Religion Journals collection. I was surprised to learn how many OA resources lack MARC records in WorldCat. Over the past 24 months, I've added 163 original MARC records to WorldCat for OA resources. I guess that commercial publishers add records for subscription journals, and libraries add records when they subscribe. It seems that cataloging is sometimes skipped for OA resources. Even if the electronic resources librarian adds OA resources, sometimes the cataloging librarian doesn't get notified that a MARC record is needed. Perhaps the journal needs original cataloging, or the existing record needs to be reviewed and perhaps improved.

I didn't just need to create an open-access collection; I needed to create MARC records for individual titles.

Sometimes I had a print journal MARC record to work from. Here's a tip: OCLC Record Manager has a very useful advanced action to derive an e-resource record from a print record. Some journals didn't have any MARC record. The journals without MARC records tended to be journals published by universities in Latin America, Eastern Europe, or South Korea. With all our talk about commitment to global diversity, open-access U.S., Canadian, and Western European publications were much more likely to have high-quality MARC records.

Open Access Journals Add Cultural Diversity to Library Collections

I learned, or was reminded again, that OA journals promote diversity, with little cost. The faculty members of the AU School of Theology and Christian Ministries want greater diversity in the library's resources. Wanting diverse library resources is likely a goal at most of our institutions. I learned that many universities in majority-world countries are ahead of "Western" universities and seminaries in offering their scholarship without cost to the reader. That is, many majority-world universities are publishing open-access journals. It's good to see majority-world universities leading the way. Plus, I've

been able to address my own institution's desire for greater global diversity in our religion collection through adding OA journals.

Open Access Journals Can Demonstrate Library Value to Administrators

Here's an interaction with school administrators that surprised me. Narratives catch the attention of administrators.

I had thought that OER had a more memorable story than OA journals. OER is Open Education Resources and often refers to free online textbooks or course readings. OER has a simple and compelling narrative. Students don't like expensive textbooks; when librarians advocate for and facilitate OER for faculty and courses, students save money; that makes students happy. That's a compelling narrative and catches the attention of administrators.

Before this project, I fretted that, compared to OER, OA journals and OA e-books had a much less compelling narrative. Few students, or administrators, understand the cost of libraries, especially the cost of e-resources. Library e-resources seem "free" to students already.

Here's my OA journals narrative: A few months ago, my library director got a phone call from the provost. The provost was looking at graphs comparing Anderson University with "peer" institutions. The provost wanted to know why the library was "buying" so many more e-journals compared with our peers. My director checked with me for confirmation, though she knew the answer already – actually Anderson was *spending* less on e-journal subscriptions than all of our peers, but Anderson had *access* to more e-journals—thousands more e-journals through open access. Anderson library had diligently selected thousands of open-access journals—not just any OA journals, but academic OA journals for the various disciplines Anderson teaches. The library director could claim two wins compared to our peer institutions: lower subscription costs and more journals for students. The provost was satisfied, maybe even impressed.

SELECTING THE OA JOURNALS

During the discussion period, attendees asked, "What criteria did you use for selecting these journals?"

Followed Atla in Subject, Geographic Breadth, and Languages

Regarding disciplines and languages, I tried to follow the lead of the Atla databases. Currently, Atla has a subject priority of expanding its coverage to religion journals, beyond its former traditionally Christian scope. Also, Atla has a language priority of adding religion journals in languages beyond English and Western European languages, and seems to prioritize Spanish and Korean. Along with languages, Atla has been expanding its geographic breadth. Atla's indexed journals reflect these newer three priorities, yet still included are many journals with articles in English and from a Christian tradition. Atla has included periodicals produced by member libraries and institutions, which include academic articles, but which may not have peer review. I tried to follow similar criteria.

Regarding religions, the Open Access Religion Journals collection includes Protestant, Catholic, and Orthodox Christianity, as well as Islam, Hinduism, Baha'i, Buddhism, and some sociological, scholarly study of religion.

Regarding language, the new Open Access Religion Journals collection includes 50+ journals with Spanish-language articles and 20+ journals with Korean-language articles. Other journals are primarily written in Portuguese, Chinese, Turkish, Arabic, and Eastern European languages. Many include English abstracts. Some publish in multiple languages, often including English or full English translation of articles.

The librarian in me always supports exposing students to global points of view. And some students will appreciate finding journal articles in languages with which they are familiar. But other students will not be able to read some of these languages and will be frustrated that these titles "clutter" their search results. Particularly curious students will use the English abstracts, and Google Translate, to discover the gist of some articles, and expose themselves to a wider variety of points of view.

Indexing as a Selection Criterion

Indexing is important, so students can find articles. Students need both discovery and delivery. As I wrote above, I included all OA journals indexed in Atla RDB. Of those journals not indexed by Atla, many of the articles are cited (author and title) in WorldCat.org Discovery.

Academic Quality

I focused on journals associated with universities, seminaries, or academic societies, and with peer review—or at least editorial review. I included some journals without peer review, though published by academic institutions. Often these non-peer-reviewed journals publish articles primarily by the faculty from the publishing institute, or guest lecturers at that institution.

HOW DID I FIND THESE OA JOURNALS?

During the discussion period, attendees asked, “How did you find these journals?” The short answer is all sorts of ways.

ILL Requests

For example, sometimes I substitute for our ILL librarian. If I have time, and Anderson library doesn’t own the journal or the volumes, I dig deeper. Some journals archive back issues in the repository of the sponsoring university. Also, some ILL requests I find by searching for the title in a search engine; I then add the journal to this project.

Global OA Projects

As a more systematic attempt, I subscribe to news releases from global OA projects and aggregators, such as Dial.net, SciELO, CEEOL, African Journals Online, etc. As these projects launch or announce journals, I keep my eye out for religion journals.

SciELO, in particular, is a non-profit for improving the publication of academic journals in Latin American and Africa. Its journals are OA, peer-reviewed, have an independent editorial board of scholars from different institutions, publish regularly, share a common software platform, but are locally managed, and are often indexed in international systems.

Commercial Aggregators

Aggregators—e.g., ProQuest, de Gruyter, etc.—offer title lists indicating which of their platform journals are OA. Then I find the original publisher websites. Again, often the original publisher’s website has deeper and/or newer coverage.

Find Other Journals on the Same Platform

When I run across one OA journal from a university, I explore their platform for other journals. When I have time, I nose around the university's repository or publications pages. Often, I find other OA journals published by that same university.

Discontinued OA Collections

Unfortunately, OCLC discontinued several large OA collections in June 2018. There were some licensing issues with the organization which first gathered these OA journal titles. Before OCLC deleted these collections, I downloaded 12,000+ OA journal titles. Many were poor quality, or predatory, or had disappeared from the web. Yet, slowly combing through them I've found academic religion OA journals which were not listed elsewhere.

Applications from Journals to the Directory of Open Access Journals

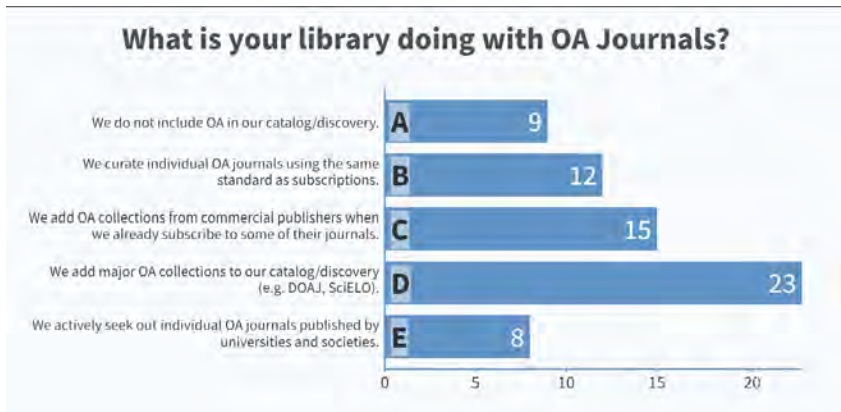
And lastly, answering how I find these OA religion journals, I've gone to the DOAJ site (Directory of Open Access Journals). Their site has lists of journals which applied to be included, but haven't met their high bar, or did not reapply. "High quality" for DOAJ means that the journal has applied for inclusion, and:

- primary target audience should be researchers or practitioners
- must have an editor and an editorial board, at least two members have a PhD or equivalent
- all articles must pass through a quality control system (peer review)
- use of a plagiarism checking service is recommended
- must be currently publishing
- must not require users to register to read content
- must reapply at certain intervals

I've been looser than DOAJ, particularly on the last three criteria. I've been willing to include journals which have suspended or ceased publication; sometimes they have merely changed their title. I've included some large sites that require a free registration to view the full text. I've included some journals edited by scholars from a single university or seminary. I've included some journals that were accepted to DOAJ at one time, but neglected to reapply for inclusion.

Attendees participated in an online poll. The poll question was “What is your library doing with OA journals?” and there were five choices:

- a) We do not include OA in our catalog/discovery.
- b) We curate individual OA journals using the same standard as subscriptions.
- c) We add OA collections from commercial publishers when we already subscribe to some of their journals.
- d) We add major OA collections to our catalog/discovery (e.g. DOAJ, SciELO, Dial.net).
- e) We actively seek out individual OA journals published by universities and societies.



OTHER QUESTIONS AND COMMENTS

What statistics and analytics are there for open-access religion journals?

For specific universities and seminaries, it is difficult to measure their students’ and professors’ use of open-access resources. It is a widely discussed and unsolved problem.

For OA journals themselves, there are measures that are becoming increasingly standard. SciELO measures downloads and references by year and country. Their “Human Sciences” and “Linguistics, Letters and Arts” journals average over 1 million article downloads a month over the most recent two years. Articles from those two journal subject categories have been referenced in other scholarly

journals 1.05 million times over the last five years. In SCImago journal ranking, 699 SciELO journals are listed, 57 journals are in the Q1 (first quartile) for citations with their discipline. SciELO is able to get this data because the journals use a common platform.

Other individual journals have strong analytical measures. Often they use Google Analytics. One OA editor told me that when they moved from a subscription model to an OA model their article downloads increased by a factor of three; also, their articles were getting viewed from more countries. Caraveo and Urbano (2020) published a way for individual journal publishers to use Google Analytics to gather comprehensive stats. Joshua Avery published in *Theological Librarianship* an article about OA articles from highly ranked religion journals (Avery 2018).

What other open-access journal collections would you recommend?

Directory of Open Access Journals (DOAJ)

- OCLC Collection ID: DOAJ.Records – URL: <http://www.doaj.org/>
- Full-text and citation searching of high-quality periodicals, from 125+ countries, 80 languages, 16,147 journals, 5 million+ articles.

SciELO (Latin American and Africa)

- OCLC Collection IDs by country, such as [scielo.argentina](https://scielo.org/en) URL: <https://scielo.org/en>
- SciELO include 700+ open access journals from 16 countries. The journals are published by universities, and articles undergo peer review.

Dialnet

- OCLC Collection ID: [openly.jsCate.dialnet](https://dialnet.unirioja.es/) URL: <https://dialnet.unirioja.es/>
- An index database of Spanish and Portuguese language journals, with approximately 20% OA full-text included in Dialnet, and an additional approximately 25% with external links to OA. Emphasizes the arts, humanities, and social sciences. Journals are selected for their academic quality and the willingness of a library to index the articles. 11,000+ journals, 280,000+ Theses; 50,000+ books (many are books of essays). Free registration required.

CEEOL

- OCLC Collection ID: ceeol.oajournals URL: <https://www.ceeol.com/>
- The Central and Eastern European Online Library includes 2,469 journal titles, 2,050+ are open-access journals. The journals are aggregated from Central and Eastern European universities. Unfortunately, a free registration is required.

Open Access eJournals (McGill)

- OCLC Collection ID global.53639.8.mcgillejournalsoopenaccess
- Scholarly OA journals gathered by McGill University libraries. Many are not in DOAJ.

French National Bibliographic Agency of Higher Education collections

- OCLC collection bacon mir@bel: global libreaces OCLC Collection ID: bacon.MIRABELGLOBALLIBRESACCES
- 7,400+ OA serials identified by ABES (Agence bibliographique de l'enseignement supérieur = Bibliographic Agency of Higher Education) for its bacon (BAse de CONnaissance Nationale = National Knowledge Base)
- Also, OCLC supplies open-access ABES collections for individual platforms and publishers.
- These collections seem to have accurate URLs. I don't know the criteria for inclusion.

PLOS (Public Library of Science)

- OCLC Collection ID allenpress.plos URL: <https://plos.org/>
- PLOS was a pioneer, and continues to innovate in open access publishing, but only in the sciences.

What open-access e-book collections would you recommend?

Directory of Open Access Books (European Networks) aka. DOAB

- OCLC collection ID oopen.doabooks URL: <https://www.doabooks.org>
- 33,800+ e-books, the vast majority from academic publishers and university presses

JSTOR eBooks Open Access

- OCLC collection ID jstor.oaebooks
- 7,100+ OA e-books. Some are not included in DOAB.

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Re-vision, Re-tool, Re-spawn

Gameful Design for Whole-Person, Transformational Learning

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Grant Testut, Oklahoma Christian University

ABSTRACT Gameful design challenges instructors to rethink course design for today's tech-saturated, pandemic-sequestered situation now that virtual is a crucial mode. We share two recent examples of gamification—curricular and co-curricular—demonstrating how gameful design yields whole-person, transformational learning. First, we describe our co-taught Bible and Classical Literature course, where hero-students journey into the dark, accomplish heroic tasks, earn badges, and engage desire-driven, side-quest learning. Second, we describe “Human Salvo: An Experiment with the Antidote to Zombification,” a virtual, COVID-inspired alternative to weekly in-person chapel offerings. Chapel-as-game responded to our shared experience of Fall 2020, fraught with four anxieties: pandemic/contagion, political tribes, economy, and racial (in)justice (the primary anxieties that characterize zombie genre as well). Examples offer assessable evidence of learning toward specified outcomes. Our aim is to spark creativity among librarians-as-teachers for re-visioning, re-tooling, and (perhaps) re-spawning as game-oriented instructors.

INTRODUCTION

We begin with today's point: Gamified design is not mere child's play, but it is a return to the spirit of play that was present in the first seeds of liberal arts education. Gamification is an invitation to rethink instruction, especially in today's tech-saturated, pandemic-sequestered situation now that virtual is a crucial mode. Indeed, this article itself is a game—you are the hero of this brief journey together—and we invite readers to play along. (For a richer experience, please find our “Library Hero Personalities and Problem Solving” game online at <http://bit.ly/libraryhero>.)

Also, note that segments of this paper are also available online as video recordings, and readers will likely find it more instructive and engaging to watch these videos; those interested will find links in the headings below. Between each segment, readers are asked to consider questions that will ultimately reveal your library-hero avatar. At journey's end, revealed avatars will help facilitate a final heroic challenge.

OK, ready to play? Here's the first question: Someone just insisted that the library should "gamify" all library instruction. How might you respond? (Note that following the link above reveals options that characterize responses to this situation. Use the link to play, or simply imagine your own likely response.)

Gamification is the application of game-design principles to non-game contexts; gameful design incorporates basic game architecture, story, and aesthetic as central to course design, infusing education with curiosity, imagination, and play. We want to share two new examples of gamification—curricular and co-curricular—demonstrating how gameful design yields whole-person, transformational learning.

PROBLEMS WITH PLAY

God said,

"The world is a play, a children's game,
and you are the children."

God speaks the truth.

If you haven't left the child's play,
how can you be an adult?

Without purity of spirit,
if you're still in the middle of lust and greed
and other wantings, you're like children
playing at sexual intercourse.

They wrestle
and rub together, but it's not sex!

The same with the fightings of mankind.
It's a squabble with play-swords.
No purpose, totally futile (Rumi 2004, 4-5).

The startling thing about these words from the great Sufi mystic is that he levels them not at actual children playing games, but at adults who have convinced themselves they are done with playing games. Elsewhere in his writings, Rumi speaks of the sheikh who, in his wisdom, is to be found galloping on a stick-horse with children and not, as one would suppose, in a court of law or a teaching hall (Rumi 2004, 44ff). Thus we find in Rumi's poetry a paradox: on the one hand, he persuades his audience to put off play and become adults; on the other, he entices them to find wisdom in the simplest of children's games. It is hardly different when one comes at the matter through Christian scriptures. There we find Paul speaking of his maturity with the words "When I became a man, I parted with childish things." Elsewhere, the same author who derides playing kids games invites his audience to think of exemplary Christian conduct like the frivolities of foot racing and boxing. And let us not forget that one of the most endearing rebukes that Jesus of Nazareth has for his contemporaries is that they refused to play the games that Jesus himself and John the Baptist were inviting them to.

Here we find ourselves stuck in an ages-old identity crisis, one that echoes through the religious, academic, workaday, and domestic spheres of our lives—*What is to be done with play?* A part of ourselves tells us that it is time to have done with anything suggestive of idleness and lack of productivity. Another equally insistent corner of our being wonders whether we have had enough play to have made life worth the living. What we would like to share with you in this paper are some of our own jaunts into gamified learning, and what it has done to resurrect in a meaningful way the spirit of play in our students and in us as their teachers. We hope, by the end, that you will be able to see, first of all, that the daily routines we are accustomed to follow—religious ritual, the academic dance, information brokering—are already games that we have been playing, and sometimes poor ones at that. Secondly, we hope you will see the merits of embracing new forms of play for academia, the teaching of information literacy, and for religious dialogue.

Excursus: Question 2

Returning to our game, consider a second scenario: Your colleague suggests that "side quests" might be a beneficial way to develop information skills in students both within and outside the classroom. How might you respond to your colleague's suggestion?

PROPOSED SOLUTION: GAMIFIED LEARNING

Gamified design is not mere child’s play, but it is a return to the spirit of play that was present in the first seeds of liberal arts education. In this paper, we illustrate our assertion in three ways:

First, we describe our co-taught Bible and Classical Literature course, where hero-students journey into the dark, accomplish heroic tasks, earn badges, and engage in desire-driven, side-quest learning. Second, we describe “Human Salvo: An Experiment with the Antidote to Zombification,” a virtual, COVID-inspired alternative to weekly in-person chapel offerings. And third, through the game we’re playing together with you, reading a proceedings article as game. We hope this experience will be both informative and fun.

Excursus: Question 3

Let’s consider a third question in our library-hero game. Here’s the prompt: When talking about avatars in gaming, your colleague says, “Yeah, it’s weird but playing as a confident character in a game, I find I have more confidence in my real-life interactions.” How might you respond to your colleague’s observation?

EXAMPLE 1: GAMEFUL DESIGN IN THE CLASSROOM (BLIT)

(Readers who prefer to engage the following as video will find it online at <http://bit.ly/class-re-tooled>.) Tertullian once quipped, “What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church?” With these lines the ancient theologian addresses his concern over the reading of the so-called “pagan” classics by Christians of the second to third centuries, in addition to the accepted biblical canon of the Church. His desired rhetorical effect is immediately clear in the dismissiveness with which Tertullian asks his question: “What indeed has Athens to do with Jerusalem?” “Surely nothing!” has been the response that has practically echoed back among many Christian communities throughout the centuries. Nevertheless, such an easy answer has not been satisfying to many Christians who—likewise throughout the centuries—have found themselves drawn to and molded by the wisdom of great world literature, especially when read in conversation with their own sacred writ. And nowhere today is this matter more pressing than in faith-based institutions such as our own, where faculty

and students alike take up the unenviable task of finding a “concord between the Academy and the Church.”

One honors-level class recently presented the two of us with just such a challenge. Affectionately dubbed “BLit” by our students, The Bible and Classical Literature is a long-standing OC offering that has students reading foundational texts from both the Bible and the greater classical world. The majority of our students have grown up in faith-based communities in which the Bible is upheld as the standard of both ontological truth (“reality”) and societal truth (that with demands our “fidelity”). As helpful as these truth-claiming definitions may at first be, especially when seen in light of their service to the solidarity of the faith community, they can ultimately become a hindrance to doing what many Christian traditions pride themselves on doing: namely, *reading* the Bible. When the biblical texts are approached more like an instruction manual for life, this diminishes the cultural impact that they can have on humanity. They are stripped of their art and literary value, only to focus on their value as books of regulation and assertive postulates.

Along the same vein, many of our students were already acquainted with at least the SparkNotes version of such classics as those attributed to Homer and Virgil. But their all-too-brief—and never complete—reading of these masterpieces in high school exposes them only to the superficial details of their narratives, enough to know, say, that Greeks hated Trojans, that Odysseus got home, and that every single one of them believed in a laundry list of gods whom we all know now to be silly and antiquated (surely nothing like any of our current belief systems).

Thus, a lofty task was laid before us that would require some degree of Herculean effort: to get these students to read both the Bible and classical texts as *literature*, and as literature in conversation, at that. To do this would require the heroic feat of ascending the Olympian heights in order to bring the most sacred and lofty Bible down from its pedestal—not to diminish it, of course, but to read it (since books on pedestals are not for reading). It would likewise require a Dantean journey into Hell in order to retrieve the pagan classics from its infernal fires, dust off the accumulation of sulphur, and make them more readable, because less quickly condemnable. Such a broad journey between Heaven and Hell would require more heroism from us than we alone could muster. We would have to stand on the shoulders of giants.

Who, then, could fill this role of teachers to the teachers? We would need to consult those who had some insights into both the habit-forming role of religious language *and* the culture-stretching role of literature. We finally decided upon everyone's favorite divergently thinking Christian scholar, C. S. Lewis, and on George Lucas' own Jedi Master, the man behind the myth, Joseph Campbell.

Many in Christian communities are familiar with the theological treatises of C. S. Lewis, looking upon him as an advocate for a type of Christianity that is critically engaged with the larger world. Even outside of Christian circles, it is hard to find anyone who has not heard of Lewis's famous children's series, *The Chronicles of Narnia*. Fewer are familiar with those of his works that address the technicalities of his discipline of literary studies. In one such work, *The Abolition of Man*, Lewis forms the argument that good literature must be judged, in part, on the merits of its connection to an almost inexpressible, invisible standard of what may be considered morally excellent and virtuous. Without being instructed in this, the student of literature will be trained to operate at the impulses of, alternatively, their stomachs—or baser instincts—and their brains, as informed by the academy. But they will not have been instructed in ways of the heart to judge what is deserving of our love and loyalty. They will be, to use Lewis's phrase, "men without chests." Lewis attempts to prove the strength of his argument by demonstrating its universal applicability. He cites examples of language and theme throughout world literature that demonstrate commonly held concepts of truth, honesty, justice, compassion, and the like virtues. Though these systems of ethic go by different names—"righteousness" in Judaeo-Christian circles, *dharma* in Hinduism, *ma'at* in Ancient Egypt—Lewis elects to use the term "the *Tao*" to label this natural law implanted in the human conscience. Lewis perhaps chooses the *Tao* because it is so decidedly non-Christian. He so wishes to demonstrate his confidence in his conception of a universal, objective standard of what is morally excellent, that he purposefully chooses a name for it that comes from outside of his "tribal" camp. The two of us decided that exposing our students to *The Abolition of Man*, written by a household name in many Christian families, would endear to them the notion that truth—or, the *Tao*—can be met not only in the Bible, but in many non-Christian works of literature. (Interested readers should note that Barbara Brown Taylor's recent *Holy Envy: Finding God in the Faith of Others* provides an alternative to Lewis.)

Joseph Campbell is a less well-known writer outside of the humanities, though any who have done enough digging into the inspirations from which George Lucas drew when creating the universe and plot of the modern epic *Star Wars* will know the great debt that is owed this scholar. Campbell's seminal volume, *The Hero with a Thousand Faces*, establishes a template of elements commonly found in epic story across the globe. The equation for these common elements, and the order in which they are almost always found, is known as the "Monomyth" or the "Hero's Journey." The central piece of Campbell's argument is that the most meaningful, epic stories met in cultures throughout the world retain these same elements of a hero's progression that include: (1) leaving the familiar (or "Status Quo"); (2) departing into the unfamiliar; (3) going through various trials, and possibly even death; (4) coming away from said trials with a treasure (or "boon"); and (5) returning home to share the blessings of this boon with society. The model for this journey itself, Campbell suggests, is based on the steps followed in any number of coming-of-age ceremonies: the initiate is first separated from the familiar and safe confines of home, is driven out into the unknown to meet with various trials (some of which are even connected with imagery of death), and then returns to society with the boon of sober reflections connected with adulthood. One way or another, the universal appeal of the hero's journey—in all its shapes and sizes—has to do with the fact that the audience to these stories lives vicariously through the testing of its heroes. Each of us learns to navigate the difficulties of life and to mature through these experiences by the examples laid before us in literature.

With these two voices—Lewis and Campbell—we now had a vocabulary to give our students that would help them structure their approach to the ancient texts. Lewis' *Tao* would open them to the possibilities of finding inspiration in both the Bible and classical texts, and Campbell's Hero's Journey would help them translate the gestures of the ancient Muses into something relatable to their own modern contexts. But having a vocabulary is not in itself a guarantee that our students would embrace this endeavor. The reading of the Bible in churches and synagogues, or of the Classics in the classroom and lecture hall, has not been enough to keep these lively pages from the deadening assault of stodgy formalism. One is reminded of the words of Jesus of Nazareth to those who did not appreciate the core of his message:

To what, then, shall I compare the people of this generation? To what are they comparable? They are like children who sit in the marketplace and call to other children and say, "We played the flute for you, but you did not dance; we sang a dirge, but you did not weep"; for John the Baptist came neither eating bread nor drinking wine, and you say, "He has a demon!" The Son of Man came eating and drinking, and you say, "Look, a glutton and drunkard, a friend of tax-collectors and sinners." But wisdom is justified by all her children." (Luke 7:31-35)

And there it was, right in front of us the whole time: play! We needed to invite these students into a spirit of play, because play is what puts the mind in its most plastic and receptive state. We needed a gamified model of education to assist these students in their contemplation of foundational works of Western civilization, so that then they could understand the wisdom of these texts by playing along with them.

As a demonstration of the game we played, consider the following excerpt from an introductory video we created for students beginning the course:

Heroes, prepare. This semester, we embark on a journey both perilous and transformational: perilous because you will find yourselves challenged, stretched, ground, and sharpened against the whetstone of ancient and biblical texts; transformational because, by the end of our journey, you will likely find yourselves changed. *Welcome to Bible and Classical Literature.*

Think of Bible and Classical Literature as a game we're playing all semester, perhaps unlike courses you've experienced before. But be forewarned: calling our class *a game* does not mean it should be taken less seriously; on the contrary, the texts we will be engaging—timeless texts that make and keep us human—the texts, stories, characters, and truths you will encounter are deathly serious, texts like swords that divide bone and marrow, pricking hearts; texts like shields that protect, hardened by fire and emblazoned with markings of truth and struggle; texts like a healing balm, harbingering peace and quietness of soul.

Gamifying our course is a means for imbuing learning with curiosity, imagination, and play, not least because we humans are, after all, players, creatures-at-play, and all human activity is (or at least should be) infused with play. This will become more apparent in our class discussions; so for now, here's how the game works.

While the course meets three times weekly and moves linearly from task to task, 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 these trials with treasure or "boon"; and returning home to share that boon with the world.

The Hero's Journey model helps us adapt to a cosmos that is more terrible and beautiful than our minds can grasp. As we return to the model again and again throughout the course, you'll be asked to reflect on where you are and how you are feeling at various moments along our journey. These moments of reflection we're calling Heroic Tasks, and Heroic Tasks correspond to various hours on the journey.

Besides Heroic Tasks, before each class, you'll engage assigned readings; from the readings, questions will rise, and you will compose and post in the appropriate discussion forum a single *ambrosial offering*—a question of your own design, reflective of your own insight, and evidential of thoughtful engagement. Each ambrosial offering is a personal contribution to "feed" class conversation (ambrosia is divine food, of course, and student offerings help us savor and nourish ourselves through deep engagement with timeless texts).

Questions set the table for the feast of class meetings, fragrant ambrosial offerings that deeply satisfy, nourishing blood, bone, hearts, and minds, and with the catchword *quest(ion)ing* as driving force behind our hero's journey, students and instructors alike will employ *inquiry* as the primary mode for engaging biblical and classical texts.

So, recap: As a framework for conceptualizing our movement towards course completion, we are employing The Hero's Journey as a map to guide our undertaking. Throughout our journey this semester, you'll complete quest(ion)ing exercises and Heroic Tasks that serve to demonstrate comprehension of the texts we engage and competency with the thought-tools we're working to sharpen. Our questioning is an act of faith seeking understanding, and quest(ion)ing becomes sustenance for our quest, enlarging souls as we satisfyingly engage texts that make and keep us human.

But wait—oh, honored heroes, we know what you're thinking: *Just tell me how to get an "A," that's all I need to know.* Well, this is what you need to know: badges are awarded along the way, honors corresponding to successful completion of each Heroic Task; these badges culminate in the Hero's Badge, which signifies an "A" in the course. In other words, get the Hero's Badge by completing our quest, and you'll also get an A, your red badge of courage, perhaps. See our syllabus for details and further explanation.

And our students *were* brave. They answered the call, and their reflective writings and in-class discussions demonstrated their courage to challenge their own presuppositions, as well as a willing vulnerability to admit what was new and scary for them to consider. Many came back out of those dark and mysterious realms of heroic introspection with their own unique boon. For some, it was clearly the ability to entertain new cultural perspectives without being quick to condemn or categorically dismiss, to see the humanity in any piece of literature. For others it was the newfound inclination to entertain the many perspectives that may be brought to an issue. For so long they had conditioned themselves to “gaming” the system of education to get their “A,” that they had never entertained the idea of “playing” the game of learning. But these students demonstrated to us as their teachers not only that they had earned their respective grades, but that they had taken away something that can hardly be quantified. In the end, it was *they* who confirmed our beliefs that games are not just the stuff of children, but can be—as Huizinga put it so aptly decades ago in his work *Homo Ludens*—both “deadly serious” and “culture-forming.” And *that* is the very stuff of education.

Excursus: Question 4

Before discussing gamified design in co-curricular spaces, let’s consider the next question in our game. Your colleague suggests that information-seeking behavior should be guided by intrinsic rather than extrinsic motivations, and locating useful information is itself a kind of reward. How might you respond?

EXAMPLE 2: GAMIFIED DESIGN IN CO-CURRICULAR DEVELOPMENT

(Readers who prefer video will find the next segment online at <http://bit.ly/convergence-part1>.) Here, we want to illustrate an approach to gamification—or what others call gameful design—by describing how we’ve employed this approach in both curricular and co-curricular learning spaces. We’ll describe Beam Chapel, a weekly, co-curricular, spiritually formative event facilitated by Beam Library, and then show how COVID initiated an unanticipated convergence of co-curricular and curricular gamified learning.

At Oklahoma Christian University, students are required to participate in spiritually formative learning experiences, broadly defined,

within our ETHOS program, a system developed by our Office of Spiritual Life for promoting, tracking, and assessing student spiritual development. One option for students is attending the various chapels facilitated by different departments or instructors, each with its own special focus to generate student interest.

By their participation in designated events or experiences like chapel, students earn Kudos, which are essentially points or tokens that signify attendance. So, you may be able to hear that this Kudos method is game-design-adjacent: earn a sufficient number of Kudos and satisfy Spiritual Life requirements, not least because of penalties visited upon those who neglect their Kudos. At the end of a semester no student wants the Eye of Sauron enthroned atop our Office of Spiritual Life to turn in their direction. But Kudos as tokens are indeed a gamified element of spiritually formative experience on our campus, and students keep track of earned Kudos on a special app accessed through their phones or computers.

Now, for seventeen semesters, Beam Chapel has intentionally offered a dynamic space for engaging gritty questions that impact faith and the culture(s) we inhabit, questions arising from the dark of film, literature, and television. Through chapel, librarians foster meaningful conversations and contribute to the University's spiritual mission of transforming lives for Christian faith and service. Semester themes are always second-commandment-driven: Beam Chapel exists at intersections of faith and popular culture as a reflective and questioning space where participants discern together how to enact the commandment to "Love the neighbor as the self." Beam Chapel is one option for interested students to earn required Kudos.

As you are very aware, in Spring 2020 everything seemed to fall apart as COVID closed campuses and disrupted our normed and conditioned modes of teaching and learning. By herculean effort in many cases, professors shifted course offerings online; likewise, libraries adapted and found new ways to virtually support learning and information access. But at Oklahoma Christian, our Kudos system collapsed! The semester was considered a wash; earned Kudos were suddenly devalued as the bottom fell out from our marketplace of spiritual formation. Students were left to their own devices, to be formed without Kudos, somehow, by whatever spiritual formation their own devices might afford.

These were desperate days. Yet out of the ashes Beam Chapel arose, a winged phoenix, clawed talons gripping fresh Kudos, co-curricular

formation reborn! We determined to turn chapel into a game and offer *virtual* spiritual formation.

So, in Fall 2020, as contagion concerns canceled chapel-as-we-know-it, Beam Chapel's survival required a creative, new approach, incorporating robust virtual encounters that meaningfully *formed* and *informed* students toward better love of neighbor. We gamified chapel and launched our semester theme, *Human Salvo: An experiment with the antidote to zombification*.

As you remember, the moment we inhabited last fall was fraught with four primary anxieties: pandemic/contagion, political tribes, economy, and racial (in)justice. Fascinatingly, these are precisely the primary anxieties that characterize the zombie genre as well. So, we led with our semester's charge: In a moment suffused by zombification—dead(ly) force that turns people into things—our empathy is the true antidote, making zombies human. Our overarching ethic was empathy, and through chapel we intended to speak messages of loving neighbor as self into our present moment. Here's how it worked:

Our own approach to gameful design incorporates four elements: *story*, *architecture* (or *structure*), *aesthetic*, and *elements*. To gamify chapel, we created a storied world for students to inhabit: In Fall 2020, all our aims have been interrupted by an unforeseen global threat—you know, zombies! People becoming the walking dead, humans devouring humans. Society is a mess! *E pluribus unum* has rotted as everyone looks to their own tribe for protection. Needed goods are scarce—shopping malls have become haunts for dead-eyed eaters. The contagion is everywhere, and it's spreading; the prudent lock themselves in at home, venturing out only when there's no other choice. There's more to the story we were telling, but you can hear it resonating with students' real-life experiences.

So that's *story*; then we think about *structure* or *architecture*. We developed two videos each week. The first was a message from various faculty or staff who wanted to participate, who recorded a video message in-line with our story that communicated something about empathy. All videos were housed at a Google Slides we created for chapel, and each was accompanied by a brief prompt asking students to reflect and respond in 150 to 300 words. Students emailed their responses to an address we created for the chapel—empathytheantidote@gmail.com—and responses earned the student a Kudo for chapel participation. Then, each week, just for fun, a

second video was deployed, a video that continued or deepened the story, but that also offered opportunity to play chapel-as-game: these videos offered codes to break, or hinted at the location of secret objects hidden on campus—optional opportunities for students to enjoy escape into the storied world of zombification.

And this helps clarify the final two elements of gameful design we mentioned—*aesthetics* and *elements*. The aesthetic for our semester borrowed from familiar pop-culture zombie imagery (like our chapel poster) as well as plague-doctor imagery, which students encountered throughout, even in one professor who used a plague mask in her video on Toxic Positivity. Game elements involve the Kudo received for responses to weekly videos, and the side-quest nature of the non-required “game” aspects of chapel, like using a map to hunt around campus for artifacts infused with the energies of zombification.

So, you’re wondering: *How’d it go? Did the students love it? Did they enjoy this new mode for earning Kudos, this new vehicle for delivering virtually formative chapel?* Well, it didn’t go great, at least in terms of participation. We received only 60 responses for the entire semester to our weekly videos, and no student participated in any of the optional game elements, not even once. However, in terms of proof of concept, gamified chapel delivered, because we now had 60 learning artifacts related to co-curricular spiritual formation, students’ own reflections on what they were hearing in the videos, how messages were shaping their thinking.

So now, let us describe how we approached Spring 2021 with a next-step idea to converge gamified co-curricular and curricular spaces, which dramatically increased participations and the number of assessable artifacts that we were able to collect.

(Readers who prefer video will find the following segment online at <http://bit.ly/convergence-part2>.) We introduce our next-step idea for gamified chapel by offering the opening bit of our introductory video:

Last Fall, Beam Chapel piloted virtual chapel as a precaution necessitated by COVID, grimly grappling the unproven, uncertain question *Can virtual chapel be formative?* So we launched Human Salvo: An Experiment with the Antidote to Zombification and achieved proof of concept: yes, virtual chapel can also be virtually formative, which we demonstrate with dozens of thoughtful responses to prompts from presentations throughout the semester submitted by students just like you.

And you know how virtual chapel works: each week, a brief video message is dispatched, along with a prompt for reflection. Reply to the prompt and you get a Kudo for chapel, friend!

But is this tit-for-tat exchange of thoughtful reflection for a Kudo simply a banal tokenization of spiritual formation? Watch a five-minute video, respond to the prompt in 150 words or so, and collect your heart piece? Well, I hope not; and much of that answer depends on you, dear student, and your willingness to engage the assortment of provocative video fare we assemble, all for your benefit. Oh, how I wish we were home, back together crowded in the dim space on the third floor of the Library where buzzy Beam Chapel once gathered, flesh and blood and bone squished in a sacred space for sitting thigh to thigh, unalarmed by quiet coughing in the back, mildly appreciative of showers of spittle raining out from an overly dynamic presenter, high-fives and laughter and a beeping scanner awarding Kudos—those were the days, my friends, and how I wish we were home once again, home like before!

Ah, *nostalgia*. Spring 2021, yet in the throes of COVID, Beam Chapel launches our second offering of fully virtual, virtually formative chapel. Our theme is Nostalgia: We Wanna Go Home. *Nostalgia* combines two Greek ideas, *nostos* (homecoming) and *algos* (pain); the loveliness of *nostalgia* masks the pain it bears, literally *a pain felt for home*.

This time, the overarching story is not nearly as developed or as immersive as the previous fall, when we inhabited a zombified dystopia. The theme, however, is rich and provocative, opening up lots of possibilities for presenters to offer their own ideas about or experiences of *nostalgia*. And we had numerous presenters sign up and create brief videos for student benefit and formation. As in the fall, videos were accompanied by a prompt for reflection, and students submitted responses for a Kudo. Aesthetic was communicated by our poster, imagery that suffused videos week to week. And game elements were similar—except for the side quest. That’s where we discovered a change that made all the difference.

Spring 2021, Chris also taught a section of Acts of the Apostles for the first time; all new prep, which meant an interesting opportunity to think about gameful design. So he gamified the course by employing a non-linear path to course completion via modules “mapped” to the geography of Paul’s missionary journeys, the geography of Acts. In other words, students were free to complete learning exercises in any order they liked; complete each region of the map or jump from

here to there—students as traveler-heroes could follow their heart, as long as they completed one exercise each week.

But more significantly, Chris created a side-quest space for desire-driven learning, where participation leads to reward! The Nostos Algos forum is a virtual space where he posted non-required discussion threads, optional opportunities to stretch, challenge, and train beyond classroom conversations and out-of-class work.

Now, threads in the Nostos Algos were non-required in the sense that students could choose what they wanted to do or not do; but some participation in this forum was required. Per the syllabus, desire-driven learning was worth 10% of a student's grade. To get full marks for this aspect of grading, they needed 20 Nostalgia Points. Participation in this forum earns Nostalgia Points, and Chris tried to make the threads interesting. For example, there was a thread called "Our Journey's Playlist" for posting favorite songs that students found resonant with our travels through Acts.

And there was a thread that invited participation in virtual Beam Chapel, so that while earning Nostalgia Points students could also earn Kudos to fulfil Spiritual Life requirements.

Beyond a grade, participation in the Nostos Algos forum was incentivized by this move: earn 35 Nostalgia Points and you don't have to take the Final exam. Students were ready for the challenge, and many students earned 40, 50, even up to 60 Nostalgia Points for desire-driven learning. The trick Chris discovered was to keep offered threads relevant and interesting, connecting classroom learning about Acts to our own here-and-now experiences. And as mentioned, virtual Beam Chapel was one option for desire-driven learning.

By semester's end, Chris had received about 60 responses—60 chapel participations—from students outside of his Acts class, which is similar to participation during the Fall semester. However, in total by the end of semester, there were 224 total participations in virtual chapel, which means that there are 224 submitted reflections to weekly prompts, each between 150 and 300 words—qualitative, assessable data for showing the formative value of virtual chapel. We were very surprised not only by the level of participation, but especially by the quality of reflections submitted. *Nostalgia* as a theme stirred something powerful in these students, who shared insights and memories and the pain of their own experiences of home. Students were making the ethical connections we had hoped

for, and responses were infused with empathy and electrified by love for neighbor as the self. So kudos to these students—yes, the token Kudo for participation in chapel, but also kudos to these students for showing and sharing what’s inside of them, exemplifying through reflection how virtual chapel can nevertheless be virtually (if not actually) spiritually and ethically formative.

Excursus: Question 5 and reveal

Here at the end we return to our game. Here’s the next prompt: Your colleague suggests that attendance is a means for tracking participation, but attendance itself tells us nothing about learning or formation. How do you respond?

We’ve illustrated gamified learning in both curricular and co-curricular spaces—precisely the spaces librarians inhabit, at the intersection of in-class and out-of-class experiences that characterize the role of the library on our campuses. So, library hero, what personality are you? For this game, we created five library-hero avatar types—which hero are you? Are you:

THE RESEARCHER, a collector and protector of information. If so, this may indicate that you are quintessentially a librarian, library-hero!

THE ADVOCATE, a library-hero who’s always ready to throw down when student safety or emotional wellbeing is at stake—a truly heroic type!

THE RULE BREAKER who doesn’t just move to the beat of your own drum—no way, you brought a gong! You’re a rule breaker, library hero!

THE SCHRUTE, which, yes, is unapologetically a reference to The Office, and Dwight Schrute brings the most out-of-the-box thinking to bear (get it? to bear...?). Crazy. But ya know what? It’s so crazy, it just might work... That’s the Schrute!

Or are you **THE MASHUP** because your responses map to several different “types” of library-hero! Nobody’s gonna pin you down or put you in a box!

Your avatar is a reflection of you, only intensified—taken to the furthest heroic degree! We’re going to describe a situation and opportunity for more heroic questing. Consider how you might respond to each of the following scenarios as we enter the dungeon, library heroes!

University Administration has asked the library to find a means for better assessing information literacy, since info and media literacy skills are important for the kind of graduates we want our students to become. You realize there are only two viable options before you: You might set up a meeting with a couple of administrators to hear what they have in mind; or, you could consult the mystic Oracle who lives in the fountain outside the library. Researcher Avatars, respond: What should you do?

You wait for moonlight since the Oracle is more willing to appear in the shadows of night. But instead of the Oracle, an arm slowly emerges from the water, and in its dripping hand, a sword! Wait, the moonlight confused you—it’s not a sword, the hand is holding a number-two pencil, as if to suggest that assessment of library skills is best accomplished by Scantron-like multiple-choice tests! Library-hero Advocates, what do you do? Do you accept the soggy-handed pencil and reduce skills assessment to standardized testing?

You take the pencil, snap it in half, and throw the pieces in the water; the hand makes a rude gesture and resubmerges into shadowy murk. But your spirit is light and your mind is on fire, certain that library skills are better developed and assessed through desire-driven learning. But an important key is missing—how can both students and librarians know and show the skills they are developing? Wait, on your right, something glinting on the ground—it’s a key, a key to the restricted section of the library! Who could have dropped it here? Rule-breaker heroes—do you use the key?

The door to the restricted section groans on its hinges as you brush aside dangling cobwebs and enter. No one here so late at night to catch you in this indiscretion—you pull a worn tome simply titled *Secrets* from the dusty shelf and like a chiropractor crack its spine. The book opens to an illustrated page, a drawing of a student—a weeping student—and intuitively you know she weeps because she can neither know nor show all the skills for info literacy she’s been acquiring. You turn the page—behold, the same student, only now she beams! Across her chest she wears a sash, a sash that proudly bears insignias denoting various skills—a researcher badge, a media

literacy badge, a shining Plagiarism Expert badge! Schrute-heroes, you're suddenly struck with an idea for how to assess information literacy, how to empower students and librarians to know and to show skills and competencies—what is this grand idea you've had? Is there room in our libraries for badging as a gamified means of info literacy skills assessment?

A light flickers on in a distant hallway—footsteps swiftly approach: *clompy, clompy, clomp clomp clomp* (no one should be here at this hour!). Panic surges: what if someone finds you in the restricted section? Wait, you know those footsteps—the hollow thuds of your Director. Mashup-heroes: What do you do? Do you tell your Director your idea for assessing information literacy, or do you hide and wait for daylight?

Your Director is excited to hear your idea. As a Researcher-hero-type, your Director would like to know if there is any empirical evidence about the efficacy of badging and gamification in libraries. Hero, you know what to do next...

Heroic reader, thanks for playing. Gamification is the application of game-design principles to non-game contexts; gameful design incorporates basic game architecture, story, and aesthetic as central to course design, infusing education with curiosity, imagination, and play. The examples of gamification we've shared—a convergence of curricular and co-curricular experiences—demonstrate how gameful design yields whole-person, transformational, and enjoyable learning.

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Seventy-Five Years of Racial Ethnic Diversity in Atla

Susan Ebertz, Wartburg Theological Seminary

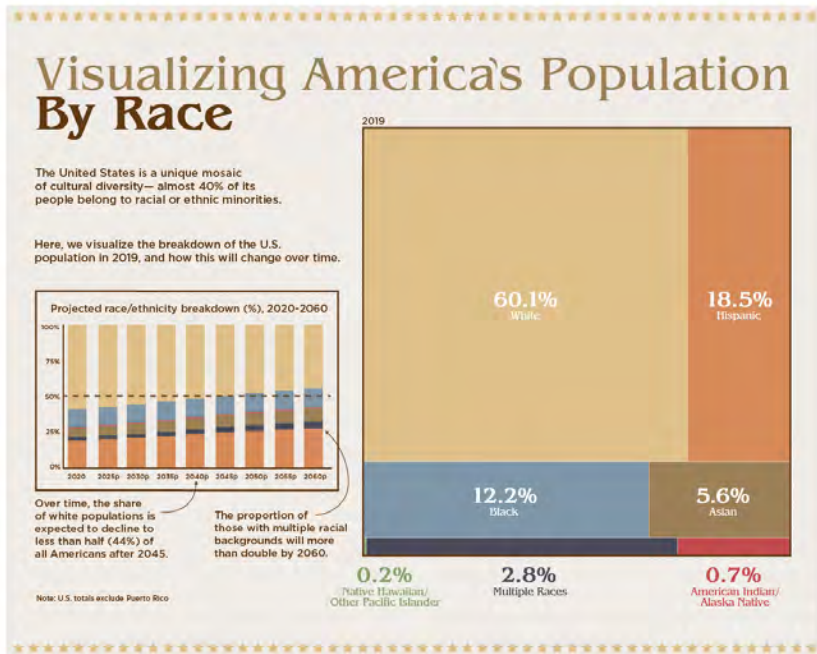
ABSTRACT Some of the events of the past year have resulted in theological institutions assessing their own racial ethnic diversity and making plans for increasing that diversity. This year Atla celebrates seventy-five years of existence. This session will reflect back over the past 75 years and note what has been done. The presentation given at the ATLA Annual Conference in 2011, *Sixty-Five Years of Racial Ethnic Diversity in ATLA* will be the basis for the session. At the conclusion of the 2011 presentation, the vision of the future was of an association which reflected the general population in terms of percentage of racial ethnic persons. The session will chronicle events from the last 10 years, update data, and see how close to that vision the association has come. Areas of possible growth will also be noted.

I acknowledge that Wartburg Theological Seminary, in Dubuque, Iowa, USA, sits on the traditional, ancestral, and unceded territory of the Sauk and Meskwaki, Miami, Iowa, Ho Chunk, Potawatami and Očhéthi Šakówinj peoples.

At the 2011 Atla Annual Conference, I did a presentation on “Sixty-Five Years of Racial Ethnic Diversity in ATLA” (Ebertz 2011, 271-87). This session will focus on the past ten years. I am limiting what I say here to racial ethnic diversity in Atla in the USA and will be using the term BIPOC (Black, Indigenous, and People of Color), which is more common today than racial ethnic. In recent years, the Committee for DEI has sponsored innovative activities which have included other marginalized groups. I applaud them for their good work. As many of you know, in terms of diversity my interests lie in the issues of BIPOC diversity. As with the 2011 session, I will begin with numbers and graphs. They are to show the context of Atla’s diversity and the change since 2011. It seemed more difficult to find information this time around. I think the pandemic made a difference in this. I have not been actively involved with the diversity committee since 2011 when the initial committee ended. Most of the information is from the diversity committee reports in the *Summary of Proceedings*, and beginning in 2018, the *Atla Annual Yearbook*. Some of the information in this paper is limited by my own knowledge of Atla members. I welcome anyone to help correct the record.

UNITED STATES POPULATION

The following graph is from the Visual Capitalist website (Ghosh 2020) and shows the USA population by race in 2019. Beige is White. Orange is Hispanic. Blue is Black. Brown is Asian. Black is Multiple Races. Red is American Indian/Alaskan Native. Green is Native Hawaiian/Other Pacific Islander. As you can probably see White is 60% and BIPOC is 40%.



VISUAL
CAPITALIST

Sources: Kaiser Family Foundation, U.S. Census Bureau



COLLABORATORS

RESEARCH + WRITING Anupa Inam Ghosh, Raul Amorós | DESIGN Zack Abolazem | ART DIRECTION Melissa Hlavivto

I thought it was interesting that the graph did not include Puerto Rico which is 98% Hispanic. The bar graph on the left uses the same color scheme. As you can see the beige section decreases while the others increase.

The United States Census Bureau report, “Demographic Turning Points for the United States: Population Projections for 2020 to 2060” (Vespa, Medina, and Armstrong 2020, 3) gives these numbers and percentages. You can see the population demographics change over the years, and that the projection is that by 2060, BIPOCs will be the majority.

	2016		2030		2060	
	Number	Percent	Number	Percent	Number	Percent
Total	323,128,000	100	355,101,000	100	404,483,000	100
White	248,503,000	76.9	263,453,000	74.2	275,014,000	68
Non-Hispanic White	197,970,000	61.3	197,992,000	55.8	179,162,000	44.3
Black/African American	43,001,000	13.3	49,009,000	13.8	60,690,000	15.0
American Indian/Alaska Native	4,055,000	1.3	4,663,000	1.3	5,583,000	1.4
Asian	18,319,000	5.7	24,394,000	6.9	36,815,000	9.1
Native Hawaiian/ Other Pacific Islander	771,000	.02	913,000	.03	1,125,000	.03
Two or More Races	8,480,000	2.6	12,669,000	3.6	25,255,000	6.2
Hispanic	57,470,000	17.8	74,807,000	21.1	111,216,000	27.5

ASSOCIATION OF THEOLOGICAL SCHOOLS

The Association of Theological Schools accredits theological schools in Canada and the US (ATS, n.d.). Once a year the schools must fill out a survey. The schools self-report on how they see themselves. The 2020 survey has 17% self-identifying as BIPOC, with 71% White. The other 12% is made of schools with majority visa students and schools that did not report.

Racial/ethnicity	Number of ATS schools	Percentage of ATS schools
Asian/Pacific Islander	3	1.4%
Black non-Hispanic	9	4%
Hispanic	3	1.4%
American Indian/Alaskan Native	0	0
Multi-racial/ethnic	10	4.5%
White	179	81%
Visa	5	2.2%
Not Reported	13	5.9%
Total	222	

I adjusted the ATS numbers by taking out the schools that have a majority of visa students and those that did not report. This makes it easier to compare with the graph of the US population from Visual Capitalist (above). The results of doing this shows ATS as 81% White and BIPOC as 19% as compared to the US population with 60% White and BIPOC as 40%.

	ATS schools	US population
White	81%	60%
BIPOC	19%	40%

Information about US ATS schools is found in the Annual Data Tables, Table 1.2, “Significant Institutional Characteristics of Each Member School.” In comparing the number of ATS schools in 2010 with 2020, we see that there has been some growth in diversity. In 10 years the number of self-identified BIPOC schools increased from 11.3% to 17%. Schools with a majority of students on visas or not reported also increased. This accounts for the lower number of White schools (from 81% to 71%).

US ATS Schools	2010		2020	
	Number	Percent	Number	Percent
Racial Ethnic	25	11.3	39	17
Asian, Pacific Islander	3	1.35	7	3
Black Non-Hispanic	9	4	14	6
Hispanic	3	1.35	7	3
American Indian, Alaskan Native, or Inuit	0	0	0	0
Multi-racial/ethnic	10	4.5	11	4.8
Visa	5	2.2	9	4
White	179	80.6	164	71.3
Not Reported	13	5.9	18	7.8
Total	222		230	

The number of BIPOC ATS schools increased from 25 in 2010 to 39 in 2020. In the table, 39 ATS schools self-identified as BIPOC schools in the 2020 survey: Asian 7, Black 14, Hispanic 7, and Multi-racial 11. As of June 2021, the fourteen schools in the list below with an asterisk are not members of Atla.

Alliance Theological Seminary*

H

Azusa Pacific Seminary*	H
B. H. Carroll Theological Institute	M
Baptist Seminary of Kentucky	M
Barry University Department of Theology & Philosophy	H
Berkeley School of Theology (CA)	M
Candler School of Theology	M
Christian Witness Theological Seminary	A
Drew University Theological School	M
Ecumenical Theological Seminary*	B
Evangelical Seminary of Puerto Rico	H
Gateway Seminary	M
Grace Mission University Graduate School	A
Graduate School of Theology & Ministry in PR*	H
Grand Canyon Theological Seminary	B
Henry Appenzeller University*	A
Hood Theological Seminary*	B
Houston Graduate School of Theology	B
Howard University School of Divinity	B
Inter-American Adventist Theological Seminary*	M
Interdenominational Theological Center	B
John Leland Center for Theological Studies	M
Logos Evangelical Seminary	A
McCormick Theological Seminary	B
Memphis Theological Seminary	B
Midwest University Graduate School of Theology*	A
Neal T. Jones Seminary of Washington University of VA*	M
New Brunswick Theological Seminary	M
New York Theological Seminary*	M
Oakwood University School of Religion Grad Dept*	B
Oblate School of Theology	H
Payne Theological Seminary	B
Presbyterian Theological Seminary in America*	A
Regent University School of Divinity	B
Samuel DeWitt Proctor School of Theology*	B
Shaw University Divinity School*	B
St. John's Seminary (CA)	H
United Theological Seminary	B
World Mission University	A

We turn now to the racial/ethnic demographics of the students at US ATS schools. This information is found in Table 2.12-B “Head Count Enrollment by Race or Ethnic Group, Degree, and Gender.”

US ATS Students	2010		2020	
	Number	Percent	Number	Percent
Racial Ethnic	17,005	24.1	23,012	31.4
Asian, Pacific Islander	4,451	6.32	6,021	8.2
Black Non-Hispanic	8,850	12.57	9,410	12.8
Hispanic	3,474	4.9	5,654	7.7
American Indian, Alaskan Native, or Inuit	230	.33	234	.3
Multi-racial/ethnic			1,693	2.3
Visa	6,321	8.97	7,243	9.9
White	41,586	59	37,386	51
Not Reported	5,520	7.8	5,687	7.8
Total	70,432		73,328	

We see that the number of BIPOC students has increased from 24.1% to 31.4% and the White students have decreased from 59% to 51%.

The racial ethnic diversity of the faculty at US ATS schools have also changed in the ten years. BIPOC faculty have increased from 17.45% to 23.5% and White faculty have decreased from 81% to 73.9%. However, the percentages are very different from the US ATS students. In 2020, 31.4% of the US ATS students are BIPOC while faculty are 23.5%. White students in 2020 are 51% compared to faculty at 73.9%. Faculty racial ethnic diversity lags behind students.

US ATS Faculty	2010		2020	
	Number	Percent	Number	Percent
Racial Ethnic	575	17.45	678	23.5
Asian, Pacific Islander	185	5.6	251	8.7
Black Non-Hispanic	258	7.8	265	9.2
Hispanic	120	3.6	141	4.9
American Indian, Alaskan Native or Inuit	4	.12	1	.03
Multi-racial/ethnic	8	.24	20	.69
Visa	26	.79	16	.56
White	2,671	81	2,128	73.9
Not Reported	24	.73	57	2
Total	3,296		2,879	

ATLA MEMBERSHIP

Atla member demographics are more difficult to obtain since the only instrument used is membership surveys. Participation in the survey is completely voluntary. Numbers may be skewed by the fact that institutional representatives may also be individual members. Some libraries may have library staff who are not either the institutional representative or an individual member. The numbers then are not reflective of the staff at Atla member libraries.

These are the results of the Atla membership surveys in 2010. Information was accessed in 2011 and is no longer available using the link in Works Cited (Atla 2011).

ATLA Survey 2010	Institutional Rep		Individual Member	
	Number	Percent	Number	Percent
Racial Ethnic	8	5.9	29	10.4
Asian, Pacific Islander	8	5.9	7	2.5
Black Non-Hispanic			7	2.5
Hispanic			5	1.8
American Indian, Alaskan Native or Inuit			1	.36
Multi-racial/ethnic			9	3.2
Other	8	5.9		
White	115	85.2	243	87.4
No Answer	4	3	6	2.2
Total	135		278	

Atla Individual Membership survey conducted in 2019 reported the following. The numbers of BIPOC survey participants have increased in the nine years. The percentages are lower than the US ATS faculty and far lower than the US ATS students.

Atla Individual Member Survey 2019					
		Number	Percent	Number	Percent
Racial Ethnic					12.13
	Black or African American		5.71		
	Asian		2.14		
	Hispanic, Latino, or Spanish Origin		2.86		
	Native American		.71		
	Multi-racial/ethnic				
White			85		
Other			.71		
No Answer			4.29		
Total					

I gathered some information from the US Department of Labor, Bureau of Labor Statistics, and looked at the category “Librarians and media collections specialists” (U.S. Bureau of Labor Statistics. 2020). The racial ethnic groups listed were Black/African American, Asian, and Hispanic/Latino. The US Department of Labor information shows 21% BIPOC, which is a much higher percentage than the Atla membership survey.

U.S. Department of Labor, Bureau of Labor Statistics, Labor Force Statistics from the Current Population Survey 2020					
		Number	Percent	Number	Percent
Racial Ethnic				22,900	21
	African American	9,500	9		
	Asian American	3,500	3		
	Hispanic	9,900	9		
	Native American				
	Multi-racial/ethnic				
White		83,100	79		
Other					
No Answer					
Total					

ATLA ANNUAL SESSIONS AND ACTIVITIES

Below is a list of the number of sessions and activities since 1973. The information is pulled from the *Summary of Proceedings*. As I mentioned in the introduction, the designation of whether a session or activity is considered dealing with BIPOC issues is based on my decision.

1973	1	2010	2
1974-97	0	2011	3
1998	2	2012	7
1999-2000	0	2013	3
2001	2	2014	1
2002-03	0	2015	3
2004	1	2016	5
2005	1	2017	2
2006	2	2018	1
2007	1	2019	2
2008	1	2020	2
2009	1		

In the 1973 *Proceedings*, Carol Moldovanyi wrote a plea for recruitment of minority persons as theological librarians (Moldovanyi, 1973). Her comments, though well-meaning, seem to indicate that minority persons were poor with substandard living conditions. This stereotyping seems to demonstrate the attitude of that time. However, Atla is to be commended on being concerned about diversifying their ranks even as early as 1973.

This is a list of Conference sessions that I gleaned from the *Summary of Proceedings*. I made the determination of whether or not they were BIPOC session.

- 2012 Plenary Address: "What's for Lunch? Serving a Diversity Salad & Sharing a Recipe for Organizational Change," Dr. Camila A. Alire
- 2012 Paper: "Stories of Our Past as Parables of Our Present: Japanese American Internment Camps in Arizona," Susan Ebertz
- 2012 Panel: "How Do 'They' Do It? Digital Initiatives and Electronic Resources, an International Panel of Specialists," Mariel Deluca, Daniel Flores, Rob Bradshaw, Cindy Lu Wu
- 2012 Conversation Group: "The Changing Face of Evangelical Seminary Students," Charles Kamilos, Suzanne Smith

- 2013 Conversation Group: “11 Million Reasons to Become Diverse: How Diverse Populations are Changing Libraries and Society,” Stephen V. Sweeney
- 2014 Conversation Group: “Preserving and Sharing Meditations of Howard Thurman: Digitization and Transcription of Audio Archives at the Pitts Theology Library,” Richard Manly Adams, Jr.
- 2015 Pre-Conference Workshop: “Racial Equity in Theological Librarianship,” Lynn Berg, Emily Braucher, Susan Ebertz, Martin Garnar, Adrienne Mansanares, Shaneè Yvette Murrain, Warren Watson
- 2015 Papers & Presentations: “Beyond the Number: Diversity Management in Academic Theological Libraries,” Jaeyeon Lucy Chung
- 2015 Conversations Group: “Keep Your Eyes on the Prize: The Continuing Work for Equity, Diversity, and Inclusion,” Martin Garnar, Gabriel Ortiz
- 2016 Plenary: “How Can ATLA Transform Diversity into Inclusivity to Drive Innovation?”, Rahuldeep Gill
- 2016 Papers & Presentations: “Theology, Race and Libraries,” Anita Coleman
- 2016 Panel Discussion: “The Silence of the Religious Archive on Issues of Social Justice: Exploring the Political Activity of Two Denominations Through Primary Source Materials,” Christopher J. Anderson, Colin Dube, Shaneè Yvette Murrain
- 2017 Listen & Learn: “The Human Rights of Muslims in the United States: How is the Question Irrelevant?”, Dr. Abdullahi Ahmed An-Na’im, Emory Law School, sponsored by the Committee on Diversity, Equity, and Inclusion
- 2017 Listen & Learn: “The Implications of Relevance Theory for Cross-Cultural Library Communication,” Wesley Custer
- 2018 In-Conference Workshop: “Slave Narratives, the Bible and Hymns, Oh My...,” Joshua Been and Bill Hari
- 2019 Papers & Presentations: “Global Learning and the Myth of Borders,” Anthony J. Elia
- 2019 Listen & Learn: “First Nations/Native Americans and Religion,” Jane Lenz Elder and David Schmursal
- 2020 Conversation Group: “Theological Libraries Serving Immigrant Communities,” Susan Ebertz
- 2020 Poster: “Black Theology Papers Project,” Andrea C. White and Adam Clark

I created this list of conference activities from the *Summary of Proceedings*:

- 2012 Excursion: Native Cultures and Plants of the Southwest
- 2012 Worship: Spiritual Discipline of Meditation, Spiritual Discipline of Service
- 2012 Movie Night: “Rabbit Proof Fence” with discussion of the movie
- 2013 Worship in the African-American tradition, Dr. Gregory Moss
- 2013 Movie Night: “Water” with discussion of the movie
- 2016 All Conference Lunch: “Are You Welcomed? A Conversation Toward Building a More Diverse and Inclusive Community in ATLA”
- 2016 Poster session: “Committee’s history, and its new direction and charge, and offer a space for members to leave personal responses and reflections on their views of the new charge and what it would mean for the future.”

ATLA DIVERSITY COMMITTEE

Information about the Atla diversity committee in its different forms comes from my own experience and from the *Summary of Proceedings* and later the *Yearbook* (Atla, n.d.). The Special Committee on Diversity was created in 2008 to meet the Association Ends. At that time the Association Ends were:

1.3 ATLA reflects the diversity of our communities and institutions, including but not limited to religious, racial, ethnic, and gender diversities.

1.3.1 Individuals from under-represented racial and ethnic minority communities are welcomed as members of the association and are encouraged to hold leadership roles.

The Committee’s Charge was:

- 1) Receive applications; evaluate and select recipients of ATLA Scholarships for Minorities;
- 2) Represent the Association at meetings of the ATLA Affiliates Organization;

- 3) Gather information about the diversity efforts of other library associations and explore possibilities for collaboration;
- 4) Promote, plan and monitor Annual Conference programs related to diversity;
- 5) Investigate potential connections between racial diversity and other forms of diversity within the association.

In 2012, there is no indication in the *Proceedings* that a diversity committee existed.

In 2012-13 the Diversity Committee was created with a new charge which was approved by the ATLA Executive Director. The charge is as follows:

The Diversity Committee recommends practices and programs related to recruitment, retention, development, and advancement of diverse members; receives applications, evaluates, and selects recipients for the ATLA Scholarship to Promote Diversity in Theological Librarianship; encourages collaborative relationships with communities of diverse professionals; ensures diverse perspectives in programs at the ATLA Annual Conference and other activities of the association; promotes research that supports diversity in theological and religious studies libraries; and shares resources and services related to issues of diversity.

The members of the committee were Stephen Sweeney (chair), Lynn Berg, Daniel Flores, and Stella Wilkins. Their activities included awarding scholarships and beginning a Diversity Resource List.

The members of the committee in 2014 were Daniel Flores (chair), Lynn Berg, Jaeyeon Lucy Chung, and Stella Wilkins. Activities included awarding scholarships, creating an Atla Diversity webpage with resources, and continuing the Listserv.

The members of the committee in 2015 were Lynn Berg (chair), Jaeyeon Lucy Chung, Shaneè Yvette Murrain, and Gabriel Ortiz. Activities included “informal dinner gathering of diversity-minded folks at a local restaurant” during the conference.

In 2016, the name was changed to Committee for Diversity, Equity, and Inclusion (DEI). The members of the committee were Lucy Chung and Nic Weiss (co-chairs), Bonggun Baek, Shaneè Yvette Murrain, and Gabriel Ortiz. Activities included Committee attending the 2015 Parliament of the World’s Religions and awarding two scholarships.

New charge:

In order to realize and live the core values of hospitality, inclusion, and diversity as outlined in the ATLA Strategic Plan, the Committee for Diversity, Equity, and Inclusion (DEI) is committed to advancing

ATLA's culture that affirms the intrinsic value of all members regardless of racial, culture, age, career stage/professional experience, sexual orientation, gender expression, expression of faith tradition, disabilities, or socio-economic differences by:

- identifying, acknowledging, and deconstructing barriers to diversity, equity, and inclusion
- welcoming, valuing, and celebrating multiple perspectives and cultural vantage points
- increasing awareness and sensitivity toward issues of diversity, equity, and inclusion
- modeling meaningful exchange and full community participation
- creating and maintaining a welcoming and respectful environment
- embedding diversity, equity, and inclusion into the work and outcomes of the association
- providing members with resources, tools, and best practices they can use at their own institutions as appropriate
- transforming ATLA's composition to reflect the diversity of members' institutions and communities

The members of the committee were Nicholas Weiss (chair 7/2016-2/2017), Donna Wells (chair 2/2017-6/2017), Evan Boyd, Ondrea Murphy, Drew Baker, and Lee Staman. Activities included sponsoring a three-part webinar: "Making Your Library a Place for Meaningful Conversation" with Myka Kennedy Stephens, "Librarians as Active Bystanders: Centering Social Justice in LIS Practice" with Nichole Amy Cooke, and "Let's Talk about Power: Why Diversity and Cultural Competence are Important to LIS" with Nichole Amy Cooke. The committee awarded scholarships and sponsored a poster session at the conference to raise awareness of the DEI scholarship.

In 2018, the members of the committee were Donna Wells (chair), Ondrea Murphy, Evan Boyd, Lee Staman, and Drew Baker. Activities included creating a three-year plan of action, contacting library schools about the diversity scholarship and raising the amount of the scholarship, hosting a webinar series, and creating an oral history project. At the Annual Conference, the committee sponsored a Listen and Learn: "Are We All Saints? How One Church Has Strived for Radical Welcome and Inclusion in Their Congregation," presented by

Suzanne Wille, Episcopal Church of All Saints of Indianapolis. The committee also sponsored with the World Religions Interest Group an interfaith discussion on a movement called Focolare. There was a poster session to gauge interest in a webinar series.

In 2019, the committee members were Evan Boyd (chair), Drew Baker, Ondrea Murphy, Lee Staman, Alice Song, and Donna Wells. Activities included reassessing aspiration projects and laying ground for future planning and projects. Because of staffing changes related to the committee, the committee was not able to have as many programs. The committee did develop several monthly blog posts focusing on how members can support diversity at their institutions, including a summary of deaf and Deaf community history, and a celebration of Asian American and Pacific American Heritage Month. The committee granted a diversity scholarship. At Atla Annual the committee sponsored “Building Inclusive Spaces: Vancouver Public Library’s Trans, Gender Variant, and two-Spirit Inclusion Initiative” Alex MacCutchan.

In 2020, the committee members were Evan Boyd (chair 7/2019-5/2020), Yasmine Abou-El-Kheir (chair 7/2020-8/2020), Daniel (Bonggun) Baek, David Kriegh, Alice Song, and Donna Wells. Activities included six blogposts to the Atla blog:

- “Transgender Day of Remembrance, November 20” by Evan Boyd.
- A guest post by Tomoko Shida, the recipient of the 2019 Atla Diversity, Equity, and Inclusion Scholarship, on “‘Hospitality’ in Archival Collections Related to the Study of Religion.”
- Reflections by all DEI Committee members on the meaning of diversity, equity, and inclusion.
- “African Americans and the Ballot Box: Countering Disinformation Campaigns with Social Media Literacy” by Yasmine Abou-El-Kheir.
- A guest blog post by Sheryl Stahl, director of the Hebrew Union College-Jewish Institute of Religion, discussing “Yom ha-Shoah (Israeli Holocaust Remembrance Day).”
- “Asian Pacific American Heritage Month (APAHM): A Rich Mosaic” by Daniel (Bonggun) Baek

Scholarships were awarded, a DEI lib guide was created, and a survey was developed. The committee approached the board

concerning a statement on the deaths of George Floyd, Ahmaud Arberry, and Breonna Taylor.

This is the Mission and Organizational Ends statement adopted by the Atla Board of Directors in February 2020. I've highlighted the end which deals with diversity, inclusion, equity, and antiracism.

The Board and Membership of the Association adopted a mission statement and Organizational Ends to guide the Association's activities and programs:

The mission of Atla is to foster the study of theology and religion by enhancing the development of theological and religious studies libraries and librarianship.

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 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.

Here's a list of BIPOC persons (as far as I could tell) who have been/are on the Atla Board of Directors.

- Carrie Hackney (2009-15)
- Tammy Johnson (2012-2014)
- Jaeyeon Lucy Chung (2016-2018)

- Shaneè Yvette Murrain (2018-2021)
- Susan Ebertz (2019-2022)
- Yasmine Abou-El-Kheir (2021-2024)

Here's a list of BIPOC persons (again as far as I could tell) who have been/are on Atla Committees other than the diversity committee.

- Mariel Deluca Voth: International Collaboration (chair), 2012
- Cindy S. Lu: International Collaboration, 2012-2014
- Lisa Gonzalez: Publications, 2012-2014
- Carrie Hackney: Nominating, 2014
- Tammy Johnson: Nominating, 2016-2017
- Shaneè Yvette Murrain: Conference, 2017-2018
- Yasmine Abou-El-Kheir: Professional Development, 2017-2020
- Gerone Lockhart: Conference, 2019-2020
- Sabahat Adil: Scholarly Communication, 2019-2020

I just did a whirlwind tour of the history of the last ten years plus. As I mentioned in the description of the session, “At the conclusion of the 2011 presentation, the vision of the future was of an association that reflected the general population in terms of the percentage of BIPOC persons. The session will chronicle events from the last 10 years, update data, and see how close to that vision the Association has come.”

I was struck by three of my discoveries. One was comparing the Atla member survey results from 2010 to 2019 and seeing the increase of BIPOC diversity. In the 2010 survey 10.4% was BIPOC and in 2020 12.13%. The second one was comparing the Atla member survey with the ATS US students. There was a significant difference in the percentages. Atla 12.13%; ATS students 31.4%. The third one was the number of sessions and activities at Atla Annual. The numbers definitely increased. I didn't include the numbers from this conference, but they were significant.

I wonder what goals, takeaways, and strategies for change you may have. Is one of the goals to increase the percentage of BIPOC persons within Atla? Is there a reason to do this? I was struck by our opening speaker, Alexia Hudson-Ward. She spoke of failing forward. I asked the question during the Q&A about what we can do when others want us to fail or see failure as failure and not as opportunity.

She mentioned the laboratory, and it made me think that our strategies may not always succeed but we are still trying, and we learn from our failures. The other point was about polymath behavior. We often think of things like this from an individual perspective. But we can see polymath behavior as a group behavior and the need for many diverse voices to bring about something wonderful.

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“Student Needs are Academic Needs” and the Theological Library

Brandon Board, Anabaptist Mennonite Biblical Seminary

Karl Stutzman, Anabaptist Mennonite Biblical Seminary

ABSTRACT Trends in the Association of Theological Schools and at the presenters’ seminary indicate increasing diversity of backgrounds and shifting student needs. A 2019 study by ITHAKA S+R of community college students, a population with substantial diversity, indicates a wider variety of student needs than what have traditionally been considered “academic needs.” It makes the case that all student needs are academic needs, many of which can be supported by the library. This aligns with the presenters’ view of their students’ needs and the library’s potential role. A discussion followed of the ways libraries can contribute with “service models” that respond to changing student needs.

OUR CONTEXT

Anabaptist Mennonite Biblical Seminary is a small denominational seminary located in Elkhart, Indiana, which we acknowledge as the traditional homeland of the Potawatomi people. In a given year, we generally have around a hundred students enrolled in our MA and MDiv programs. Every year, we’re finding that our students are increasingly from more diverse and less traditional backgrounds.

TRENDS AT AMBS AND IN THE ASSOCIATION OF THEOLOGICAL SCHOOLS

Many, but not all, Atla libraries have connections with the Association of Theological Schools (ATS), which accredits graduate theological programs in the USA and Canada, including those at our institution. Both AMBS specifically, and ATS schools generally, are undergoing trends of increasingly diverse student populations, changing standards for undergraduate preparation, more and more international

students, students of color, and students from other marginalized populations.

One of the ways that we've seen this in our own context has been through the significant increase in the number of international students. From 2012 to 2016, we had a relatively low number of international students—less than 5% of our student body. That has been followed by a rapid increase, up to last year where we had nearly 30% of our student body composed of international students.

Our experience at AMBS follows a trend that we're seeing across ATS schools in general. Over the past thirty-plus years, ATS schools have experienced a steady increase in the total number of non-White students. This increase has been so dramatic that White students, who thirty years ago represented over 80% of enrollment at ATS schools, now make up less than half of the total enrollments (The Association of Theological Schools 2021).

STORIES OF AMBS STUDENTS

Data trends are all well and good, but let's consider what these changing trends might look like for individual students. For this, we'd like you to consider two separate students that have come through AMBS degree programs in recent years. The stories of these two students highlight the ways in which historical and contemporary structural inequities impact students' academic needs.

Student #1 is an international student and a non-native English speaker. He moved to campus with his wife and their small child. Because of the requirements of his student visa, he is only allowed to work for the seminary (so, no finding a job off campus), and even then only for a limited number of hours per week. His wife's visa does not permit her to work. So this means that on top of taking graduate classes in his second language, he also has to find ways to support his wife and child on a very limited income.

Student #2 is a local American student. She is a minority, and she comes from a non-traditional educational background. In addition to her graduate coursework (for which she must commute 30 minutes to campus), she is also a mother with a full-time job.

Both of these students require support for them to be successful in their programs—but as you can imagine, the types of support they need vary significantly. Much of student #1's stress will be financial—how does he earn enough money to provide for his family, and how does he balance the need to work with time he needs to study? As

someone with full-time employment, financial issues are less pressing for Student #2; her needs lie in the areas of time management, as well additional support in navigating the realm of academia.

**THE REPORT: “STUDENT NEEDS ARE ACADEMIC NEEDS” BY
MELISSA BLANKSTEIN, CHRISTINE WOLFF-EISENBERG, AND
BRADLEE**

In 2019, Ithaca S+R published a report titled *Student Needs Are Academic Needs*, which addressed the ways in which community college students rely on libraries and other academic support services for a variety of needs—not just those needs that are considered “academic” (Blankenstein, Wolff-Eisenberg, and Braddlee 2019). Now, before we get too far into discussing what the report actually says, we’ll give a couple of caveats.

The first is that this report was published in 2019. This means it was published before the world was so dramatically reshaped by COVID-19. So it’s possible (or even probable) that some of the assumptions in this report may not be as accurate, or that some of the stated priorities will have changed.

We’ll also point out that this report is based on the experiences of community college students. And while it’s true that this is not an identical audience to our own students, many of the trends we’ve already discussed mean that our student bodies are, if not exactly the same as community college student bodies, at least sort of parallel due to the diversity of the populations we’re talking about.

What did this report actually say? Well, one of the key insights is that not all students struggle equally, or desire the same support services. We saw this with our two example students—they both needed help, but the types of support they needed were vastly different. The report also concluded that libraries (and other academic support services on campus) are highly valued by students in addressing some of these unmet needs—including both curricular and non-curricular information needs.

Some additional points to note are that student parents often want more support with childcare, and students generally need greater access to technology.

The bottom line from all of these insights, though, is that student needs are academic needs—even if it’s in an area that would not traditionally be considered academic. And this, really, is the point

we want you to take out of this presentation. A student with unmet needs—a student who can't afford to feed his family, a student who doesn't have any help caring for a child, a student who isn't able to access the technology they need—all of these things represent obstacles to our students being successful. And if our goal is to help our students be successful in their academic programs, then I think it's prudent for us to consider ways in which we can lessen the burdens of some of these obstacles. There's also a moral imperative in many of our faith traditions to work toward justice for persons from diverse backgrounds that have been marginalized. This additional layer is part of our institution's mission and vision statements, so it's something we are passionate about.

The Ithaka report suggested several ways that institutions can support students as they navigate some of these hurdles that they might face. We'll go through these ideas, termed "service concepts" here, and we'll discuss ways that we have tried to address some of them in our own work at AMBS. I'd encourage you to think about ways that you've already worked towards some of these concepts in your own libraries, or ways in which you might implement services to help your students in these areas.

SERVICE CONCEPTS

The first service concept, ranked as the most important by students at the community colleges studied, was labeled "knowledge base." It essentially means a single service point for a variety of student needs. We haven't done this exactly, but what we have done is consolidated the academic support services of the bookstore and the writing center with the library. This makes the library something of a one-stop shop for many types of academic support that a student might need as they progress through their degree programs.

A second highly ranked service concept was loaning technology. This is also something that our library has gotten involved with in partnership with our IT department. For a long time, we had loaned out a few laptops, sound and video equipment, headsets, etc. on a limited circulation basis. In recent years, we have begun offering longer loan periods, even up to a semester on some of our equipment, enabling students to fully rely on our school's equipment for their technology needs. This became even more important in the era of COVID-19, and our ability to do this was further enhanced by

COVID-related federal HEERF funds that paid for a new set of semester loan laptops.

The report also suggests the concept of a personal librarian, a dedicated employee available to each student to help find and use all kinds of information/content sources. We're small enough that we're sort of default personal librarians for our students, but we plan on implementing this terminology as a way of trying to increase engagement with us in the future.

There's also the idea of a social worker—a person available to assist with various personal needs such as housing, childcare, transportation, etc. We see this a lot with our international students. In addition to undertaking new graduate studies when they move here, they're also having to learn to navigate life in a country that is sometimes vastly different from their own. Having someone to help them with something as simple as grocery shopping or as complex as getting a driver's license goes a long way to easing the burden of integrating into a new culture. While this hasn't fallen under the library's purview, we do have a person on campus who fills this role.

Child care is another thing to consider—especially when you have adult students with their own families. There's a wide range of services you could provide that would accommodate this. Sure, you could put a daycare in the library, but it doesn't have to be that extreme. Even just making sure students know that children are welcome in the library can go a long way.

The last three service concepts were ranked as less important by the community college students, but they're still worth considering. Those are privacy (helping students navigate the increasingly fraught world of online technology and the privacy implications involved), community advocacy (helping students learn about and get involved in local issues that are important to them), and student showcase (an opportunity for students to present and be recognized for their work in a variety of ways).

Discussion Questions: In what ways have you been working towards addressing some of these service concepts in your own libraries? Or, what ideas do you have to do so in the future? Are there new services or new needs that you've become aware of, perhaps brought to the surface thanks to the COVID pandemic?

NEW SERVICES

Now, we mentioned that the Ithaka report was published before the onset of the COVID pandemic. And clearly, things are not the same as they once were. COVID has both created new forms of student needs and also exacerbated some things that already existed.

One thing that has changed about our enrollment since COVID hit is an increase in international students studying from international locations (rather than relocating to campus). This shifts the dynamic with regard to students' ability to access course textbooks. We have also seen students who study on campus (like in the stories we shared) struggle to afford textbooks. The COVID crisis has made us more aware of the need to take steps to provide course texts for our students. We've done this by increasing our investments in multi-user e-books and developing a textbook rental program.

Another need that became apparent in recent years was the level of food insecurity among our students. At the initiative of various persons on campus, including our Director of Campus Ministries and a teaching faculty member who were concerned about student needs, our library was able to provide space for a small food pantry with a shelf and freezer for donated foods. Placing this in a low traffic area of the library wing allows students to come and select food items without being observed. This wouldn't fall into the traditional view of "library services." But as we've discussed, if our goal truly is student success, then we have to find ways to address the various issues that might interfere with that success. And again, this includes issues of equity, justice, and cultural adaptation.

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Sunday Sounds

Preserving the Radio Ministry of Brooklyn's
Bethany Baptist Church

Colleen Bradley-Sanders, Brooklyn College

ABSTRACT Rev. Dr. William Augustus Jones, Jr. was pastor of Brooklyn's Bethany Baptist Church for over forty years and a significant figure in the African-American community. In the mid-1970s New Jersey radio station WFME approached him with an offer to have his Sunday sermons broadcast as *The Bethany Hour* in the New York, New Jersey, and Connecticut markets. Brooklyn College Archives has the Jones collection, which contains cassette recordings of several hundred of these sermons, as well as video recordings from the program's short time on broadcast television. With no playback equipment for patrons, and concerned about the physical integrity of the recordings, the Archives decided to digitize the materials. With a tight budget and no digitization expertise on staff, the Archives applied for and won a Council on Library and Information Resources Recordings-at-Risk grant. Despite some delays due to the COVID-19 pandemic, the project was made available to the public at the end of March 2021.

I'm going to tell you about how the Archives at Brooklyn College handled what was for us a large audio-visual collection, in a setting with limited capacity for patrons to watch or listen to such materials. First, a little background.

For the past fifty years, archivists have heeded the call of historian Howard Zinn, who challenged the profession to document the lives, needs, and desires of ordinary people, to look beyond the traditional and narrow focus on official records and "important" people. Documenting the lives of underrepresented groups such as religious and ethnic minorities became part of the focus in our overwhelmingly White profession, although African-Americans have been documenting their own history since before the Civil War.

At Brooklyn College, we document diversity not only through collecting the records of our faculty and alumni, but also through acquiring the archives of people and organizations in the multicul-

tural borough of Brooklyn. One such collection is that of the Rev. Dr. William Augustus Jones, Jr.

A native of Kentucky, Rev. Jones became the pastor at Brooklyn's Bethany Baptist Church in 1962 and remained there for 43 years until his retirement in 2005. He was a respected figure not only in his community, but around the world. He preached at St. Patrick's Cathedral in New York City, the International Congress on Preaching in Scotland, and at the first All-Asian Baptist Church Congress in India. He taught pastoral courses at a number of seminaries, including Colgate Rochester Divinity School, Union Theological Seminary in New York City, and Princeton Theological Seminary, among others.

A tireless champion for economic and social justice, Jones co-founded the Progressive National Baptist Convention with Dr. Martin Luther King, Jr., succeeded Rev. Jesse Jackson as chair of the Southern Christian Leadership Conference's Operation Breadbasket, led local boycotts against businesses that discriminated against African Americans, and used his ministry as a platform to encourage his congregation to participate in political elections and the broader social movements in the country. A prominent figure who gave invited talks throughout the U.S. and the world, he was approached by New Jersey radio station WFME in 1975 with an offer to broadcast his weekly Sunday sermon. The sermons were recorded at the church, and the tapes were then taken to the station for broadcasting the following week, under the name *The Bethany Hour*. While these transmissions were initially limited to audiences in the Tri-state area (that's New York, New Jersey, and Connecticut), Jones's recorded sermons were soon distributed to stations in other parts of the country and heard by thousands of listeners throughout the nation. The program continued into the early 2000s.

Through a connection with Brooklyn College student Kojo Davis, a member of Rev. Jones' congregation, the Brooklyn College Archives acquired the papers of Rev. Jones as a donation from his family. Davis was a student of Africana Studies professor Lynda Day, who contacted the archive after Jones's death in 2006 about the possibility of us accepting his papers. Jones's family felt the Archives' focus on Brooklyn history made it a good fit for this collection, since the reverend's ministry had been centered in Brooklyn for over forty years. The collection contains records of Jones's church and community activities, and over 700 recordings of *The Bethany Hour* as well as a few other sermons by Jones. The recordings are on audiocas-

sette, quarter-inch audio tape, VHS, and Betamax videotape. None of them are masters.

The collection was acquired as part of a conscious effort to document the lives of everyday individuals traditionally underrepresented in mainstream archives, and in recognition of its historical and cultural value. There is a responsibility that goes along with accepting a collection – to not only provide access to it, but also to ensure its preservation. However, despite the Jones collection's appropriateness for the Archives' collecting mission, the staff's limited experience working with audiovisual records, particularly digitizing them, a limited budget, and concern about patrons using the original cassettes and videotapes posed challenges for the adequate care of, and patron access to, the recordings.

Although the initial processing of the collection had some deficiencies, it was opened to researchers in 2008, with the exception of the audio-visual materials. These deficiencies, including unnecessary retention of non-archival artifacts (such as Rev. Jones' straw hat) and lack of any detailed information regarding the recordings, led to my decision to order reprocessing of the collection in 2018. Since assuming my position at Brooklyn College in 2015, my main priorities have been to reduce the backlog of unprocessed collections and make materials more easily available to researchers. For certain collections, such as Jones's, this meant digitizing some materials, which, given the Archives' budget situation, meant securing outside funding.

In order to write a successful grant application, I had to make a valid argument as to the research value of the collection, and part of developing that argument meant researching what collections of this type already existed. The answer was surprisingly few. There are countless entertainment or sports-related recordings, but everyday religious services are hard to find.

We believe this collection offers opportunities for study not only to seminary students, but scholars in political science, history and other humanities disciplines examining the topics of the social gospel, the interplay of Christianity and social justice, the intersection of politics and religion, and the relationship between Evangelical faith and social action, to name a few. While there is considerable interest in the Christian right and White evangelicals, the history of Black evangelicals, often progressive and forward thinking, is not as well-known and appreciated.

SECURING GRANT FUNDING

As I mentioned, the Bethany Hour recordings, none of which are master copies, date to 1975, and their storage media had reached or long exceeded their projected lifespans. Due to their age, we were concerned about playing the audio cassettes and VHS tapes, and we did not even have the capacity for playing the Betamax tapes or quarter-inch audio reels.

Preserving them for future use was critical, so we applied for a CLIR (Council on Library and Information Resources) Recordings-at-Risk grant because of the program's focus on digitizing rare and unique audiovisual materials with strong research value. The grant limit of \$50,000 was perfect for our project. While I developed my argument as to the significance of the materials, we also inventoried them to support future metadata creation and to identify duplicate recordings or recordings unrelated to *The Bethany Hour* or other sermons by Jones.

Granting agencies want to know how you're going to make potential users aware of the project they're funding, so as I worked on the grant application, I contacted Christine Fruin at Atla. At first it was to see if Atla would be interested in linking to the digitized materials, and then I sought advice on how to estimate the time needed for the various steps of digitizing, creating metadata, and uploading the files. We planned to hire a Project Archivist and had to calculate the salary for the grant application. Christy Karpinski was very helpful with that aspect of our application. As we worked together, Christine suggested adding the collection information to the Atla Digital Library, which would point users back to Illumira.net, the site hosting the college's digital audio and video content. Atla would harvest the metadata from Illumira. To facilitate this Christy asked that we use the Qualified Dublin Core metadata schema.

I solicited digitization proposals from three vendors and ended up selecting Iron Mountain based on their ability to meet all requirements related to media formats and digital file specifications, their cost estimate, and their strong reputation. The digitization and Project Archivist costs resulted in a grant request for just over \$41,000. Letters of support came from two Brooklyn College professors who had used documents from the Jones collection, and the retired President of Colgate Rochester Crozier Divinity School.

They wrote about Jones's influence and helped define for the funding agency the importance of the collection and why digitization was required to provide complete access. We emphasized in the application that although the Archives do hold Jones's papers, there are very few extant transcripts of the sermons, and therefore to know what this man said to his congregants requires one to listen to the recordings. Although we were limited to three letters of support, in my argument for the research value of the collection I did incorporate some thoughts from the then-President of the NY Theological Seminary, Dale Irvin, who said, quote "Rev. Jones is under-recognized in the wider scholarship of the history of the Civil Rights movement precisely because he is under-recognized for his preaching." His sermons have been included in books on both preaching (*Preaching with Sacred Fire: An Anthology of African American Sermons, 1750 to the Present*) and civil rights (*Civil Rights Voice for the Oppressed: The Story of Rev. John L. Scott*). Scott's book opens with an acknowledgement of the impact Rev. Jones' preaching had in advancing the Civil Rights movement. Dr. Irvin also noted that Jones' preaching style was remarked upon more so than the content of his sermons. Our project to make Jones' words accessible addresses that hole in the scholarship of both preaching and the Civil Rights movement.

We did decide to digitize one non-sermon. It is a 1983 interview from the television show "Way to Go" with Rev. Jones and a Rev. Darryl George. The host, Dr. James P. Carse, interviews Jones and George about the connection between social and economic issues and the teachings of the church. They also discuss the history of Bethany Baptist Church as well as Jones' history of activism including Operation Breadbasket.

Our first grant application was denied in April 2019, but the reviewers felt the project was a worthwhile endeavor and encouraged us to reapply during the next funding cycle. The main areas of the application that needed strengthening were the technical details of the digitization, proving Brooklyn College had the right to put the sermons online (which was stated in the original application), and revising the original plan to discard the physical recordings once digitized. The plan to discard the originals was an error on my part, due to lack of familiarity with AV collections, and a desire to create some more space in a very crowded archive. We easily addressed the reviewers' technical concerns and resubmitted the application. The

technical concerns included questions about sampling frequency for the audio, the parameters for the video digitization, specifically the pixel dimensions, wrapper, and whether the digital files would retain the resolution of the source materials, and also if the specifications were adequate for long-term sustainability. We were awarded a grant in October 2019. Project work began in December 2019 with the plan to digitize and make publicly accessible over 700 sermons by October 2020. Given the kind of year 2020 turned out to be, it should not surprise anyone that the target completion date was later pushed back by six months after we requested an extension from CLIR.

In some ways we were fortunate with the timing of the project. Preliminary work in capturing metadata and preparing the materials for shipment was completed in January 2020, and the recordings were shipped to Iron Mountain well before Brooklyn College shut down in mid-March last year.

We received digitized samples in February 2020 for quality control checks, found them to be good, and gave the go-ahead to finish the project. We had expected to receive the completed files in early May, even with a handful requiring some remediation (repair of tapes snapped during playback or separated from the supply/take up reels in the cassette shell), but instead we found ourselves in a global pandemic that brought people's work and personal lives to a near stand-still.

March 12, 2020, was unexpectedly our last day at work on the BC campus. We had no idea that after leaving work on the twelfth the Archives staff would not be back on campus for nearly two years, with the exception of very few visits by myself and the Associate Archivist. While there will be a limited staff presence in the fall of 2021, Brooklyn College is not expected to return to full staffing until late January 2022. The Archives will only have one person on campus per day in the fall, and research appointments will be two days per week by appointment only, and restricted to Brooklyn College faculty, staff, and students. Iron Mountain's Pennsylvania location meant they were also affected by that state's shutdown. However, despite the challenges of working remotely, the staff at Iron Mountain were able to complete the digitization work for us by late June 2020.

New York City was in terrible shape in the spring of 2020, and our Project Archivist took the opportunity to move to Georgia. We also employ her as a part-time staff member, so while she waited for the digital files from Iron Mountain, she worked on other projects for us. By the end of June, the Project Archivist was able to start work on uploading all the files to the Illumira site. There are approximately 1,100 recordings, as Sides A and B of an audio cassette were digitized as individual files. In addition to creating the metadata and uploading the files, the Project Archivist continues to write short abstracts of each recording, to aid researchers in quickly understanding the general content of a sermon. Because most of the recordings are full Sunday services, the abstracts also note the starting time for the actual sermons.

IMPACTS OF THE PANDEMIC

The biggest impacts of the pandemic on the project were the nearly two-month delay in receiving the digital files and the complete lack of access to the Brooklyn College campus. The lack of access to the campus affected many aspects of the project, which slowed down and interrupted the workflow. The Project Archivist worked remotely, using a personal laptop computer rather than the computer in the Archives. The smaller screen and her desk and chair setup were less comfortable, which made a difference when doing a large amount of data entry. Her internet service was not as robust and reliable as that at the college, which increased the time needed to upload the video and audio files.

The inability to work onsite at the Archives also slowed down response times when the Project Archivist had questions. She was set to have a training session with the library staff member responsible for managing the library's digital platform, but the College shutdown on March 13 prevented the training from taking place. Subsequently, the same staff member was extraordinarily busy assisting faculty during the spring and summer with the transition to remote teaching and putting course materials on Blackboard, and so was slower to respond to her inquiries about uploading files and using the platform. That situation continued until the end of the project in March 2020. Questions for the Archivist on project specifics had to be answered via email or phone, rather than a quick in-person office visit.

Once the Project Archivist received the hard drive with the digitized recordings, she checked the digital files against the list of physical recordings, and discovered a few missing, which the vendor took care of and sent to her.

These delays prompted us to request a time extension from CLIR in August 2020. They gave us a standard six-month extension. One non-pandemic related slowdown was the need to put all the metadata into a CSV file in addition to entering it into our digital platform.

In working with Atla to ensure she was capturing the metadata required for the Digital Library, the Project Archivist and Christy Karpinski tested whether the college's platform would support OAI-PMH (Open Archives Initiative Protocol for Metadata Harvesting, a mechanism for repository interoperability) for the data harvesting, and unfortunately it does not which meant the creation of a spreadsheet for the metadata. The Illumira platform also does not permit uploading of metadata by CSV; each field must be filled individually, by typing or copy and paste from a spreadsheet. Some reformatting of the CSV data was necessary to get it to conform to the requirements of Atla's system, but the problems were quickly resolved in consultation with Atla.

The results of the project can be seen on the Illumira site, which hosts the Archives' digital content:

<https://brooklyn.illumira.net/showcollection.php?pid=njcore:169222>

The home page of the Brooklyn College Archives on the Illumira platform shows all of the Archives' digital resources, not just the 1,125 of the Jones Collection. One of the limitations of this platform is that we cannot separate different collections other than as can be seen on the right of the home page in the listing of "sub-collections." The search function will find the search term in either a title or an abstract. For example, searching the term Martin pulls up three results, one of them a sermon titled No Greater Love.

Search results:

<https://brooklyn.illumira.net/search.php?query=Martin&orgquery=Martin&cname=njcore%3A168116>

“No Greater Love”

<https://brooklyn.illumira.net/show.php?pid=njcore:180838>

The abstract shows this sermon is about the death and funeral of Martin Luther King, Jr. The episode is from Jan 27, 2002. This one is a video. The bulk of the recordings are audio only, but in its later years *The Bethany Hour* moved from radio to television, so we have some video.

Under the attachments tab is a link to a PDF transcript of the recording:

<https://brooklyn.illumira.net/streamer.php?pid=njcore:180838&ds=SUPP-1>

The transcripts are not part of the grant deliverables. As we worked on the application, and communicated with the Jones family about the project, they offered to contribute some money to it. Since there are almost no paper copies of the sermons in Rev. Jones’ papers, I immediately thought of adding sermon transcripts to the collection to make it easier for researchers to study them. I told the family that as we got to the stage of the project where transcripts could be made, we could talk further about a donation.

When the college shut down last year, I wondered how in the world I’d keep my staff busy. Archival work is very hands-on, even when digitizing content. Well, among other projects, we figured out a way to have people work on sermon transcriptions from home. One staff member worked out the process for using YouTube to automatically generate a transcript of an uploaded file, and then how to transfer that transcript to a Word document for editing. She’s responsible for doing that for each sermon as it’s assigned to a staff member. Our Associate Archivist created a style sheet and coordinates the assignment of transcripts, while the Project Archivist adds them to the related recording on Illumira.

It seems odd to say this, but COVID-19 actually had a silver lining for our Archives. We’ve initiated projects that would either not have been started or been worked on at a much slower pace due to other demands on our time. As we started the different projects to keep our staff busy **and** employed, supervisors from other library units asked if we had any work their part-time staff (mostly students) could do.

We have provided work for up to ten part-time staffers from other units during the past fifteen months, although the transcript project has only recently been assigned to them. It's a large task that will be ongoing for quite a while. On the plus side for the project, the library staff will only be partially in person through mid-January 2022, so we have several more months of remote workers needing something to do from home. Transcript editing is perfectly suited for remote work. In addition, the Jones family has followed through with their promise of a donation to support the project, so we will be re-hiring the Project Archivist, who knows the collection best, to also work on the transcripts.

One of Rev. Jones' daughters, Jennifer Jones Austin, has recently republished a book of her father's sermons, *God in the Ghetto: A Prophetic Word Revisited*, with essays from several notable leaders, including Rev. Al Sharpton and Rev. William J. Barber II. For Mrs. Austin's book launch events, we are providing her with clips from two of the digitized sermons, and she will promote the digital archive at the same time.

Two of the clips requested by Mrs. Austin were from the sermon "The Flag and the Cross." We do not have a date for this recording, but it is sometime during Ronald Reagan's presidency. In the sermon, Jones urges the church and all Christians to stop turning a blind eye to the sins of the state, and he mentions the need to pledge allegiance to the cross instead of the flag.

The first clip is from 27:38-30:13 of this recording:

<https://brooklyn.illumira.net/show.php?pid=njcore:179263>

The second clip is from 13:18-16:20 of this recording:

<https://brooklyn.illumira.net/show.php?pid=njcore:179258>

In addition to the Illumira site and the Atla Digital Library (<https://dl.atla.com/>), researchers can discover and access the sermons from the Archives' website (<https://libguides.brooklyn.cuny.edu/c.php?g=1135687>). This page has links to the Illumira page, an example of a sermon with a transcript, and also a link to the finding aid for the entire Jones collection (<https://archives.brooklyn.cuny.edu/repositories/2/resources/2>).

Once you click on the finding aid link, on the right you can see last sub-group of materials is called Digital Files. This subgroup divides the sermons into video or audio recordings, and clicking on

a title will open the file. Under Scope and Contents there is a link to the recording in Illumira. For example, click on “Keep the Fire Burning”: https://archives.brooklyn.cuny.edu/repositories/2/archival_objects/12765

The collection is cataloged in the CUNY catalog and is in WorldCat.

Although not one of the grant deliverables, we planned on having an exhibit and formal launch event for the collection. At present these will have to wait for the Brooklyn College Campus to fully reopen, hopefully in Spring 2022.

I hope you will share this new digital resource with your library patrons.

There and Back Again (Almost)

One Library's Staff's Journey through a Major Construction Project

Mandy Deen, Austin Presbyterian Theological Seminary

Timothy Lincoln, Austin Presbyterian Theological Seminary

David Schmersal, Austin Presbyterian Theological Seminary

Kristy Sorensen, Austin Presbyterian Theological Seminary

John Vinke, Austin Presbyterian Theological Seminary

ABSTRACT Library renovation caused the staff of Austin Presbyterian Theological Seminary to plan a move of library services to a temporary location. The staff selected a subset of books to remain available to users; 90,000 volumes were placed in storage. Records for unavailable volumes were suppressed so that users would only see information about books available to them. The staff chose 6,000 books for a temporary library, based on faculty needs and past usage. Books were moved in January 2020. Staff were continuously involved in refining design and furniture decisions during the construction process, scheduled for completion in September 2021. The new Wright Learning and Information Center will feature a large collaborative space and a digital learning center. Lessons learned include the necessity for constant communication among staff members and keeping in mind that users want normal library services, despite the disruptions of a construction project.

Presenters from Austin Presbyterian Theological Seminary shared their experience as a staff in providing library services while the seminary's library building was thoroughly renovated to become the Mary B. and Robert J. Wright Learning and Information Center. Planning for library renovation started with focus groups in 2009 to determine strengths and weaknesses of the current building. Early on the decision was made to design a building with a larger footprint for users and a smaller footprint for print materials. It was also decided to renovate the 1950 historic building but tear down and replace the 1978 addition. In anticipation of construction, staff thoroughly weeded the collection over several years. During construction, some 90,000 volumes were placed in storage; 6,000 volumes were avail-

able to users via paging. Many linear yards of library shelving were dismantled and stored for reuse. A temporary service point was set up in another building on campus. Austin Seminary users also had access to books in the collection of the Booher Library of the Seminary of the Southwest, a few blocks away.

How did construction affect staff work? Access and instruction librarian David Schmersal took the lead in determining which volumes to include in the pageable collection. He chose books based on their past circulation history (five years), course projections, and the availability of the book in the Booher Library. A few classic texts (e.g., *Summa Theologiae*) were also included. Books for the mini-collection were identified and then moved to a separate part of the library until they were moved to their temporary locations. Professional movers moved books to the temporary library and remote storage in January 2020.

Systems and metadata librarian John Vinke suppressed records for books in storage so that users were not tempted by seeing titles that were unavailable to them. He discovered some quirks in the interaction of the online catalog and the discovery layer. The goal was to minimize user frustration. Because of the pandemic, the staff ramped up purchases of e-books.

Learning technologies librarian Mandy Deen was involved in the necessary work of moving materials out of the building before construction. As it happened, the COVID-19 pandemic caused the seminary to move to online learning in the space of a few weeks in March 2020. Ms. Deen was the key staff person in assisting students and faculty in making this jump, which coincided with other major technology upgrades on campus: a new learning management system and a new student information system.

Associate library director and archivist Kristy Sorensen led the work of keeping track of furniture and art that were removed from the library. Staff were surprised at how much artwork had found its way into the building over the years. She found on-campus locations for all archival materials that were removed from their old home in the archives repository. Along with library director Timothy Lincoln, she attended bi-weekly construction calls to monitor progress and make increasingly more detailed plans for library furniture and room layout. Architectural firm PSA Dewberry took input from the staff seriously down to the specifics of ceiling heights in rooms and the position of staff desks in offices. Because the seminary moved

all staff to working from home in March 2020, the director had to learn how to supervise the staff via Teams calls and emails rather than face-to-face meetings.

Staff look forward to moving into the completed Wright Center in the fall. As a result of this experience, the staff learned several lessons. First, begin weeding well in advance of a renovation project that requires removing print materials. It is senseless to store books that are not needed. Second, have a detailed inventory of shelving if you wish to reuse it. Architectural plans include not only stairwells and HVAC chases, but the layout of all furniture and shelves. Third, when choosing a small working collection of books, take seriously faculty needs and preferences as expressed in syllabi and bibliographies. The usefulness of a book depends on its social location. Fourth, make sure that everyone understands the acquisitions workflow for e-books. Fifth, keep a tape measure handy. Shelving, books, and furniture take up space in three dimensions. On many occasions, we were asked the precise dimensions of objects. Sixth, without intentional and continuous communication among staff, none of the pieces of the project would have fit together. Seventh and most importantly: despite construction, library users want library services that support their academic work. In other words, they want things to be normal.

In the time available for discussion, the presenters responded to three questions.

Question 1: How much interaction did you have with the architects during high level discussions about the new building?

Answer: Lots! We were involved at every point, beginning with focus groups of users at the early stages (2009). After the conceptual stage of planning, design work was on hold until funds were raised. Some decisions about the exterior style of the building were changed at the request of key donors. Once building began in March 2020, we were asked increasingly detailed questions about specific aspects of spaces (e.g., the desk location of the learning technologies librarian). We were able to respond to a request from the library committee in the spring of 2021 for improved display areas because the details of interior walls had not been finalized.

Question 2: How did you solve the problem of book storage? What kind of containers did you use? How did you store your mini-collection?

Answer: We used professional movers that specialize in moving library books. They have stored 90,000 volumes in cardboard boxes in an environmentally controlled warehouse. Under close supervision of the library staff, movers loaded books in boxes in LC order (we hope). Seven existing ranges of shelving were moved into the racquetball court. We sequestered the 6,000 books chosen for the mini-collection separately so that they could be moved efficiently in plastic bins to the temporary space. The collection in the racquetball court is air conditioned. (During the pandemic, we used the collection for scanning needed pages and eventually started curbside book pickup.) As librarians, we know that library shelving is interchangeable; our architects wanted to match new purchases exactly by manufacturer and color.

Question 3: Are there any new spaces that are novel or experimental from the point of view of library services?

Answer: While nothing in the Wright Center will be revolutionary, we have implemented some features that meet the needs of users in the 2020s. Wi-Fi will work well throughout the building. We decided to allocate a lot of space for collaborative learning and a relatively smaller proportion to shelving, thus our extensive weeding of the print collection. We want the new building to invite patrons to hang out, so it has a large “commons” on the ground floor with a variety of seating options. The new building also features a digital learning center for recording video lectures for online classes. We hope that professors and students will use the space to create podcasts or class projects using media. During early stages of planning, this space became something like the room of requirement at Hogwarts: everything to everybody. As design work continued, our IT department helped choose functional equipment, such as a lightboard which enables instructors to replicate the experience of writing on a chalkboard during a digital presentation while maintaining eye contact. The digital learning center will also facilitate synchronous hybrid teaching of students both in the classroom and at other locations.

The Unique Contributions of the Theological Librarian in Campus-Wide Programs of Faith Integration

Liz Leahy, Azusa Pacific Seminary and University Libraries, Azusa Pacific University

ABSTRACT Many Christian colleges and universities have academic programs that emphasize “faith and learning” or “faith integration.” The religious or theological studies librarian can have a unique role in assisting faculty across the disciplines to develop a better awareness of theological writings and resources that might reflect spiritual themes within their discipline. This paper will suggest ways for theological librarians to collaborate with colleagues, highlighting integrative work at Azusa Pacific University—including one-on-one and classroom resource instruction, the development and use of faith integration and special collections, integrative coursework, and reading groups—and concluding with a few suggested resources.

FAITH INTEGRATION: AN ATTEMPT AT A DEFINITION

“According to the National Center for Education Statistics, there are more than 4,300 degree-granting institutions of higher education in the United States. These include nearly 2,600 private institutions, just over 1,000 of which define themselves as religiously affiliated. Of those, 140 Christian colleges and universities in the U.S. have found common cause in the mission of the Council for Christian Colleges and Universities (CCCU).” (Council of Christian Colleges and Universities, n.d., “Our Place”)

A common theme at many of the CCCU campuses is the importance which is placed on faith integration or faith and learning. The campuses share three common goals: 1) to integrate biblical truth throughout academics, 2) a commitment to the moral and spiritual formation of students, and 3) a commitment to graduating students who will be a redemptive voice in the world (Council of Christian Colleges and Universities, n.d., “What Is Christian Higher Education?”).

“For Christian academics, faith integration begins with investigating research questions and methodologies that will contribute to the advance of the discipline and the gathering of meaningful content for teaching, scholarly projects, and performances. It is here that the curious Christian intellectual (whether prepared in the sciences, liberal arts, the fine or performing arts, or the professions) will discover places where the knowledge of their discipline and the themes from the Christian faith intersect and invite further development.” (Azusa Pacific, n.d.)
Paul Kaak, Executive Director, Office of Faith Integration, Azusa Pacific University

This requires significant work on the part of faculty—to consider the questions that faith brings to their academic disciplines—in an area of research often new to those outside the theological disciplines. This is where the theologically trained librarian can contribute to conversations and partner on faith integration.

PARTNERING WITH SCHOOLS AND DEPARTMENTS ACROSS YOUR COLLEGE/UNIVERSITY

Librarians have a unique vantage point to view their institutions across the various disciplines taught. Service on committees, research instruction, and campus-wide activities provide opportunities to get to know other faculty and to learn of their research interests. This awareness can be particularly helpful as the theological librarian can serve as a connector between theological resources (what I refer to as the “great cloud of witnesses” [cf. Hebrews 11 and 12, NRSV]) and the research or teaching interest. If your campus publishes a list of recent faculty scholarship and grants, this can be an excellent resource in which to make connections. Make an effort to read recent articles published by colleagues and gain an awareness of research interests in your community.

UNIQUE TOOLS A THEOLOGICAL LIBRARIAN BRINGS

Theological librarians bring their theological training and resource knowledge into dialogues with their colleagues. Recognize that faculty have expertise in their disciplines but may have limited academic background in biblical or theological studies. Your bibliographic and theological knowledge as well as an awareness of resources in your collections might be just the ticket to connect the dots between theology and a specific discipline.

THEMES

One way to do this is to consider themes that might be present in syllabi or in department goals. Offer to come alongside colleagues to help determine themes that connect with scripture or theological study with ideas that are important within their discipline. For instance, in a nursing program, consider themes of healing, compassion, hope, anger, prayer. How are these themes depicted in the scriptures? In the history and literature of the church? In a business program, consider perhaps themes of riches and poverty, biblical justice, or organizational behavior. In social work programs, consider people made in the image of God, what the scriptures teach about families or marriage, justice, poverty. Each of these themes have rich resources, and the theological librarian can instruct on the use of commentaries and dictionaries, writings from the early church including sermons and letters, and ways in which contemporary denominations are considering specific issues by looking at theologians in their denominational traditions.

As departments become more comfortable in considering themes in their disciplines, promote the idea of themes across a degree program with buildable goals for each semester. As an example, APU's Masters of Athletic Training has a six-semester Master of Science degree in which students study in cohorts. Each class has integration themes such as mind-body-spirit, service and compassion, healing, truth and wisdom, etc., which have been developed by the program faculty. By the time the program concludes, relevant themes are studied and assignments given across the curriculum (Azusa Pacific University 2021). The theological librarian can collaborate with the discipline faculty to provide resources and ideas based upon these identified themes as well as provide in-class instruction for students.

COLLECTIONS

A second way to do this can be through collection development. Consider developing a special collection of faith integration materials across all disciplines taught at your campus, along with good overview resources. Placed together (instead of, or in addition to the disciplines), the collection can assist faculty whose discipline interests might span more than a single idea or theme. It is also helpful for disciplines where there has not been much published. For example,

in librarianship, a few books are specific to faith and learning, but we might also consider resources on pedagogy or technology as well.

At APU, we were able to begin this collection with an external grant from an organization with an expressed interest in integrating faith and learning. The collection is housed in the theological library and adjacent to the reference collection, so that a theological librarian is available for questions and collection recommendations. Faculty members are often surprised at the number of resources written in areas of their interest, but they can also see where the gaps are and find encouragement for their own scholarship. While external foundations with this shared interest might be difficult to find, let your development office know of this interest; this might be something to which a university donor would like to contribute funds.

If your campus maintains special collections related to the institution's religious roots, this can be a wonderful resource for faculty and students seeking primary sources. Often faculty outside of the theological department will not be aware of these holdings, but they might have relevance for courses in history or literature as well. Offer a tour for faculty and have items pre-selected to highlight. Encourage them to consider assignments that students might be able to accomplish and potentially give assignment suggestions.

At APU, we have Holiness denominational collections including a large collection of Salvation Army and Friends churches materials. We also have a growing collection of Clapham saints materials (William Wilberforce and friends). Our social work, history, and political science faculty have been encouraged to view these resources and connect the biographical dots of people of faith. Students learn how their faith informed their work to change legislative policies related to slavery and abolition, usury, and working conditions among the poor. Our literature students can consider what it means to be a part of a community and how to encourage faith development as they reflect on materials from the Oxford Inklings collection (C.S. Lewis, J.R.R. Tolkien, and friends).

INSTRUCTION

Consider offering a series of workshops that will inform faculty of resource tools that might be helpful in their work. If your campus has an office responsible for faith and learning, seek out opportunities to teach short bibliographic sessions. At our new faculty workshop

series on faith integration, an hour is set aside for hands-on review of biblical dictionaries, commentaries, theological tools and the Atla database. A second workshop, taught by my colleague Lindsey Sinnott, features more in-depth instruction on biblical tools. This is a great opportunity for faculty across your campus to get to know you and the work you do, as well as to set up future one-on-one appointments or classroom visits.

Plan one-on-one appointments with faculty colleagues for syllabi discussion—perhaps figuring out assignments that might aid a student’s understanding/application of faith. If your campus faculty prepare a research paper for promotion or tenure related to their application of faith and learning, see if you can get a few ideas in advance from them, such as their denominational background (if your campus has a variety of denominations represented) and information related to the courses they regularly teach or research they are conducting. Then do some of the connecting work in advance and have resources pulled from your collections or articles available which might help in using time together well. Once faculty learn of you as a resource—and your collections—cross-disciplinary collaborations can begin.

Bibliographic guides to the literature, such as LibGuides, are useful teaching tools as well. My former colleague, Michelle Spomer, created a LibGuide for faith integration resources that connects relevant LC Subject Headings with the disciplines taught at our university. As new titles are added to the collections, they are readily located through this helpful guide.

READING GROUPS

Some of the departments in your institution may choose one or more readings each semester to encourage faith integration dialogue. You might encourage this by passing along books and articles that are relevant. The Economics faculty at APU were delighted to receive my note about a recent *Christian History* magazine issue entitled “When the Church Goes to Market” and now plan to purchase print copies for all of their majors. Our Nursing and Biology faculty received information about another *Christian History* issue, on “Plagues and Epidemics” and several plan to include readings in their classes this fall (thank you to Atla member and *Christian History* editor, Jennifer Woodruff Tait, for this excellent publication!). Often, books with faith

integration themes appear in vendor catalogs that cater to religious and theological collections and may not find their way to faculty in other disciplines, so sending along the information with a note is a great way to connect!

A FEW RESOURCES

Christian Scholars Review: <https://christianscholars.com>
Publishes peer-reviewed scholarship across the disciplines that advances the integration of faith and learning. Journal is published quarterly and weekly blog posts.

For information on Christian professional societies:
<https://christianscholars.com/resources/#societies>

Christian History magazine: <https://christianhistoryinstitute.org/magazine>

Written by historians and scholars for a lay readership, it is a wonderful introduction to people and ideas across the span of Christian history.

The Trinity Forum: <https://ttf.org>

The Trinity Forum “endeavors to cultivate, curate, and disseminate the best of Christian thought, to equip leaders to think, work, and lead wisely and well.” The Forum regularly hosts speakers on Christian thought and culture (<https://www.ttf.org/video/>). Membership includes a wide range of curated readings and introductions to classic literature.

Emerging Scholars Blog: <https://blog.emergingscholars.org>

The Emerging Scholars Network (ESN) is a national network within InterVarsity’s Graduate and Faculty Ministries that “supports those on the academic pathway as they work out how their academic vocation serves God and others.”

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HISTORICAL ANNUAL CONFERENCES

1947-2021

YEAR	PLACE	HOST
1947	Louisville, KY	Louisville Presbyterian Seminary
1948	Dayton, OH	Bonebrake Theological Seminary
1949	Chicago, IL	Chicago Theological Seminary
1950	Columbus, OH	Evangelical Lutheran Seminary and Capital University
1951	Rochester, NY	Colgate-Rochester Divinity School
1952	Louisville, KY	Southern Baptist Theological Seminary
1953	Evanston, IL	Garrett Biblical Institute
1954	Chicago, IL	Chicago Theological Seminary
1955	New York, NY	Union Theological Seminary
1956	Berkeley, CA	Pacific School of Religion
1957	Fort Worth, TX	Southwestern Baptist Theological Seminary
1958	Boston, MA	Boston University School of Theology
1959	Toronto, ON	Knox College
1960	St. Paul, MN	Bethel College and Seminary
1961	Washington, DC	Wesley Theological Seminary
1962	Hartford, CT	Hartford Seminary Foundation
1963	Mill Valley, CA	Golden Gate Baptist Theological Seminary
1964	Kansas City, MI	St. Paul School of Theology
1965	New York, NY	General Theological Seminary
1966	Louisville, KY	Southern Baptist Theological Seminary
1967	Chicago, IL	McCormick Theological Seminary

1968	St. Louis, MO	Concordia Seminary
1969	Pittsburgh, PA	Pittsburgh Theological Seminary
1970	New Orleans, LA	New Orleans Baptist Theological Seminary
1971	Pasadena, CA	Pasadena College
1972	Waterloo, ON	Waterloo Lutheran University
1973	Bethlehem, PA	Moravian Theological Seminary
1974	Denver, CO	Illiff School of Theology
1975	S. Hamilton, MA	Gordon-Conwell Theological Seminary
1976	Grand Rapids, MI	Calvin Theological Seminary
1977	Vancouver, BC	Vancouver School of Theology
1978	Latrobe, PA	Saint Vincent College
1979	New Brighton, MN	Bethel Theological Seminary
1980	Denver, CO	Illiff School of Theology
1981	St. Louis, MO	Christ Seminary — Seminex
1982	Toronto, ON	Toronto School of Theology
1983	Richmond, VA	United Theological Seminary in Virginia
1984	Holland, MI	Western Theological Seminary
1985	Madison, NJ	Drew University
1986	Kansas City, KS	Rockhurst College
1987	Berkeley, CA	Graduate Theological Union
1988	Wilmore, KY	Asbury Theological Seminary
1989	Columbus, OH	Trinity Lutheran Seminary
1990	Evanston, IL	Garrett-Evangelical Seminary and Seabury-Western Theological Seminary
1991	Toronto, ON	University of Toronto, Trinity College, and Toronto School of Theology
1992	Dallas, TX	Southern Methodist University
1993	Vancouver, BC	Vancouver School of Theology, Regent College, and Carey Theological College
1994	Pittsburgh, PA	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, and Trinity Episcopal School for Ministry
1995	Nashville, TN	Divinity Library of Vanderbilt University and Tennessee Theological Library Association

1996	Denver, CO	Iliff School of Theology
1997	Boston, MA	Boston University and Boston Theological Institute
1998	Leesburg, VA	Virginia Theological Seminary and Washington Theological Consortium
1999	Chicago, IL	Atla and Association of Chicago Theological Schools
2000	Berkeley, CA	Graduate Theological Union
2001	Durham, NC	Divinity School at Duke University
2002	St. Paul, MN	Minnesota Theological Library Association
2003	Portland, OR	Mount Angel Abbey, George Fox Seminary, Multnomah Biblical Seminary, Western Seminary
2004	Kansas City, MO	Kansas City Area Theological Library Association
2005	Austin, TX	Southwest Area Theological Library Association
2006	Chicago, IL	Atla
2007	Philadelphia, PA	Southeastern Pennsylvania Theological Library Association
2008	Ottawa, ON	Saint Paul University
2009	St. Louis, MO	St. Louis Theological Consortium Libraries
2010	Louisville, KY	The Theological Education Association of Mid-America
2011	Chicago, IL	Chicago Area Theological Library Association and Association of Chicago Theological Schools
2012	Scottsdale, AZ	Theological Library Cooperative of Arizona
2013	Charlotte, NC	Carolinas Theological Library Consortium
2014	New Orleans, LA	New Orleans Baptist Theological Seminary
2015	Denver, CO	Theological Librarians and Libraries of Denver/Rocky Mountain Region
2016	Long Beach, CA	The Southern California Theological Library Association

2017	Atlanta, GA	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, IN	Asbury Seminary and Concordia Theological Seminary
2019	Vancouver, BC	Cindy Aalders, Regent College, Local Host Representative
2020	Online	
2021	Online	