atla

Summary of Proceedings

Seventy-seventh Annual Conference of Atla

James A. Estes
EDITOR

JUNE 14–17, 2023 • FT. WORTH, TX
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EDITOR'S INTRODUCTION

On June 14-17, 2023, in Fort Worth, Texas, Atla convened its seventy-seventh annual meeting. Atla members, staff, and colleagues enjoyed the Lone Star State's hospitality and explored local history as we met to conduct business, share insights, and renew relationships. Like our Baltimore gathering in 2022, Atla Annual 2023 was a hybrid conference, with face-to-face sessions captured and shared via Zoom. This evolution of Atla Annual is a natural result of our experiences during the COVID-19 pandemic, as global lockdowns forced both teaching and conferencing to pivot to a fully online modality. Emerging from these pandemic lockdowns, numerous disciplines and fields of practice have continued to explore best practices in virtual conferencing, and Atla is not alone in deploying the hybrid model, which allows for the benefits of both virtual and face-to-face environments. It is vital that professional and academic conferences continue to extend their reach to those who cannot physically attend meetings, but we should not diminish the personal and professional value of face-to-face encounters. The joy of reconnecting was evident and immeasurable, and I suspect that I am not alone in looking forward to Long Beach, California, in 2024.

In this volume of the *Proceedings*, you will encounter the critical inquiry, research, and reflections which our colleagues shared during Atla Annual 2023. A glance at the contents will confirm that topics are many and varied. Some of the presentations reveal that the COVID-19 pandemic's impact on libraries and librarianship is still significant: more than mere memory, the lockdowns remain on our mental landscape and continue to inform and transform library and other industries. Of course, adapting to a pandemic is only one of the realities which our colleagues and our institutions face, and these *Proceedings* illustrate what we have learned in this constantly changing environment. While the contents in these *Proceedings* take different forms and formats — full-text papers, transcripts of presentations, and summaries of activities — I find it meaningful to treat Atla Annual as a conversation among and between members, staff, and other colleagues. The *Summary of Proceedings* documents and preserves this conversation, and I invite you to join this ongoing conversation.

With this issue, I take on the responsibility of serving as the *Summary of Proceedings'* new Editor-in-Chief, stepping into the lineage of exceptional editors who produced earlier volumes, most recently Derek Rickens. I am honored to join them in this endeavor and take up this work with Atla Annual, as earlier volumes of the *Proceedings* were instrumental in my own career development as a theology and religious studies librarian. I firmly believe in the value of conference proceedings for preserving the work of our members at our meetings, and I am grateful for the opportunity to collaborate with Atla Annual's presenters and help bring their work to a wider audience. I hope that this and future volumes under my aegis will continue to shape and inform the collective knowledge of theology and religious studies librarianship as our field shifts and evolves.

Finally, if I may end this preface with a personal note: I wish to thank the members and staff of Atla who have brought me to this role, especially The Rev. D. William Faupel, PhD: theology librarian, pastor, church historian, scholar, mentor, and friend.

James A. Estes
Editor-in-Chief

TABLE OF CONTENTS

173 Listen and Learn Sessions

BUSINESS REPORTS

Minutes of the Atla Business Meeting

Friday, June 15, 2022

Leslie A. Engelson, Murray State University, Atla Board Secretary

The Annual Business Meeting of the Association was convened by Board President Jérémie LeBlanc at 12:32 p.m. US Central Standard Time. A quorum was declared.

President LeBlanc explained the process for voting during the meeting so that both in-person and virtual members could be counted.

Leslie Engelson presented the Secretary's report. Members of the 2023 Teller's Committee were Ryan Shrauner (chair), Maria Garcia, and Suzanne Smith. The Committee received the election results via email from Survey & Ballot Systems and verified that 244 (or 41.43%) of the 589 eligible members cast valid ballots. The membership elected Kerrie Burn, Leslie Engelson, Beth Kumar, and Karl Stutzman to the board class of 2023–2026.

David Schmersal moved to accept the Secretary's report, and Jennifer Ulrich seconded. The motion was approved.

President LeBlanc welcomed new board member Beth Kumar and re-elected board members Kerrie Burn, Leslie Engelson, and Karl Stutzman. He then thanked outgoing board member Michelle Spomer for her service on the board. President LeBlanc thanked the 2022–2023 board officers and announced the incoming 2023–2024 board officers. Jérémie LeBlanc will be President; Susan Ebertz will be Vice President; Kris Veldheer will be Treasurer, and Matthew Theisen will be Secretary.

President LeBlanc invited colleagues from other theological library associations around the globe to join him on the stage so we could acknowledge them. Representatives from ANZTLA (Siong Ng), BETH (Stefano Malaspina), BETH & ABTAPL (Hannie Riley), and ForATL (Arnel Faller) offered their welcome to the new Executive Director.

The meeting adjourned at 12:58 p.m. US Central Standard Time.

Atla Association Update

John F. Kutsko, Atla Executive Director

Each year at the Atla Annual, the executive director provides an update on the Association, the state of Atla's finances as reported in the last fiscal year's audit, the major accomplishments this year by staff and committees, and a look ahead to the next year's goals and initiatives.

Let me begin with several words of thanks. First, the members of Atla, through its delegation to the Board and the search committee it formed in 2022, entrusted to me the role of leading Atla by serving its members, mission, and organizational ends. That mission is to provide resources, collaboration opportunities, and research tools to promote worldwide scholarly communication in religion and theology and to foster theological and religious studies libraries and librarianship. My entire professional life, my vocation, has been in religion and theological studies, and I am grateful to you for this new opportunity. Second, thanks to the Atla board for warmly and graciously welcoming me to Atla and supporting my onboarding. In just six months, I feel like I've known them for years. Third, the Atla staff, in particular its leadership team, has supported and guided me Thank you Jim Butler, Chad Handshy, Gillian Harrison Cain, and Maria Stanton, as well as Margot Lyon (who stepped away to pursue new interests). Accomplishing that is enough, but they have done so with goodwill and team spirit. Last, but not least, thanks to my predecessor, Brenda Bailey-Hainer, whom I have known for over a decade, who led Atla with vision, and who generously gave her time to support my introduction to Atla. At Brenda's last Annual, she described herself as a Zamboni driver, "sweeping the surface, preparing the rink so that the next generation of Atla leadership has smooth skating ahead." She did much more than that, but her handing off the baton smoothly, like an Olympic relay runner, demonstrated character and commitment, borne of a nonprofit director's deep devotion to an organization's mission.

THE STATE OF THE ASSOCIATION

Because of Brenda's leadership, the last fiscal year, which ended August 31, 2022, was financially positive, and I can report that the state of the association is strong. The audited fiscal year 2022 financial statements from the independent audit are available online in the 2022 Annual Report (*https://www.atla.com/about/annual-report/*) on pages 33–36.

The audited Statement of Financial Position reported the organization's total liabilities and net assets at year-end August 31, 2022 as $18,265,362, down $136,616 from FY2021. Actual revenue was $7,520,515 against actual expenses of $7,574,975. This brings Atla's total net assets (sometimes called total net worth) to $11,806,050, down $54,460 from FY2021.

However, current assets represent cash and investments and other assets that will likely be converted to or provide benefit similar to cash in the next 12 months. The current asset level is a gauge of liquidity and the organization's ability to meet its near-term obligations. Atla's current assets increased by $140,427 from FY21 to FY22 showing that Atla continues to have strong coverage to support its liabilities. And the unaudited FY2023Q2 financials show that current assets total $9,202,700, an increase of $157,436 over the previous year. This continues our good cash flow position this year.

Atla's primary source of revenue (97%) continues to be royalties from the research tools we create. Income generated from Member Programs Department activities (3%) include dues, conference fees, and fees for services such as hosting e-journals for other organizations.

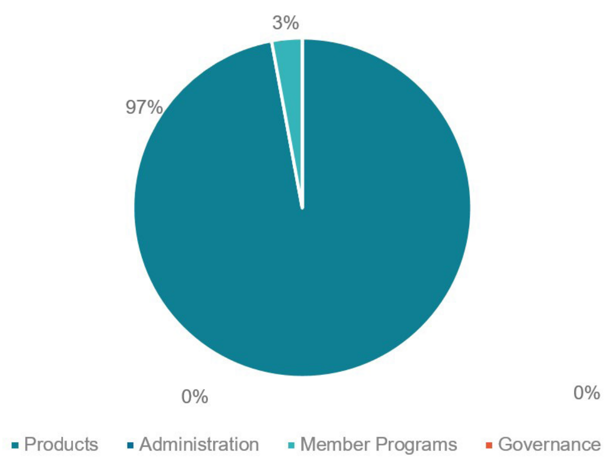

IMAGE 1: Atla Actual Revenue by Category, FY22

On the expense side, the largest portion (61%) was used to produce the Atla research tools we create and provide through EBSCO. However, a significant amount of Atla's expenses—more than six times the revenue—is focused on fulling the mission of the association. Last year this was 18%. That includes funding committee work, open-access publishing, Member Programs staff, and professional development opportunities for our members, such as Atla Annual and webinar series. Board and governance work as well as much of the administration costs are also really the work of the organization's ends.

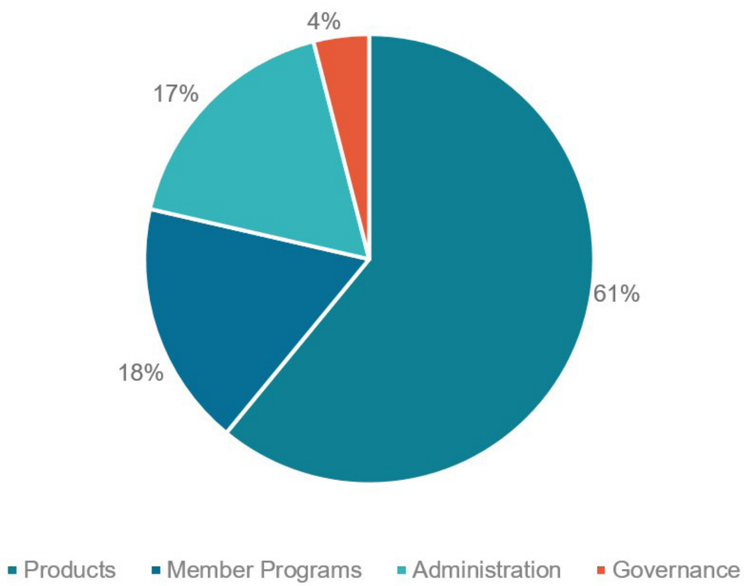

IMAGE 2: Atla Actual Expense by Category, FY22

As of May 2023, Atla has 782 members in 28 different countries. While the membership has remained relatively flat for some categories and up in others over the time trended in this slide, all categories of membership from FY22 to FY23 to date are down, which is typical since often members renew near conference (June) or the beginning of the consortium year (July). A highlight of membership, however, is that both institutional and individual memberships outside North America have steadily grown.

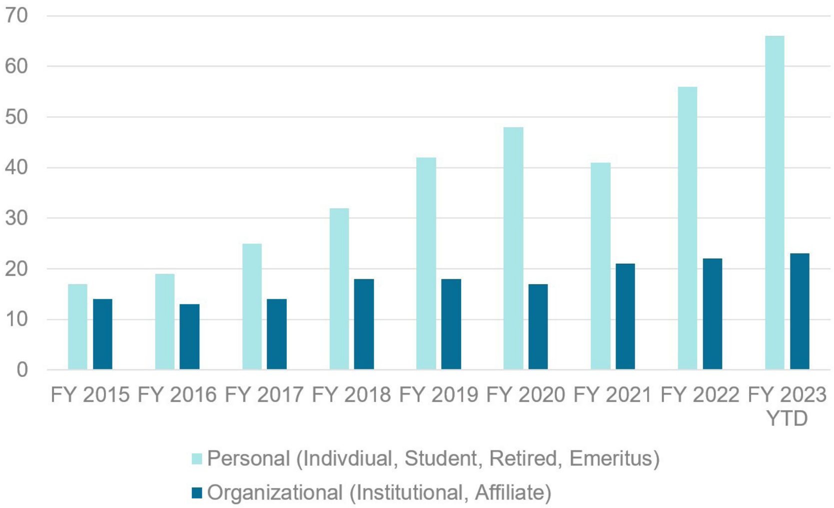

IMAGE 3: Atla Members Outside North America

We have welcomed a number of new institutional members this fiscal year including Ukrainian Catholic University, Wagner College, Belmont University, Dominican University New York, and Nigerian Baptist Theological Seminary.

In the new fiscal year, current membership dues will remain the same, but we will introduce membership bundling. Due to Atla's hybrid model of membership, with both institutional and individual members, many people who work at a member institution do not join Atla as individual members since they are able to receive so many benefits simply by virtue of being staff at an institutional member. This reduces the number of individuals eligible to serve as members of committees, editorial boards, and the board. Also, this does not give Atla a clear line of communication to library staff who are not the official representative for a member institution. By introducing membership bundling for the 2023–2024 membership year, we hope to increase the number of individuals receiving regular communications from Atla and engaging with Atla through grant and professional development programs for individual members.

THE IMPACT OF THE ASSOCIATION

A review of the organization's accomplishments by committees and staff are too numerous to cover in detail. And while I will highlight several, I wanted to make two general observations as an executive director new to the position.

I came to Atla as a long-time user of its research tools, not its association services. It has been only since being here that I have the full scope of what Atla does for its members, for their professional development, and for their libraries and institutions. Long-time members all know this, but I didn't. It is a remarkable range of services that few larger associations can boast: volunteer leadership groups; resources to inform and connect library staff; a suite of open access resources; collection cooperation and development services; grant opportunities; and collective information and insights.

On the products side of Atla, this association, its members, and its staff have produced the premier research tools for over 75 years. What began with the Religion Index One and Two are now manifold and recognized for their excellence and indispensability. We have new partnerships, as with Boston College and the Catholic Biblical Association. The research databases have grown in content, breadth, and diversity, expanding coverage of languages, religious traditions, and areas of interest, that includes open access and small-press journals. We help make important scholarship discoverable. And it is not just diverse and global content. In February, we published parts three and four of our continuing blog series highlighting Atla's efforts to make our subject headings more inclusive. Part three highlighted some of the specific topics and categories of subject headings that were changed in our research tools, and part four discussed Atla's participation in the Library of Congress Demographic Group Terms Project.

I quickly reviewed what you already know to make a point. This is what this association does for libraries, librarians, and for the scholars and students they serve that study religion and theology around the world. Seeing all this—now being a part of all this—I feel like a kid in a candy store as your executive director. And I hope you feel that way as a member.

Each year we add to the products and services to help the association expand, thrive, and deepen its impact. The following includes brief highlights from this year.

ATLA & CRRA: THE NEW PATH FORWARD

A word of thanks is due to the work of Brenda Bailey-Hainer, who began conversations with Catholic Research Resources Alliance's (CRRA's) leadership in 2022. Brenda and members of Atla's Board (Kerrie Burn, Jérémie LeBlanc, Armin Siedlecki) worked with the CRRA leadership to explore a way for Atla to incorporate and maintain CRRA's identity, programs, and resources (especially the Catholic News Archive and the Catholic Portal). Special thanks to Atla's Director of Member Programs, Gillian Harrison Cain, and CRRA's Executive Director, Xan Arch, for making straight the path. On May 15, 2023, CRRA held a members' town hall after which members began voting on a resolution for CRRA to dissolve and to become a program within Atla. The resolution passed with 81.6% approval of voting members. Atla is committed to maintaining the CRRA identify; continuing to offer Catholic-focused programming and networking for libraries, archives, and other institutions; and ensuring that the suite of scholarly resources developed by CRRA continues to be openly available.

DAY1 AND THE LILLY ENDOWMENT FUNDED PROJECT FOR PREACHING ARCHIVES

The Lilly Endowment awarded a $1 million grant to The Alliance for Christian Media, on behalf of its media ministry, Day1, to help improve access and discoverability of the past 75 years of Protestant Hour/Day1 sermon archives for preachers and teachers of preaching. Atla collaborated with Day1 on the grant proposal, and Brenda Bailey-Hainer, again, was instrumental in Atla's role. We have hired an archivist to curate, organize, and enrich the archival materials with robust metadata. The sermons, which will be available on the Day1 website, will be a resource for preachers and seminary students.

EXPANDING THE ATLA RECIPROCAL BORROWING PROGRAM

After interest in participating in the Atla Reciprocal Borrowing program was expressed by several members or potential members outside North America or without the ability to receive patrons, an expansion to the program was announced in the first half of the fiscal year. The expansion offers a more inclusive option while also allowing each individual library to decide their level of participation.

DIGITIZATION AND OER GRANTS AND NEW PARTICIPANTS IN THE ATLA DIGITAL LIBRARY

In the area of digital projects, the Atla Digital Library welcomed collections from Moore Theological College, Western Michigan University Libraries, Carey Baptist College, and Ayson Clifford Library. After the webinar *Harvesting, Hosting, and Highlighting Digital Collections in Religion and Theology* that was featured as part of Theological Libraries Month, and based on feedback from the member survey on digitization, an institutional repository solution for members will begin development in the second half of the fiscal year. Digitization grants were awarded to Saint Paul University and Ukrainian Catholic University. Ashland Theological Seminary was awarded an OER grant in late 2022 with expected publication of the resource in late 2023.

NEW EDUCATIONAL AND PROFESSIONAL DEVELOPMENT PROGRAMS AND PROGRAMMING

The two new educational programs launched in late September, Skilltype and Library Juice Academy, are proving to be a valuable resource for members and a great way to engage not only individual members but staff at institutional members. Members continue to take advantage of webinars offered by our colleagues in the Professional Development Alliance as well as Atla offerings such as the webinar *Shaping the Future with Cooperative Cataloging! Joining Atla's Funnel Projects: An Information Session for Catalogers and Library Directors* and a session focused on incorporating DEI initiatives in an academic setting entitled *In the Beginning Was DEI: Infusion into a Small Stand-Alone Theological Seminary*.

A PRODUCTIVE YEAR FOR ATLA OPEN PRESS

Atla Open Press continues to be productive, with *Theological Librarianship* publishing its April issue including an article discussing the challenges librarians face when tasked with supporting disciplines in which they don't have subject expertise, and an October issue with a forum focused on multimodal scholarship and is seeking contributions to its special forum on the ethical imperative of open. In the April issue of *TCB: Technical Services in Religion and Theology* articles featured Harvard's CopyrightX and transitioning to OpenAthens, the October issue featured a story about textbook affordability at U of

North Alabama, and the January issue featured critical cataloging practices. The Atla *Summary of Proceedings* and *Atla Annual Yearbook* were published on schedule in December, and the full run of the *Summary of Proceedings* has been made available online and open access.

CONNECTING WITH MEMBERS THROUGH MEETINGS AND VISITS

A concerted focus and effort to engage with members in person through member visits and attendance at regional group meetings, as well as in person committee meetings for the first time in two years. With campuses, and individuals more open to receiving visitors and having face-to-face conversations, member programs staff took to the road to hear about what is going on in member libraries and share the wide range of programs, offerings, and opportunities available to members.

TUTORIALS IN MULTIPLE LANGUAGES TO HELP RESEARCHERS

In June 2022, we released three new tutorial videos to complement the previously released Three Methods to Search for Biblical Scripture Citations. All tutorials were released simultaneously in English, French, German, Italian, Korean, and Spanish.

- Filtering and Refining
- Using Boolean AND Connectors, Truncating Search Terms and Other Advanced Search Topics
- Organizing Your Search

NEW, DIVERSE TITLES INDEXED IN ATLA RELIGION DATABASE® (ATLA RDB®)

During FY22, 89 new titles were added to the Atla RDB index. These titles illustrate Atla's continued commitment to expand RDB's quality, currency, and scope. We focus on adding titles that meet the research community's current needs and represent research from underrepresented communities, regions, and perspectives. The subject matter of the new titles includes Black women (*Black Women and Religious Cultures*), Buddhism (several including *Journal of the Oxford Centre for Buddhist Studies*, Ethiopian and Eritrean studies (*Aethiopica*), Islam (several including the *Journal of Islamic and Muslim Studies*), Jewish studies (several including *Nashim: A Journal of Jewish Wom-*

en's Studies & Gender Issues), Latter-day Saints (*Latter-day Saints Historical Studies*), Myanmar Biblical studies (*Journal of Myanmar Biblical Studies*), and several interdisciplinary titles.

A CONTINUED FOCUS ON DIVERSITY WITH ADDITIONAL CONTENT IN ATLAS AND ATLAS PLUS

During FY22, 63 new full-text titles were released for Atlas and Atlas PLUS. These titles reflect our same commitment to diversity for our full text offerings. The titles include our first title from Samoa and our first title from Serbia. Other recently licensed titles are from Canada, Ghana, Greece, Japan, Philippines, Romania, South Africa, South Korea, and Spain. Just a few specific titles that highlight continued diversification of the content include the Black Catholic Theological Symposium; Black Theology Papers Project; Dunwoodie Review; Women-Church (a ceased journal from Australia on feminist theology) and a journal on Indian diaspora that covers Hinduism and Indian Studies.

THE FUTURE OF THE ASSOCIATION

The staff leadership team is in the middle of the annual budgeting process for the next fiscal year. We are all aware of the pressures on our field, both in religion departments in college classrooms and in seminaries, divinity schools, and schools of theology. Library budgets continue to be cut. SBL and AAR's reports on the faculty job market show a steady decline for over a decade, and because of tenure, new faculty positions are a lagging indicator of student interest in the humanities. ATS reports decline, mergers, and closures of theological schools every year, and the only ones that don't run an annual deficit budget are those with endowments.

But the study of religion and theology is thriving, just not always in its traditional places and curricula. It is in healthcare, law and public policy, international relations, and peace and justice studies, too. The study of religion and theology are in the highways and byways. What an opportunity.

Hence our priorities. The first priority will be to budget for an annual contribution to a new Product Development Fund, a war chest as it were, to develop new tools for new ways religion and theology are integrated into higher ed and how their study is changing in theological education around the world.

The second priority is to continue to build the Endowment Fund. We've implemented the board approved investment policy and moved the investments to long-term growth allocations. And we will begin budgeting an annual contribution to the Endowment. By the way, please also support that the Endowment Fund any way you can. A small contribution, and if able name Atla in your estate planning. The study of religion and theology, and the librarians who deliver that knowledge need support not just this year but the next 100 years.

In terms of staff and reporting structures, we are building collaborations between the research products and the association services, so that we multiply our communications, marketing, and new product development efforts, like iron sharpening iron.

Our focus next year will be to engage in closer collaboration between Board and staff on member linkage activities, gather input from other stakeholders, begin new strategic planning between staff and board aligned with the Organization Ends, and to develop staff's Key Performance Indicators that demonstrate impact toward those Ends.

Priorities next year will include launching the Institutional Repository platform, building a public-facing hub with the critical mass of our open access resources, and developing new marketing efforts and classroom tools to integrate and promote the index and databases.

This is all while expanding existing resources, such as the Atla Digital Library, Atla Open Press publications, the current Atla research tools, and support services for libraries and overburdened librarians.

CONCLUSION

Observing Atla's history, reviewing this year's work, reflecting on my first six months, and thinking about what lies ahead, I am optimistic and excited. To be sure, we face challenges. I heard someone recently describe the challenges at seminaries and divinity schools as being Groundhog Day in reverse. You know the movie: a cynical weatherman wakes up every morning to the same day. Groundhog Day in reverse is like waking each day to same day, but nothing is the same. Everything has changed. That is the world we live in. But Atla is a unicorn organization of products and services for librarians, students, and scholars, with passionate members, a dedicated board, and creative staff. Atla is ready for that challenge.

PLENARY

Returning to the Archive

Re-imagining The Tower of Babel and Pentecost

Walter Earl Fluker, Dean's Professor of Spirituality, Ethics, and Leadership, Candler School of Theology, Emory University

> [Pentecost] encapsulates the notion that no finite or conditioned reality can claim to have reached its destiny. The movement of every existent to its destiny (full realization of its potentialities) remains forever incompletable because it remains "rooted" in the abyss of divine freedom. Every end has only one option: to be a new beginning.
>
> —Nimi Wariboko, *The Pentecostal Principle* (2012, 1)

THE ARCHIVE AS SANCTUARY

I am incurably religious — not superstitious and self-righteous — but religiously curious and compulsively committed to understanding what "truths" might be dis-covered in the study of religious traditions and experiences. Therefore, it is no accident that most of my scholarship has been devoted in some form or the other to Howard Thurman and Martin Luther King, Jr. and the noble traditions that formed and inspired them. The fact is that while my scholarship has sought to maintain the highest standards of rational and analytic integrity and protocol, there is an element of awe and a sense of calling to these figures and movements of people in African American religious and moral traditions that have brought me again and again to the Archive.

It is precisely because I am religious that I need also to begin with a confession. I am compelled to share a secret that I have kept close until now, that is, in my vocation of learning, editing, transcribing, publishing, and recording for posterity, the Archive is my sanctuary. It is the space where I return again and again in search of the *arkhé*, "the beginning." It was Jacques Derrida who called this force of habit, "archive fever." He describes it in this manner, "It is to have a compulsive, repetitive, and nostalgic desire for the archive, an irrepressible desire to return to the origin, a homesickness, a nostalgia for return to the most archaic place of absolute *commencement*" (Derrida 2017, 1; italics added). In other words, as we return to the Archive (the beginning), I am also commencing, beginning again. We are all involved in and indicted by what James Baldwin called, *this endless struggle to achieve and reveal and confirm a human identity* (1993, 98).

As a graduate student at Boston University, and even now, when I enter the Gotlieb Archival Research Center, this sense of *religiousness* — homesickness, nostalgia, irrepressible desire— visits me in memories of librarians, information providers, scholars, activists, colleagues and so many others who have been my guides into this sacred space of knowing, believing and contemplation. I remember well sitting for nearly eight years (1980–1988) in the major research area of the Center, a long rectangular room with tables, white gloves and original manuscripts, photographs and other artifacts from the King and Thurman collections. It is a site of memory; and "memory," writes William Faulkner, "believes before knowing remembers. Believes longer than recollects, longer than knowing even wonders" (1990, 119).

Even today when I enter the room, I am immediately drawn to the huge portrait on the back wall of the archangel Uriel, depicted as a battle-ready sentry guarding heaven's gates. The piece is entitled, "Uriel Standing in the Sun" by the early nineteenth-century American history painter Washington Allston (1779–1843), a friend of Samuel Taylor Coleridge, William Wordsworth, and Benjamin Haydon. Allston's painting is a chromatically brilliant vision of the archangel guarding heaven against Satanic revolt. Inspired by Milton's *Paradise Lost*, it seems almost real. Uriel is the most mysterious of the archangels; unlike Michael, Raphael, and Gabriel, he eludes clear definition. Over the centuries, he is depicted in various ways as protector and guardian. One tradition speaks of him as the archangel who illuminates our minds with information, ideas, epiphanies, and insights. Other traditions associate him with Metatron, an archangel known in Hebrew religious traditions as the Recording Angel or the Scribe of Heaven. I often identify him as "the Angel with the Flaming Sword" set outside Eden to insure that imposters do not unscrupulously return to the garden (the *arkhé*, the beginning); rather, entry is only permitted for the true in heart who are willing to be cut asunder and dismembered by his burning sword, the price exacted for knowledge, in sum, for return to the beginning, the *Archive*.[1] *We are ways commencing, beginning again.*

This latter description of Uriel best describes my relationship with this powerful symbol that sits guard over the Archive and my longing to return to what is closest to the beginning and perhaps to get a glimpse of treasures lost, forgotten, and mis-remembered. If Derrida is correct, it is in this sense that *archeology trumps the archive* by recovering the original artifact; it is when "the *arkhē* appears in the nude, without the archive" (2017, 91). Primary documents don't lie, although they may contain lies, or sometimes they don't tell the whole truth, or they illumine "truths" in different ways; they can be elusive and open to different perspectives. In these documents you see varnished "truths" that puzzle, befuddle, and send us back again into unknown territory with incomplete maps of histories, empires, civilizations, and everyday peoples lost to memory. There are spins, turns, biases, subjective interpretations that are illumined in our quests for knowledge, meaning and hopefully, patterns of human enterprise that help us better understand who we are and what we are called to be and do in the present. One cannot be a historian, a decent religious scholar or theologian without immersing oneself in primary documents, spending unhurried hours in archives. I think all of us who serve at the behest of the law and authority of the Library and Archive are really, at heart, *archeologists of knowledge; and curators of materials that are given for reinterpretation of meaning, signs, symbols, memories, and values*.

It is within this context of Atla's mission "to promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers" that I am honored to share in this year's annual meeting. I applaud your important work with networks of institutions and individuals committed to returning to the Archive for generations past and those yet to be born. This is not only important work, but it is also absolutely essential for our missions as we enter the third decade of this century. We are guardians, protectors, archeologists, and curators of the Archive.

WHO, NOW, WILL SHAPE THE MEANING OF AMERICA?

Your work is so important because in each epoch of human constructions of civilization, we must pay close attention to context where change is constant and calls forth new meanings and configurations of history and memory. It is a vocation that demands more that technical skills and competencies, but the most authentic sense of who we are and how we respond to new moments in our individual and collective lives to social historical narratives that meet us at the intersections of worlds colliding.

We are all aware of the circling processes of social change that are sweeping across the globe like whirlwinds of fire.[2] (The fire is burning, and the wind is blowing). Something is happening in our world that we are not quite able to name. Whether it is manifested in Ukraine, the Sudan, the Democratic Republic of the Congo, Paris, Palestine, Israel, Russia, India, Pakistan, North Korea, South Korea, India, China, Guatemala, El Salvador, Venezuela, or the United States of America—we know that there is something on the horizon that is larger than our own particular histories and memories: indeed, the ground has shifted! The ways we have thought about power, sovereignty, geopolitical territorialism, business, communication, the environment, values, culture, religion, and theology are changing as well.

Here within the United States of America, there are some ominous signs on the horizon: rapid vigilantism, gun violence, increased incidences of mental illness, a resurgence and re-visitation of an old and ugly ghost that haunts the American House that race built. This old ghost shows up everywhere in the banning of books, authoritarian campaigns of anti-trans, anti-choice, anti-immigration, disinformation — reconstructing and reconfiguring the Archive! We have become a veritable American Tower of Babel.

As we deal with the anxiety, anguish, and turmoil associated with our national reckoning with the authority and power of the Archive, I would like to ask the question differently, as it was raised by the late neoconservative clergyman Richard John Neuhaus nearly forty years ago, "Who, now, will shape the meaning of America?"[3] Neuhaus is an odd choice for raising this question, because his interrogative had more to do with his own fear that the religious public square was being overtaken by secular liberalism which imperiled democratic freedoms. He thought it was necessary and possible to hold classical liberal political ideals in tension with religious faith—that discussion is still alive and relevant. Neuhaus suggested that Catholics, Lutherans, and evangelicals were viable candidates for "re-articulating a deeper tradition of American political thought" (Rose 2016). Underlying his public rhetoric was a strong indictment of what he saw as a *scattering* of basic American values that were being hijacked by Jerry Falwell and others of the Righteous Right — a drama that continues to this day.

A decade after Neuhaus's declaration, the late historian, Arthur Schlesinger, arguably one of the most devout liberals of his era, wrote a stunning short essay, *The Disuniting of America: Reflections on a Multicultural Society* (1998). He likewise suggested that there was an unsettling public conversation in the land of the free and the home of the brave. He described the situation as the "disuniting of America." His reflections on a multi-cultural society warned of what he perceived as a threat to national identity and cherished customs. He wrote:

> The national ideal had once been *e pluribus unum*. Are we now to belittle *unum* and glorify *pluribus*? Will the center hold? or will the melting pot yield to the Tower of Babel? (Schlesinger 1998, 22)

Will the center hold, or should we or can we have more than one center or should we do away with centers altogether? Are we now an American Tower of Babel? Thirty years later, there is a revival of conservative Christian nationalist resistance movements that are pushing back on the gains of earlier progressive movements that will continue to be a part of the debate on religious and theological education in this nation and throughout the world. These movements are calling for a return to a glorious American past of family values and sexual purity that never really existed. Camouflaged in the language of religious freedom, fears of socialism, and second amendment rights, some are calling for a "Benedict option" and the reconstitution of an old story of individual rights based on white supremacist logic and the dismantling of the fragile gains of diversity, inclusion, and equity (Dreher 2018). Thus, I am asking Neuhaus's question again today as we stand at intersections where worlds are colliding, "Who, now, will shape the meaning, not only of America, but of the world?" As a way of reflecting on this question, I think that more than ever we need to return to the story of the Tower of Babel.

THE AMERICAN TOWER OF BABEL

The Story of the Tower of Babel (Gen. 11) is well known. Biblical commentators have tended to treat it as "a mythical or legendary account of the breaking up of the [premodern] unity of humankind into separate communities, distinguished and isolated by differences of language … The story reflects … the impression made on Semitic nomads by the imposing monuments of Babylonian civilization" (Skinner 1910, 223).[4] The story of Babel also serves as a prologue, an introduction to the story of Abraham and Sarah who represent the new faithfulness required by God in the extension of the human family — a family through which God will correct the damage of Babel and bless the nations of the earth. The Story of Babel ends with the scattering of the builders of the Tower; and immediately we are taken to the story of Abraham and Sarah who are also part of God's scattering of the seed (Gen. 12:1–3; Gen. 13:14–17).

Why does God scatter the builders? Howard Thurman offers some insight into this enigma:

> The judgment of God appears again and again in the process of history, dramatized by the rise and fall of peoples who have neglected to build their civilizations towards the higher ends of ethical responsibility … the diabolical character of the enterprise itself destroys the vehicle so that finally the energies are scattered and dissipated. (Thurman 1948, 230)

The editors of the story play on the Hebrew word, *balal*, which means to "mix" or "confuse." In this respect, this ancient Hebrew story of the building of the city and the tower is an act of *signifyin'* against Babylon, their oppressor. The legend explains for them why Babylon fell; it is an explanation of the destruction of this oppressive civilization whose arrogance (superbia) was interrupted by God's righteousness. *The oppressed always find a way to signify on their oppressors.*

THE TOWER AND BABEL AS NATIONAL IMAGINARY

The Tower of Babel has a long and uneven reception history of "imagined communities" that involve the constitution of national identities through the promotion of certain meanings and the subordination of other meanings and social groups within the nation-state.[5] Scholars like Anthony Smith and Tristan Major argue that the core of the Babel Story is "ethnicity" which resides in "myths, memories, values and symbols" (Major 2021, 10).

The Tower of Babel narrative is preceded by The Table of Nations, a tripartite division of the origins of nations of the world after the Flood (Gen. 10). Noah's three sons, Japheth, Shem, and Ham, represent the new beginning after the Flood. Over the centuries, Shem's lineage came to correspond with Asia; Ham's with Libya or Africa; and Japheth's with Europe. Roman ethnocentrism from the fourth century CE encouraged and continued this discrimination against non-European peoples. This tripartite configuration of nations was cemented by the fifth century as well as the moral and theological perceptions of each grouping. In other words, "ethnocentricity of European, and later Christian, superiority, inherited from classical ethnography, were appropriated, and re-enforced by the interpretations of Genesis 10–11" (Major 2021, 19).[6]

I would like to suggest The Tower of Babel is an inherited set of symbols, signs and metaphors that operates as a part of a "national imaginary" that communicates to its adherents an assault on their meaning, essence, and identity. An imaginary is a socially constructed reality that serves as the basis for social and cultural cohesion and identity. Thus, the imaginary of The American Tower of Babel has insinuated itself into the very fiber of American consciousness, signifying who is in and who is out—the sons and daughters of Shem and Ham are perennial outsiders, never quite allowed to participate in the rewards and blessings of the empire, unless they can become "white."

BECOMING AND ACTING "WHITE"

In *The Ground Has Shifted* (2016), I tell the story of how I learned to "act White." My academic performance in high school was very poor. In fact, I am sure I was in the last quadrant of the 1969 graduating class of Dunbar Vocational High School in Chicago. Yet, I enjoyed writing and during the end of my senior year, my homeroom teacher found an internship for me in a downtown advertising agency. Everyone in the agency except me, of course, was White and suburban. It was my introduction to the professional and socially constructed White world in which I experienced the latent characteristics of what Thandeka (1999) describes as "learning to be white." It took a major adjustment (and some more adjustment), but after several months, I learned "to be White." What an incredible power it conferred upon me as I learned what to say to the secretaries to make them and me feel comfortable as I entered the office; or how to speak to the white men about baseball at the coffee station and so on. I wore the mask, better, over time the mask wore me. But as I learned the power and danger of the mask. I learned to adjust it to various situations! So much was involved in my performance—affections, speech, mannerisms, and dress—that I learned to consciously change my habits and practices to accommodate this new environment where everyone was watching. I mention this year-long episode to suggest that there was never a moment when I forgot that I was Black (nor did they), but as long as I was acting and talking "White" there was little or no tension. Indeed, there was a lot of paternalism and unmistakable racism, but in my shape-shifting Rodney King fantasia, we all got along. I identified as "White" in my shamed-racialized-underclass-Black-male-body, but I was never White, and neither were they. We were playing parts imputed to us from a larger socio-political, historical dramatic imaginary.

It was not until I was drafted into the US Army and became a born-again evangelical through the Navigators Ministries that I was able to overcome this inherited script of being "White in Black skin." Sadly, even this conversion did not wipe away my s(k)in and my inner torment; nor did it get my name written in the book of life. I always felt strange, disoriented, and not-at-home in my body. It was not until I returned to the old hood from the army and tried to "save" one of my buddies that I realized that I had not escaped the lake of fire. He resisted and stated, "Damn, man, you don' turned white!" Yes, that's right, I had turned into someone else and was looking self-assured and talking like the Fuller Cosmetics man—I had become a witness! I often remark that I was a "White evangelical" until I got saved—after I figured out that the second death, where the beast and the false prophets are, is the domain that James Baldwin called "being white and other lies" (Baldwin, 1984).

In our context, we clearly see the ways in which national identity as imaginary refers to our personal identities and fidelity to the unfulfilled promise of equality that Benedict Anderson calls "ghostly national imaginings" (quoted in Holland 2000, 22). These are imaginings enshrouded in death and anonymity like the quasi-religious response that we offer at the tombs of unknown soldiers — a universal transcendental, like "the melting pot," that everyone can believe in without attending to the complex historical and social realities of religious, ethnic, and racial centrism, death, social misery and displacement.

THEOLOGICAL DISPLACEMENT OF THE BODY

This theological displacement, being alienated from one's body, land, and history, according to Willie James Jennings, began as a "theological error" in the Christian imagination as early as the fifteenth century during the European colonization of "nonwhite peoples." Salvation, therefore, for Black and other nonwhite people, was schematized on a grand scale of election in which whiteness represents "high salvific possibility, rooted in the signs of movement towards God (for example, cleanliness, intelligence, obedience, social hierarchy, and advancement in civilization)." But Black bodies, along with Jews and Moors, were relegated to the lowest region of salvific possibility, because "Black indicates doubt, uncertainty and opacity of saving effects" (Jennings 2011, 35–36).

Before the sophisticated, analytic probing of contemporary Black theologians like Jennings, Howard Thurman in his classic work, *Jesus and the Disinherited* (1996), demonstrated how theological presuppositions were linked to ocular metaphors that served as cultural resources in the segregation of African Americans. At the heart of the following quote is Thurman's critical observation that relates cultural aesthetics to religion, morality, and law:

> Given segregation as a factor determining relations, the resources of the environment are made into instruments to enforce the artificial position. Most of the accepted social behavior-patterns assume segregation to be normal — if normal then, correct; if correct, then moral; if moral, then religious. Religion is thus made a defender and guarantor of the presumptions. God, for all practical purposes, is imaged as an elderly, benign white man, seated on a white throne, with bright, white light emanating from his countenance. Angels are blonds and brunets suspended in the air around his throne to be his messengers and execute his purposes. Satan is viewed as being red with the glow of fire. But the imps, the messengers of the devil, are black. The phrase "black as an imp" is a stereotype. The implications of such a view are simply fantastic in the intensity of their tragedy. Doomed on earth to a fixed and unremitting status of inferiority, of which segregation is symbolic, and at the same time cut off from the hope that the Creator intended it otherwise, those who are thus victimized are stripped of all social protection. It is vicious and thoroughly despicable to rationalize this position, the product of a fear that is as sordid as it is unscrupulous, into acceptance. Under such circumstances there is but a step from being despised to despising oneself. (Thurman 1996, 43–44)

EUROPE AND THE IMAGINARY TOWER OF BABEL

There is another step. We cannot begin the process of undoing the damage of the American Tower of Babel until we demystify the transnational imaginary of Europe. England, America's mother country that sits at the heart of many cultures, many languages, many faces of otherness, all extracted from a world empire that nervously negotiates its place in this geographical and imaginary space called Europe, has much to teach us about Babel.

Outside the south door of York Minster Cathedral, in Yorkshire, there is a statue of a seated man. He looks pensively at the sword he holds, point down, in his left hand. The tip has broken off. The sword has become a cross. The man represented is Flavius Valerius Aurelius Constantinus, who on July 25, 306 CE, was declared Emperor of Rome within a few yards of his modern statue. He symbolizes the conversion of Rome to Christianity, the man who would be declared both a saint and a god after his death. On the base of the statue are the words "Constantine. By this sign conquer".[7] This is one of the defining moments in the history of Western civilization: the vision that led Constantine to victory at the battle of Saxa Rubra, when his forces defeated those of one of his rival emperors, Maxentius. This in turn led to Constantine's acceptance of Christianity and his imposition of it on the whole Roman Empire (Vinzent 2023).

It appears that the Church has been the harbinger of empire since, and Europe, of course, has been its center. Eurocentrism is about more than the rise of the Enlightenment as age of rationalism and its conjunct twin, necessity. Rather, Europe is also a religious idea, a mythology, an imaginary place founded on the conquest of other civilizations. My friend Cornel West is correct when calls for the "demystification of the idea of Europe" as a first step in critical multicultural discourse. He says, "… the only way to get beyond a paralyzing either/or perspective is to take a look at this idea of Europe, the very idea of Europe as an ideological construct" (West and Brown 1993, S148).[8]

Willie Jennings has identified the re-narrating of the Christian doctrine of creation as an urgent and critical work of contemporary scholars who are concerned with the insidious ways racial ontology both confers and wheedles itself into nationalistic and cultural imaginaries. He suggests that in the hegemonic project of colonialism, Europeans "performed a deeply theological act that mirrored the identity and action of God in creating" (Jennings 2011, 60). In assuming the role of a divine creative council, they not only defined and subjugated races, but also transitioned and reconfigured land and territory as part of the domain of the project of whiteness. He argues, "Theorists and theories of race will not touch the ground until they reckon with the foundations of racial imaginings in the deployment of an altered theological vision of creation. We must narrate not only the alteration of bodies, but of space itself" (Jennings 2011, 63)

Like all declining civilizations, Europe built a great tower to the heavens. *Perhaps the Builders of Babel err not because they try to reach the heavens, but because they neglect the weightier role of ethical responsibility to many diverse peoples, animals, water, and plants that make up this breathing planet.* My point, however, is not to isolate Europe as a geographical territory, but as idea, as myth come-to-life and sanctioned by the power of religion, by Christianity. Historical analysis of the idea of Europe can demystify Europe and create a new starting point for the conversation on diversity, pluralism, and multiculturalism. By performing a critical analysis of multiculturalism that interrogates hegemonic elision of the idea of Europe, we expose Eurocentrism as a false idea.

This is the kind of critical curating that has the potential to shift the reformist paradigm that currently surrounds the debate on diversity more critical and expansive; one that honors diversity, plurality, and harmonic possibilities not just of race, class, gender and the usual candidates, but of religion itself. Again, as protectors, guardians, archeologists, and curators of the Archive, Atla's mission reaches back into our past and calls us forward to a new moment—to begin again in the Archive. It is our task to secure its treasures, but as curators we must also *wake up the dead*, i.e., to wake up subjectivity and to examine its relation to an *imaginary national identity*. In respect to subjectivity, I am concerned with notions of identity, agency, otherness, and human flourishing. How do we understand our roles in celebrating creativity, diversity, inclusion, and equity? [We are actors on a stage with scripts and languages that have been given to us to perform]. So, how do we wake up and "undo the damage of Babel"?

UNDOING THE DAMAGE OF BABEL: PENTECOST RE-IMAGINED

The story of Babel is a story about the concentration of power through the facility of language and speech—*communication*.[9] Scholars have also made a connection between the well-known stories of the Tower of Babel and Pentecost (the festival of the harvest). But even the typology of Babel and Pentecost has perpetuated the supremacy of Christian faith and the role of empire since Augustine (354–430 CE) and Pope Gregory the Great (540–604 CE). The idea of "unity in diversity" is universalized under the theological principle of "one Lord, one faith and one baptism" (Major 2021, 71–72).

So, what might a reimagined Pentecostal symbol look like in the twenty-first century? How might it speak to the many languages, the many nations, the many religions, the many tongues spoken by those who have had to live under the colonizing power of the European hegemonic trope of "unity in diversity"? What are the implications for the redefinition of the distribution of certain shares or spaces among certain groups whom Jacque Rancière calls "that of the part of those who have no part" (Rancière 1999, 29-30; see also Jacobs 2015). Here the work of Nimi Wariboko, Keri Day, and others provide some clues (Day 2022; Wariboko 2012). Wariboko suggests that

> [Pentecost] encapsulates the notion that no finite or conditioned reality can claim to have reached its destiny. The movement of every existent to its destiny (full realization of its potentialities) remains forever incompletable because it remains "rooted" in the abyss of divine freedom. Every end has only one option: to be a new beginning. (Wariboko 2012, 1).

For Keri Day, Pentecost re-imagined is situated in a "democracy to come", an "advent', ("return" and "commencement"); not "the linear, evolutionary, progressive process in which democracy is destined to a more perfect way within history", but rather by peoples "who through their practices and deliberations, are willing to become steadily democratized, that is, to become humanized by encountering others" (Day 2022, 152-153). In other words, Pentecost does not end with the apostles of the early church; rather it symbolizes a new beginning in every epoch and every time when those who have no part dare to speak. Can the subaltern speak? Yes! (Spivak 1988; Morris 2010) We know from recent movements like pro-choice, Black Lives Matter, Pan-Asian Movements, LatinX Movements, LBGTQ Movements and Say Her Name, that these bodies dare to speak, break, shift, and redefine the spaces they have been assigned in "the house that race built" (Lubiano, 1998). And it is precisely because they dare to speak that they reveal the process of equality because only a free human can speak (Rancière 1999, 29–30; see also Fluker, 2018).

Normally the "tongues of fire" symbolism is interpreted primarily as a blessing upon the people at Pentecost, but Blaine Charette argues that the symbol of "tongues of fire" is also "divine judgment upon the disobedient" (Charette 2005, 173).[10] Pentecost is harvest time, when all things come together for the next scattering, because the Lord of the harvest is always scattering seeds, collecting them, and making ready for harvest where the wheat and chaff are separated and the latter is thrown into the fire.

A reimagined vision of Pentecost, from this perspective, is a symbol or a sign that points the liberating power of languages and free speech that promote the Divine's will for just and ennobling voices as diverse as creation. The erasure of history through the banning of books in our schools and libraries are blatant examples of this vicious assault to create one language. We hear the chants and screams of "Let's make America great again!" I am so afraid, my friends, that this campaign for a nostalgic American past that never truly existed is the language of the desperate and derelict builders of the American Tower of Babel! *Greatness is conditional.* On August 28, 1963, Rev. Dr. Martin Luther King Jr. shared his Pentecostal vision of what it would mean for America to be a great nation. His dream, he declared, was "deeply rooted in the American dream. One day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident: that all men [sic] are created equal.'" Yet, he added the most important condition for the realization of this dream. He said, "When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men [sic] — yes, Black men [sic] as well as white men [sic] — would be guaranteed the unalienable rights of life, liberty and the pursuit of happiness." He added, "If America is to be a great nation," King emphasized, "this must be true."

NEW BEGINNINGS: CURATING THE ARCHIVE

The Pentecost Story is not just a story of speaking in tongues—it is a story of diversity, inclusion, equity, belonging and the broadening vision of the *community*. It is an old story. It is a story of new beginnings, of return to the Archive. Pentecost and prophecy go hand in hand. Whenever the Spirit of Pentecost is among the people, the Wind blows, the Fire burns, and they prophesy! And whenever we prophesy, things change.

It is a dangerous story. It is a story that will make some people uneasy, especially those who are content to see "business as usual" in America, in the ravaged countries of Africa, in Latin America, in Southeast Asia, in the Middle East, in the core of our nation's inner cities, and in our religious communities. But if we are to be true to this story, then it is important that we understand that Pentecost is not for sentimentalists and "pop patriots." It is not an isolated episode in the chronicles of American history; rather it is the power to continue the struggle against racism, sexism, cis-genderism, economic injustice, and all forms of oppression that eat away at the heart of our body politic like an insidious cancer. It is a call for "new beginnings." It is a call for a new vanguard of visionaries who are willing to go into the "no-trespassing zones" of this world system and to declare boldly and courageously that the future of our communities, our nation, and indeed the world, hinges on spiritual and moral foundations.

To accept the radical implications of a re-imagined Pentecost means that we can no longer feign ignorance and invisibility regarding the political and economic scenarios that determine our corporate destiny. A new world is being born. All around us there is evidence that a changing of the guard is taking place. In Africa, in Latin America, in the Middle East, in Southeast Asia, in Russia, Ukraine, and within the context of American society significant changes are taking place that are having far-reaching effects on the way we do business—the ways in which we "promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers." Business cannot go on as usual. We must make new beginnings.

For organizations like Atla, I recommend returning to the Archive as a spiraling community of discourse and practice with emphasis on re-curating or re-imagining the curatorial processes of identifying "the gaps" in history and memory and initiating and sustaining democratic spaces along the lines that Keri Day suggests above. Such processes will need to take seriously issues of *authoritorial* practices that begin with listening, looking, and learning from others who have been erased, excluded, and penalized through the vicious and eviscerating conquests of The American Tower of Babel; and reimagining what a Pentecostal flourishing of other cultures, languages and worlds of meaning-making might look like in your midst. These communities will engage in re-membering, re-telling and re-living narratives of nationalistic and cultural imaginaries, as Jennings addresses above. While space does not allow for a thorough discussion of this re-imagining, I suggest a three-fold performance of *bricolage*, i.e., beginning with what is at hand, what history and memory presents to us in this ambiguous and contingent present. As *bricoleurs*, we must *create and cultivate democratic spaces in the Archive*.

This three-fold movement involves *congregating*, *conjuring*, and *conspiring* in *common (s)* that I explored in *The Ground Has Shifted* (2016, 169–196). *Congregating* (*congregare*) — *gathering, binding, and coming together* — involves *repenting* by rethinking, regretting, running away *from the old ghosts*, and running to new imagined futures by acknowledging and receiving the voices and visions of the new movements of the Spirit in our midst. Secondly, re-curating is akin to *conjuring*, the imaginative art of taking the materials at hand, that which experience gives us, and imaginatively refashioning them into creative tools for curating the Archive. This is what it means to *conspire*—to engage in a type of "spiritual bricolage," a process of inclusion, exclusion, and reconfiguration of experience and language through an institutional commitment to diversity, inclusion, equity and belonging which becomes incarnate in public speech and action.

Finally, this approach is closer to a third way between essentialism and postmodern critiques. This does not mean that we ignore the analytical procedures and problems associated with modernist protocols of identity and agency; rather, the suggestion offers an opportunity to search for *common(s)* or temporary, experimental strategies that allow spaces for consideration of the questions of toolmaking and the revisability of subjugating discourses in an ongoing, unfinished communicative project. This perspective has its merits with respect to a "practical universality," that is, a quest for "unity in diversity" that is appreciative of the materiality of race, ethnicity and other forms of "othering" but does not inscribe ontological status to them; rather, it is in part a project fueled by communicative reason that points to, but is always under the scrutiny of, democratic eyes. The emphasis in such a democratic, communicative process is on continuing the conversation, not necessarily on finding the "right" answer(s) but engaging in pragmatic approaches that seek common understandings and solutions to questions of identity, otherness, and human and nonhuman flourishing that are not fixed, monocausal, and monolithic. In this respect, honoring, testing, listening to, arguing for, and producing multiple identifications created in a rhizomatic third space are the result of a long, arduous struggle to be and become — *devenir* (Deleuz and Guatarri 2004, 21; see also Barthes 1990; Butler 1999, 2009). This is both possible and necessary because we share *complex semiological languages* (signs that are open for signification and different readings because they cannot produce verbal utterances yet are ready to speak) that we produce and perform as actors in public spaces.

In many respects, being and becoming aware of the other as a fluid, unfixed reality is to encounter the deeper search for meaning and possibility that Toni Morrison calls *home*. Home, for Morrison, refers neither to the national imaginary that is the site of binary fixations of gendered, raced, and sexualized identities nor to the onto-eschatology of a new world order; rather, it is more like an unfixed *line of flight*, a spiraling, liberated circle, the embodied yearnings or the yearning embodiments for a sense of wholeness that is a journey toward a destination that is always beyond us, elusive and eliding. In this sense, it deterritorializes and seeks "social space that is psychically and physically safe," where one is no longer "prey" (Morrison 1998, 10–11).

CHILDREN OF WIND AND FIRE

We are the children of Pentecost — of Wind and Fire! Pentecost is the dream that continues, and no one can claim it as their own until they are willing "to do justice, love mercy, and walk humbly before their God and the other." The vision of the Pentecost is not a dream for cravens and cowards who hide behind false justifications for nonaction. It is not for spectators who stand on the sidelines and watch injustice and exploitation at a distance. It is not for those vain religionists who bury their heads in the sand like the proverbial ostrich and pretend that everything will be all right anyway. For when we bury our heads in the sand, we always leave more exposed than is hidden. It is not for greedy and insane puppeteers who hide behind the curtains of social fiction and manipulate the mindscape. It is not for sentimentalists and vain practitioners of an American Civil Religion who wave the flag higher than they wave the cross. It is a dream for those who are willing to join the ranks of men and women who are so inspired by the moral order of the universe and the sacredness of human personality that they are willing to make a track to the water's edge and to lay their bodies down as a bridge for future generations to travel over into the land of freedom. It is a dream for those who are willing to stand alone when the crowds disperse, who will keep on moving against all odds, who will refuse to cling to falsehoods and lies that contradict reality, who believe that truth has the final word in this universe, and that justice and love will endure forever.

This is the vision of Pentecost. A dream born out of a zeal for justice, nurtured in the praxis of struggle, refined in the fires of persecution, strengthened by the arms of faith, propelled by the vision of hope, enriched by the power of love, and set free by the truth that no lie can endure forever. We are heirs of the Promise that those went before us suffered and died for. We are the ones to whom they have passed the torch. We are the dreamers who must make this world a better place. We are the ones who must continue the story of Wind and Fire!

Dream on, dreamers! Dream in season and out of season. Dream in the valley and climb to the mountain and see God's Holy Vision for a just world! See new and greater visions of the New Reality that is coming into the world! See a new heaven and a new earth! See a new kind of people rising out the dungeons of hopelessness and powerlessness who dare to name their worlds in their own languages! See the rejected and dejected who sit in the shadows of darkness come forth as bearers of light and hope! See the humiliated and emaciated rise on wings like eagles, see them run and not get weary, see them walk and not faint! See the land of freedom and harmony for the peoples of the earth! See what the prophets saw! See what the Pentecost crowd saw!

If your vision is rooted in justice and truth, there is no power on earth that can nullify its mandate. Politics can't legislate it, poverty can't define it, racism can't destroy it, sexism can't vanquish it, water can't drown it, fire can't consume it, death can't kill it, hell can't hold it, greedy and insane men can't prevent it — for it lives in the mind of God who has said, "Yes!" And when God says, "Yes!" no power in the universe can say "No." Begin again! Hope again! Struggle again! There is a great camp meeting in the Archive!

ENDNOTES

1 The allusion to the Angel with the Flaming Sword is a symbol used by Quaker George Fox, who describes his enlightening experience of union in this manner:

> Now I was come up in the spirit through the Flaming Sword, into the Paradise of God. All things were new; and all the creation gave unto me another smell than before, beyond what words can utter. I knew nothing but pur eness, and innocency, and righteousness; being renewed into the image of God by Christ Jesus, to the state of Adam, which he was in before he fell. The creation was opened to me, and it was showed me how all things had their names given them according to their nature and virtue (Fox 2006, 97).

2 A fire whirl or fire devil (sometimes referred to as a fire tornado) is a whirlwind induced by a fire and often (at least partially) composed of flame or ash.

3 See Richard John Neuhaus, "Who, Now, Will Shape the Meaning of America?", Folder 107, Box: 36, Office of the President Records (J. Richard Chase), RG-02-006. Wheaton College Archives. See also Matthew Rose, "The Liberalism of Richard John Neuhaus" (2016).

4 Early twentieth-century commentators, like John Skinner, held that these were "primitive" peoples. I substituted this language to read "premodern."

5 In many ways, these imaginaries are more dramaturgical than philosophical or analytical. See Bulhan (1985); Foucault (1977); Gramsci (1971); Rodriguez (2014); Townes (2007); Walsh (1996). Further, see my discussion in *The Ground has Shifted* (Fluker 2016).

6 Major writes, "The Table of Nations and the Tower of Babel, or rather the literary traditions that developed out these texts, aided in the demonization of non-European ethnic groups, as well as non-Christian and heterodox religious groups. The biblical texts provided a useful tool for separating out and discriminating against certain ethnic groups thought to have participated in the wickedness of Babel, but also identifying with an all-embracing Church that transcends diversity" (2021, 19).

7 See Eusebius's *History of the Church* (1990) and *Life of Constantine* (1999). "By this sign, conquer" is a translation of the Latin *in hoc signo vinces*, a reference to a passage from

Eusebius's *Life of Constantine* (1999) which recounts how Constantine, leading his army, looked to the sun and saw a cross of light above it, along with the phrase "(ἐν) τούτῳ νίκα" ("In this, conquer").

8 West references Denis Hay, *Europe: The Emergence of an Idea* (1957); and Henri Perenne, Mohammed and Charlemagne (1957) contending that Charlemagne is inconceivable without Mohammed, and "that Europe as a noun is called forth by the caliphs, the Arab caliphs. For what? Imposed unity. The first time 'Europe' was used denotatively occurs in 1458, by Pius II, five years after the Turkish takeover of Constantinople. As a long story, this can begin to demystify 'Europe'" (West and Brown 1993, S148).

9 Walter Brueggemann suggests that "The narrative poses important issues about the practice and function of language. It suggests that all human language has become a language of disobedience." (Brueggemann 1982, 97). Donald Gowan argues, "The more power they are able to concentrate the more harm they will be able to do to themselves and the world. So we ought to understand God's decision (11.7-8) as not so much the punishment of sin as a preventive act to overt great potential evil" (Gowan 1988, 119).

10 Charette (2005) thinks that it is not a matter of small significance that Pentecost is celebrated along with the festival of the harvest, when all the seeds that were scattered in the early spring were collected and ready for harvest; he interprets this event as an allusion to Luke's narrative structure and his use of the Parable of the Sower.

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PAPERS

Christian Worldview in Academic Information Literacy Instruction

Survey Results and Discussion

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ABSTRACT This paper compiles responses and provides analysis for a survey on librarians' efforts in and opinions about the integration of faith into information literacy instruction. Additionally, it introduces information literacy faith integration efforts at the presenter's institution. Attendees at the presentation were invited to discuss theories informing this approach to information literacy instruction and to share their views on, approaches to, and experiences with faith integration in information literacy at their institutions.

INTRODUCTION

Information literacy is defined by the American Library Association's (ALA) college division, the Association of College & Research Libraries (ACRL), as "the set of integrated abilities encompassing the reflective discovery of information, the understanding of how information is produced and valued, and the use of information in creating new knowledge and participating ethically in communities of learning" (American Library Association 2015, 8).

The scholarly literature offers guidance on teaching students to think about information in higher education classrooms (e.g., Mattson and Oberlies 2018; Young and Hinton 2019), and on incorporating Christian principles across academic disciplines (e.g., Dockery 2012; Smith and Smith 2011). The question posed across this author's scholarly efforts involves the intersection of the two pedagogical discussions: How can Christian educators equip students to navigate the information ecosystem of a fallen world with a Christ-centered perspective? (Young 2023). Finding little on this topic in the scholarly literature, a proposal was submitted into the canon and a survey was designed to query the librarians involved in this work across the nation.

METHODOLOGY

A visual synthesis of the ACRL Framework and the Council for Christian Colleges and Universities' (CCCU) three educational commitments (Council for Christian Colleges and Universities n.d.) was presented via poster at Atla Annual 2022. The call for proposals queried if an interactive element would be included, and as this poster was going to be presented virtually if accepted, an online survey was proposed. Following acceptance for the poster session, a survey developed on the Qualtrics platform entitled "Information Literacy at Christian Colleges and Universities (Survey)" was submitted to the Samford University Internal Review Board (IRB) for review in April 2022. The IRB approved the survey as exempt, and the survey was linked anonymously in the poster via QR code. No identifying metadata was collected on responses and respondents were instructed to feel free to opt out of any question they did not wish to answer.

Poster session participants were invited to share their efforts in and thoughts on the integration of faith into information. A QR code was provided to complete the survey, and the survey was also disseminated to Atla and ACL listservs and at the author's academic library. The survey posed demographic questions, institutional questions, and programmatic and theoretical information literacy instruction questions.

The survey was open for approximately one month in Summer 2022. A total of 86 respondents completed questions on the survey. Results have been tabulated on the Qualtrics platform and are detailed below.

RESULT

A total of 86 respondents completed the survey. The survey first queried demographic characteristics. The standard demographic block in Qualtrics was selected and respondents were welcomed to opt out of any question they did not choose to answer.

On question 1 regarding age, 87% (75/86) of respondents opted in. This question was selected from the Qualtrics demographic block for general interest purposes regarding the age ranges of librarians participating in Christian librarian listservs. Should a respondent have selected the Under 18 category, their response was to be deselected from the dataset to protect minors as is required under [author's state/blinded] state law. Responses followed a traditional bell curve, with roughly 10% on the younger end of the spectrum, one third of respondents falling within the 45–54 age bracket, and 24 representing the down-curve ranges of 55–64, 65–74, and 75–84.

On question 2 regarding race, 86% (74/86) of respondents opted in. This question was selected from the Qualtrics demographic block for general interest purposes regarding the self-identified races of librarians participating in Christian librarian listservs. The overwhelming majority of respondents selected "white" (96%).

Question 3 queried location of respondent's institution. Regions were based in the continental United States, with additional options for Hawaii, Alaska, and outside of the US. 84% (72/86) of respondents opted in on this question. Leading regions selected included the Midwest (35%) and the Southeast (29%). There were no respondents from Hawaii or Alaska, but 7% of respondents indicated institutional locations outside of the US.

Question 4 queried the type of institution at which respondents worked, and 87% (75/86) of respondents opted in. Skip logic was incorporated on this question; if respondents selected "I am not affiliated with an academic institution of higher learning" (n=1), they were taken to question 14. Leading institution type, with one third of respondents selecting it, was 4-year through Ph.D. or professional doctorate.

Question 5 queried respondent's role at their institution; 92% (78/85 after one participant was redirected via skip logic) opted into this question: 65% reported being library faculty; 19%, library staff. This distinction is only minimally meaningful due to the varying faculty status of librarians across institutions, with many degreed librarians holding the role of staff.

Question 6 queried whether the respondent's institution had a religious affiliation. Of the 85% (72/85) of respondents, 97% indicated yes. Skip logic was incorporated on this question; if respondents selected "no" (n=2), they were taken to question 14.

For respondents who indicated a religious affiliation, Question 7 queried denominational affiliation: 84% (72/83 after two participants were redirected via skip logic) of respondents opted in on this question. Nearly a quarter of respondents (24%) indicated Baptist, but a decisive majority (59%) indicated "Other." A response box correlated to a response of "other" was not offered, which is now recognized as a weakness in this study's design.

Question 8 queried respondents' institutions' membership in the CCCU. 84% (70/83) of respondents opted in on question 8. This question was designed to gauge both institutional membership in CCCU and librarian familiarity with CCCU membership. Approximately 40% indicated that their institution was a CCCU member. Approximately 30% responded "no" or "I am not sure."

Question 9 queried whether respondents' institutions ascribe to a Christian-centered mission, set of values, or student learning outcomes. 84% (70/83) of respondents opted in on question 9, and all respondents indicated "yes."

Question 10 queried offering of/format of information literacy instruction at respondents' institutions. 78% (65/83) of respondents opted in on question 10. Of these respondents, 94% indicated that their library offered information literacy in both class-based and individual formats: 2% indicated only class-based, and 5% indicated only individual consults. None of the respondents indicated that library instruction was not offered at their institution.

Question 11 queried the information literacy standards with which respondents' institutions align; 83% (69/83) of respondents opted in on question 11. This question was designed to gauge the theoretical framework upon which respondents' libraries base library instruction. The ACRL has offered in the twenty-first century two theoretical/practical models for information literacy instruction at the higher education level, the Information Literacy Competency Standards for Higher Education adopted in 2000, and the Framework for Information Literacy for Higher Education adopted in 2016: 17% of respondents indicated institutional library alignment with the Standards, 52% indicated alignment with the Framework, 15% indicated alignment with another standard, and 16% indicated they did not know.

Question 12 hearkened back to question 9, which queried if respondents' institutions ascribe to a Christian-centered mission, set of values, or student learning outcomes. Question 12 asked for respondents who responded yes to indicate if the Christian mission is incorporated into library instruction or information literacy discussions. Respondents were instructed to select all that apply from four options: "yes, programmatic;" "yes, individual incorporation;" "no;" and "I am not sure." A nearly even number of respondents indicated programmatic and individual incorporation (34 and 35 respondents, respectively). Six respondents indicated that Christian themes are not incorporated or are not welcome, and five indicated they were not sure.

Question 13 asked participants to expand in short answer format on their institutional library's library instruction as it related to Christian world view. Twenty-nine respondents provided feedback.

Question 14 queried librarians regarding the theoretical intersections between the three CCCU institutional commitments and the six ACRL Frames. Participants were asked to rank the difficulty of integration of the educational commitments with the information literacy frames, with 1 being the most difficult and 3 being the least difficult. This was the skip destination question for the two questions above incorporating skip logic (questions 4 and 6).

Respondents deemed the most difficult integration to be between the ACRL Framework and the CCCU commitment "Vocation as Gospel vehicle." The CCCU educational commitment that was ranked as second hardest to integrate was "Moral and spiritual formation of students." The commitment deemed the least difficult integrate was "Spiritual truth throughout the academic enterprise."

The final question in the survey, question 15, asked respondents to share in short answer format if they saw a natural pairing between library instruction/information literacy discussions and institutional Christian missions, values, and goals, and asked for their reasoning; 42 respondents completed this short answer question.

Analysis of these 42 responses finds 11 out of 43 respondents indicating that there is a possible pairing, qualified by the following statements:

- Hard to say, because it is not explicit as such, for the training could apply to any research. Examples used are usually biblical/theological.

- I am in the middle. There are some connections in that Christians seek the truth but much of the foundational beliefs of information literacy do not align with Biblical truths at least not the way the majority of people discuss information literacy.
- I definitely see a natural pairing. Our institution, however, does not subscribe to the CCCU educational commitments, so it is an easier "sell" to match the Framework to our Christian values.
- I've never thought about them that way and it's a little hard for me to make the connection without examples, but I would love to see those and try to incorporate them.
- It can be done, but I am not sure that it is always "natural." Partly this is due to the tension between time to cover content and time to connect what we do to Christian-centered outcomes of the class or institution. But I think it can be done.
- Sometimes. It depends on the topic of research and the individual's faith tradition.
- The CCCU pairing is a bit of a stretch; however I do see how IL fits with the academic /scholarly development of our students. And being academically fit provides a vehicle for being a light to our world. And we must be ready to be that light.
- This is an interesting framework that I hadn't considered before. I can see the links but it would be useful to have concrete examples on how to approach each ACRL concept through the lens of the CCCU educational commitments.
- While Biblical truth is taught, it is not adequately backed up with outside facts (apologetics). Librarians need to help a lot in this area.
- Yes, but I think much of it comes back to epistemology — that is, how we see knowledge. There has not been sufficient work in aligning pedagogy with a firm Christian epistemological base. I do feel that the works of Esther Meek ("Loving to Know") provides a foundation for Christian epistemology which empowers alignment between a Christian mission/vision and information literacy.
- Yes, but not in the kind of explicit way that these commitments above would seem to imply. I have worked in more

> than one Christian higher Ed institution, and with instructional sessions almost always being one shots, there wasn't time to develop relationships or to make those connections. But we absolutely saw information Literacy as essential for our students to be able to go and do the things our institution as a whole was trying to prepare them for.

One respondent indicated an inability to respond to the question, and the remaining 31 respondents indicated a clear, unqualified "yes" to the question. Thematic analysis of responses in this subset of unqualified yesses revealed the following parallels identified by respondents between library instruction/information literacy discussions and institutional Christian missions, values and goals:

- Accuracy and its impact on witness (2)
- Apologetics (1)
- Authority (1)
- Information literacy as foundation for Biblical literacy (1)
- Christ-centeredness/whole person instruction (2)
- Commitment to truth (12)
- Connection to Christian values and attributes (5)
- Diversity of voices (1)
- Ethics (5)
- Ministry of study tradition (1)
- Value of information (1)

DISCUSSION

As "Vocation as Gospel vehicle" was the CCCU commitment deemed most difficult to integrate by survey respondents (48%), this integration offers promise for future research and leadership. More in-depth surveying would be a natural next step for advancing this discussion as qualitative research would unlock the specific mechanics that respondents perceive as both natural and stymying.

Roughly one third (32%) of respondents who answered the information literacy alignment question indicated that their library used an instruction standard other than the ACRL Framework. Over half of this subset indicated the ACRL Standards, rescinded in 2016 by the ALA/ACRL, and the remaining respondents do not align with either of the ALA/ACRL twenty-first century standards and instead list "other." Continued investigation into this slow adoption rate should include a question clarifying what standards comprise the "other" responses in this survey. Might our segment of the library profession explore an increase in adoption of the ACRL Framework? Are there perceived barriers to its adoption specifically at Christian institutions of higher learning?

Additionally, this survey points to progress that can be made in increasing awareness of CCCU membership at member institutions. Current CCCU library programming is directed at library leaders; responses to this survey indicate library faculty interest in this topic that could be harnessed by CCCU through dialogue and programming.

INFORMATION LITERACY FAITH INTEGRATION EFFORTS AT SAMFORD

This research was borne out of professional efforts in my role of Instruction Coordinator to align two assessment pillars: the ACRL Framework (library instruction) and the CCCU Basic Educational Commitments (Christian higher education). Using critical information literacy as theoretical vehicle, an argument was drafted that institutions of higher learning ascribing to Christ-centered missions, values, and institutional/student learning outcomes should encourage students to evaluate information with a Christ-centered perspective (Young 2022). Reflection prompts were drafted pulling each of the assessment pillars together and were published and also added to the library instruction toolkit as resources for Samford library faculty and teaching faculty use. An instruction option of IL faith integration was added to the instruction menu, and three out of 195 total instruction requests for AY 2022-2023 requested this. (Nowhere but up from here!) The Library is engaging in faith in learning discussions on campus and sharing the resource with interested teaching faculty. An information literacy digital badging pathway set to launch Fall 2023 incorporates these reflection prompts in the third and final tier of microcredentialing that students must complete in order to earn badges for the six ACRL Frames and two special topics: ethical use of AI and evaluating open Web information for trustworthiness.

The Samford Library is also developing a virtual course for Christian librarians to engage in Christ-centered information literacy discussions, with hopes to launch Summer 2024. This work is being undertaken prayerfully and with excitement about all we stand to learn from our colleagues engaging in this edifying work at their institutions.

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Exploring Journal Use in Graduate Research in the Sociology of Religion

Informing Collections, Instruction, and Reference

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ABSTRACT Analyzing citations in doctoral dissertations provides important insight for the library subject specialist into research patterns in their discipline. One of those patterns, journal usage, is an important signpost for understanding the scholarly scope and shifting trends within a discipline. This study explores journal use patterns in graduate research in the sociology of religion. Using journal clusters, the study examines journal use from 64 dissertations from a population of 516 dissertations in sociology awarded from 2016-2020 from 16 institutions in the Big Ten Academic Alliance. This study provides librarians with an initial framework around the importance of studying journal use. A description of a clustering method of journal use to identify research of religion in sociology dissertations is followed by an introduction of an empirical method for exploring the nuances of journal use based on citation and dissertation counts. This analytical method is explored further by demonstrating three approaches: identifying thematic journal clusters, exploring journal cluster strength, and exploring institutional comparisons. Finally, the study briefly explores how the findings can inform library collection development, instruction, and reference.

INTRODUCTION: WHY STUDY JOURNAL USE?

It is essential for libraries to understand unique journal usage within the local context of their institution's programs and departments. Exploring journals used by graduate students in their dissertations offers a deeper understanding of the nuances within a discipline offering a complementary approach to curriculum evaluation. The use of bibliometrics to explore journal use within the disciplines has a long and storied past (Hoffmann and Doucette 2012; Hérubel 1994).Consequently, a brief explanation of why the study of journal use is important is in order.

Most studies focus on creating a core list of journals within a discipline to inform collection development decisions. I suggest that the study of journal use has a much richer untapped value for growth in librarianship. First, journal use shapes our social understanding of the research ethos. Simply put, each journal title represents a scholarly community and ethos that is attempting to: shape emerging research paradigms, provide long-term research stability around a purpose and focus, and provide some form of authority for regulation and control of the authenticity of the research.

Second, studying journal use offers librarians an opportunity to expand our understanding of the shifting combination of themes and emerging areas of research. Each journal represents nuanced subjects and themes inadequately described in library catalog records or popular databases like Ulrich's. Library research in journal use must expand beyond simply identifying a core set of journals in a single discipline. These core lists need to be examined to consider research questions that help us apply meaningful clusters of journal themes such as research methodology, subject clusters, or journals with applied and/or theoretical foci. In sum, we need better taxonomies. This is essential if we are to have a better understanding of journal use within the social sciences.

Finally, the study of journal use can increase our understanding of the interconnectivity of journals, programs, and institutions. Social science research is typically interdisciplinary, a point reaffirmed by the 1,775 journal titles from multiple disciplines identified in our study. Consequently, traditional bibliometrics and journal use by graduate students will differ in local programs, disciplines, and institutions. However, further study of matching pairs of journals or comparisons of disciplinary and institutional journal use lists may come closer to identifying core journals. Furthermore, journal use differences can assist librarians in understanding unique focuses.

FINDING A UNIVERSE: RELIGION IN SOCIOLOGY

Our first challenge is to identify dissertations with a focus on religion within 517 dissertations in sociology from the Big Ten Academic Alliance (BTAA) from 2016–2020. One approach could be to simply examine the keywords provided by the authors or read the abstracts and identify religious-themed dissertations. However, this study takes a different approach focusing on dissertations that cite three important journals in the sociology of religion.

Sociology of Religion Journals

Possamai and Blasi identify *The Journal of the Scientific Study of Religion* (JSSR) and the Review of Religious Research (RRR) along with the journal Sociology of Religion (SR) as important contemporary sociology communities of academic scholarship (2020b). Each journal has a unique and intriguing history that has shaped the focus of scholarship from church leaders trying to understand cultural shifts from rural to urban areas, Catholic sociologists discussing ways to teach sociology, and interdisciplinary social and behavioral scholars creating forums for scholarship focusing on the sociology of religion (Possamai and Blasi 2020b; 2020a).

Based on Possamai and Blasi's (2020b) observation, 64 dissertations were identified that cited at least one of these three journals (see table 1). Pennsylvania State University (PSU), University of Chicago, Minnesota, and Indiana had between 8-6 dissertations represented in the sample. There were five dissertations each from Northwestern, Ohio State, and the University of Nebraska: four dissertations from the University of Illinois Chicago, Purdue University, the University of Maryland, College Park, and the University of Michigan. Rutgers University, the University of Illinois at Champaign Urbana, the University of Wisconsin, and Michigan State University all contributed one dissertation to the sample.

INSTITUTION	# DISSERTATIONS SOCIOLOGY OF RELIGION CLUSTER	# SOCIOLOGY DISSERTATIONS
Indiana University	6	43
Michigan State University	1	31
Northwestern University	5	47
Ohio State University	5	33
Pennsylvania State University	8	41
Purdue University	4	16
Rutgers, The State University of New Jersey — New Brunswick	2	15
University of Chicago	7	57
University of Illinois at Chicago	4	29
University of Illinois at Urbana-Champaign	2	14
University of Iowa	0	9
University of Maryland, College Park	4	30
University of Michigan	4	48
University of Minnesota	6	27

INSTITUTION	# DISSERTATIONS SOCIOLOGY OF RELIGION CLUSTER	# SOCIOLOGY DISSERTATIONS
University of Nebraska — Lincoln	5	21
University of Wisconsin — Madison	1	55
Total	**64**	**516**

TABLE 1. ICD-11 burnout terminology and corresponding synonyms from the Maslach Burnout Inventory.

Collecting & Coding the Data [Citation & Journal Title Counts (SR, JSSR, RRR)]

A spreadsheet was created for each dissertation that includes: the title, author, graduate program, core areas, date of defense, dissertation advisor, committee members, keywords, abstract, and ETD_ID. The ETD_ID serves as the key variable between spreadsheets.

A second spreadsheet was created from the citations in the dissertations. This was done by deriving Word documents from the PDFs so that their bibliographies could be copied into a text file without unnecessary coding. The text files were coded to identify the parts of a citation so that they could be exported into the spreadsheet for further analysis and coding. Dissertations that included multiple bibliographies or used footnotes were copied into a single text file and pulled into Excel to remove duplicate citations. The second spreadsheet contained 14,551 records that were identified and coded: journal, book or other.

A third spreadsheet was created from 8,126 journal citations (see table 2). Each citation was coded to include ETD_ID, author, year, article title, journal, ISSN, DOI/URL. The ISSN was included to control any journal title variation used by the researcher. The DOI/URL were left blank if the journal citation did not include them. NA was used for journal citations where the ISSN could not be identified.

CITATION TYPES	COUNTS	PERCENTAGE
Journal	8,126	55.84
Monograph	4,778	32.83
Other	1,647	11.33
Total	**14,551**	**100**
Journal Titles	**1,775**	

TABLE 2. Citation and journal title counts (SR, JSSR, RRR)

In sum, the study identified a list of 1,775 unique journal titles. The challenge is how to make sense of this list of titles.

OUTLINING AN EMPIRICAL METHOD

Journals were ranked using three different methods. Cit Rank identifies and ranks the journal titles based on citation counts. The second method, Diss Rank, identifies and ranks the journal titles based on the number of dissertations cited by a particular journal. The third method, CD Rank, takes the average rank score of Cit Rank and Diss Rank.

The bar chart shows the top 17 ranked journal titles based on CD Rank (see chart 1). If you look at the spread of *Sociological Quarterly*, you will notice that the title has a higher Dissertation rank (spread) than Citation Rank. This means that although there are fewer citation counts than other journals there is a broader use of the journal in set of dissertations. In contrast, the *Journal of Marriage and the Family* has a higher citation count but is concentrated in few dissertations. CD rank attempts to normalize or weight the differences. In sum, the trendline of the CD Rank shows the variations of ranking corrections occurring by taking the average of Diss Rank and Cit Rank.

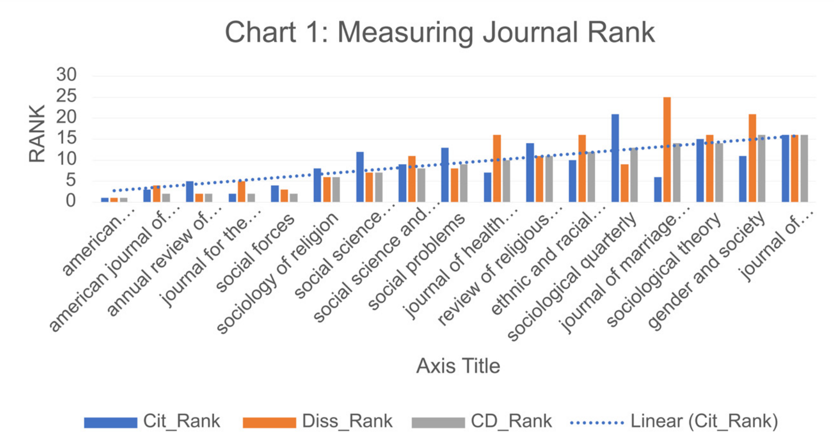

CHART 1. CIT Rank

Internal consistency based on correlations using Kendall's tau-b and Spearman's rho between all three of the ranked lists are high.

(See table 3 and table 4.) Kendall's tau-b is based on the positive and negative relationship of the pairs and Spearman's rho provides a popular and helpful analysis to determine if a congruency between the two ranks (Gibbons 1993).

	CD RANK	DISS RANK	CIT RANK
CD Rank	1	0.888	0.955
DISS Rank	0.888	1	0.835
CIT Rank	0.955	0.835	1

TABLE 3. Internal consistency Kendall's tau-b

	CD RANK	DISS RANK	CIT RANK
CD Rank	1	0.927	0.992
DISS Rank	0.927	1	0.878
CIT Rank	0.992	0.878	1

TABLE 4. Internal consistency Spearman's rho

There are numerous approaches to analyze our results. This study will briefly explore three approaches followed by a discussion about how these approaches can help inform our librarianship. The full data sets are available for download so that you can explore further these three approaches (Woods 2023).

Approach One: Identify Journal Clusters

Our first approach is to simply identify thematic clusters. Table 5 provides a list of the first eleven journal titles based on CD Rank List. From this list, there are four clusters of journals.

JOURNAL TITLE	CIT RANK	DISS RANK	CD RANK	CLUSTERS
American Sociological Review	1	1	1	Sociology
American Journal of Sociology	3	4	2	Sociology
Annual Review of Sociology	5	2	2	Sociology
Journal for the Scientific Study of Religion	2	5	2	Religion
Social Forces	4	3	2	Sociology
Sociology of Religion	8	6	6	Religion

JOURNAL TITLE	CIT RANK	DISS RANK	CD RANK	CLUSTERS
Social Science Research	12	7	7	Social Science Research
Social Science and Medicine	9	11	8	Medicine & Health
Social Problems	13	8	9	Sociology
Journal of Health and Social Behavior	7	16	10	Medicine & Health
Review of Religious Research	14	11	11	Religion

TABLE 5. CD Rank list of the first eleven journal titles from dissertations citing JSSR, RRR, and SR

The first cluster includes the *Journal for the Scientific Study of Religion, Sociology of Religion, and the Review of Religious Research*. This comes as no surprise since these journals represent the "sociology of religion" cluster used to create our analysis. In sum, this method explores the relationship of all the other journal clusters identified with these three core journal titles.

Our second cluster includes the *American Sociological Review, American Journal of Sociology, Annual Review of Sociology*, and *Social Forces* considered by the academy as four important generalist journals in sociology (Woods 2024). Past studies done by researchers exploring journal prestige in sociology consistently identify these four journals as core to the discipline. That said, this study focuses on journal clustering rather than "prestige." Added to this list is the journal *Social Problems*, the official publication of the Society for the Study of Social Problems.

A third cluster focuses on health and medicine represented by the *Journal of Health and Social Behavior and Social Science & Medicine*. The study will demonstrate how to explore this cluster further in our next approach.

Finally, our fourth journal cluster is social science research methodology represented by *Social Science Research*, a journal illustrating the use of quantitative methods to empirically test social science theory ("Social Science Research," n.d.). Thus, creating a methods journal cluster that would also include the journal *Qualitative Sociology* further down on our CD Ranked list.

In sum, from the examination of our short of list of eleven titles the study shows a strong clustered connection between our three sociology of religion journals and five journals in sociology, two journals in health and medicine, and one focusing on research methodology. Other clusters can also be identified upon further examination of the complete CD Rank List such as: psychology, political science, life course, gender, ethnic studies (Woods 2023).

Approach Two: Cluster Strength (digging deeper)

Our second approach is to explore journals that cluster with the *Journal of Health and Behavior* (JHB) and *Social Science & Medicine* (SSM). This is accomplished by creating another CD Rank list from the 29 dissertations that cite those two journals from our original universe of 64 dissertations. The reason for creating a new CD Rank is to measure cluster strength of other journals with these two journals. In sum, the higher the CD Rank the greater tendency for these journals to cluster in use.

As expected, our new data set has fewer journal citation counts (4,776) than our original count of 8,126 (see table 6). The is a higher percentage of journal cited in these 29 dissertations (68.77%) compared to (55.84%) from our original universe of 64 dissertations. There are also 1,160 unique journal titles from these dissertations, compared to the 1,775 from our original universe.

CITATION TYPES	COUNTS	PERCENTAGE
Journal	4,776	68.77
Monograph	1,659	23.89
Other	510	7.34
Total	**6,945**	**100**

TABLE 6. Citation Counts from dissertations citing the Journal of Health and Social Behavior and Social Science & Medicine

Generating a new CD Rank list from this data set identifies six health and medicine related journals from the 34 highest CD Rank journals (see table 7). These include our two base journals in our dataset SSM and JHS, as well as the *American Journal of Public Health, Sociology of Health and Wellness*, the *New England Journal of Medicine*, and JAMA (*Journal of the American Medical Association*). This approach provides a way to explore interdisciplinary journal use with finer granularity as well measure cluster strength for specific journals with other journals used by graduate students. Likewise, other clusters and journals can also be identified upon further examination of the complete CD Rank List for JHB and SSM (Woods 2023).

JOURNAL TITLE	CIT_RANK	DISS_RANK	CD_RANK
American Sociological Review	1	1	1
Social Science And Medicine	5	2	2
Journal Of Health And Social Behavior	2	6	3
Journal For The Scientific Study Of Religion	4	5	4
Social Forces	7	2	4
Annual Review Of Sociology	8	2	6
American Journal Of Sociology	6	7	7
Journal Of Marriage And Family	3	11	8
Social Science Research	9	8	9
Sociology Of Religion	11	9	10
Demography	13	11	11
American Journal Of Public Health	17	11	12
Gender And Society	9	20	13
Journal Of Personality And Social Psychology	19	11	14
American Psychologist	20	11	15
Sociological Quarterly	22	9	15
Review Of Religious Research	13	21	17
Journal Of Gerontology Series B Psychological Sciences And Social Sciences	13	23	18
Social Problems	18	18	18
Social Psychology Quarterly	26	11	20
Gerontologist	22	23	21
Psychological Bulletin	28	18	22
Sociological Forum	35	11	22
Journal Of Family Issues	13	35	24
Child Development	26	23	25
Ethnic And Racial Studies	20	35	26
Social Indicators Research	24	35	27
Sociology Of Health And Illness	25	35	28
New England Journal Of Medicine	38	23	29
Jama: The Journal Of The American Medical Association	31	35	30
Sociological Theory	35	35	31
Social Science Quarterly	42	29	32
Journal Of Adolescent Health	38	35	33

TABLE 7. CD Rank list of the first 34 journal titles from dissertations citing JHB and SSM

Approach Three: Comparing Groups

I have discussed elsewhere and provided a more comprehensive explanation of using CD Rank and correlation to compare institutional collections in rural sociology (Woods and Russell 2023) and programs in Sociology (Woods 2024). For the sake of simplicity this third approach will only model comparisons of journal use of four institutions: Pennsylvania State, University of Chicago, Indiana University, and Minnesota (see table 1).

Penn State graduate students in our cluster for the study of religion in sociology cite a larger number of different journal titles (see table 8). The average number of journals cited per dissertation is higher for Penn State and the University of Chicago. Indiana University graduate students cited the fewest number of journal titles.

INSTITUTION	# DISSERTATIONS	JOURNAL CITATIONS	AVE. CIT/DISS	JOURNAL TITLES
PSU	8	1,263	157.9	404
Minnesota	7	842	120.3	311
IU	6	719	119.8	248
UC Chicago	6	895	149.2	313

TABLE 8. Citations and journal-title counts of dissertations from four BTAA institutions.

General Comparisons

A general comparison using Spearman's rho of CD Rank list of dissertations of each institution provides an initial comparison of local differences and similarities of journal use (see table 9). CD Rank list of journals used by graduate students at the University of Minnesota and Indiana University have a high level of congruency (.628). Whereas there is little congruency between the CD Rank list of journals used by graduate students in sociology at Penn State and the University of Minnesota (.384). There is a weak congruency between the CD Rank List from Penn State and the University of Chicago (.501) and little congruency between PSU and Minnesota (.467).

	PSU	MINNESOTA	IU	UC CHICAGO
PSU	1	0.384	0.467	0.501
Minnesota	0.384	1	0.628	0.471
IU	0.467	0.628	1	0.501
UC Chicago	0.501	0.471	0.501	1

TABLE 9. Comparison of congruency of institutions' CD Rank list using Spearman's rho

Comparing Institutions: Shared Titles

Our findings reinforce the importance of understanding local journal use, but further examination and comparisons of the CD Rank lists can offer further insight. For example, there are 34 journal titles shared by all four institutions with clusters in Political Science and Psychology. Sixty titles are shared by at least three institutions and 137 by at least two programs. There are 686 titles cited by only one institution. Penn State and Indiana University share the most titles (102) whereas Penn State paired with Minnesota and University of Chicago have largest number of journal titles not shared (see table 10).

	PSU	MINNESOTA	IU	U CHICAGO
PSU	-	83 [shared]	102 [shared]	88 [shared]
Minnesota	549 [individual]	-	84 [shared]	84 [shared]
IU	448 [individual]	391 [individual]	-	80 [shared]
U **Chicago**	541 [individual]	456 [individual]	401 [individual]	-

TABLE 10. Comparison of journal titles shared between institutions based on CD Rank list

Comparing the Shared Clusters Themes

An examination of the CD Ranks list from each institution offers a further way to compare the dominate cluster themes between institutions (Woods 2023). Table 11 provides a breakdown of the cluster themes occurring in the top thirty journal titles from all four institutions CD Rank list. For example, journal use by graduate students at the University of Minnesota and Indiana University share clusters of journals around the theme gender and ethnicity, whereas Penn State has a unique focus on demography and family. A broader examination of journals beyond the top 30 may identify more thematic similarities, but this method still identifies differences in theme dominance. In sum, we can see the study of religion in sociology with all its nuances.

INSTITUTION	CLUSTER THEMES
Pennsylvania State University	Family, Demography, Medicine, Life Course, Quantitative Research, Psychology
University of Chicago	Culture, Media, Psychology, Qualitative Research, Economics, Political Science
University of Minnesota	Ethnicity, Race, Qualitative Research, Gender, Women, Ethnography, Culture
Indiana University	Political Science, Gender, Psychology, Public Opinion, Ethnicity, Race, Life Course

TABLE 11. Cluster themes based on CD Ranked list of institutions

This cluster analysis approach can also provide the librarian with a way to explore further the differences, cluster pairings and themes that may garner local interest in the future. For example, understanding graduate student journal use in gender research for Penn State graduate students from analysis of its use at Indiana University and the University of Minnesota.

Comparing Disciplines

For future research beyond this study, the emphasis in journal clusters in dissertations in psychology, political science and earlier in our exploration of health and medicine begs comparison of CD Rank lists between journal use from this study. In sum, how does journal use and ranking within dissertation from other the disciplines compare with our study?

INFORMING REFERENCE, COLLECTIONS & INSTRUCTION

It is essential for library subject specialists to understand unique journal usage within the local and global, and interdisciplinary context of their institution's programs and departments. As we have seen, the study of religion in sociology is a broad term that can be brought into focus by exploring the unique journal titles used by graduate students by examining journal clusters, exploring interdisciplinary journal pairings, and comparing institutional use. Thus, providing a complementary approach to curriculum evaluation. To conclude our discussion, we will turn our focus on the application of findings for our study to briefly discuss how these inform collections, reference, and instruction.

Collection Development

Journals are clearly the most heavily used format used by graduate students studying religion in sociology. Earlier we saw that journals were cited 56% whereas monographs 33%. Furthermore, the study identified 1,775 unique journal titles spanning numerous disciplines. The sheer volume of titles makes it necessary to explore integrative ways to identify core titles rather than simply coming up with a single local list based on "prestige."

Collection development of journals in any discipline cannot be done within a vacuum of a single subject area or program. This study, rather than providing a single list of journals, demonstrates three methods that are meant to provide creative ways to explore journal use across disciplines, programs, and institutions. In sum, it is essential for the subject specialist to be aware of core journal titles that span across programs and disciplines as part of their collection development responsibilities. A journal cluster approach can be an effective alternative to exploring the nuances of a particular discipline. This method can be an effective way for librarians at academic institutions that are not large enough to include programs to explore journal use within their disciplines.

Understanding journal clusters from other institutions can be equally useful for developing collections. For example, there is a journal cluster focusing on gender in dissertations by graduate students at the University of Minnesota and Indiana University. An examination of high use journals in the gender cluster can provide a better understanding of important journals for gender research that may have lower use within the local context. This can be important particularly for anticipating changing research trends or simply failing to see that gender is studied more heavily in another discipline not caught by a study in dissertations in sociology.

Finally, if journals are signposts of trends and focus of research within a discipline, then a deeper understanding of journal usage is important for the subject specialists to carry out effective collection development for all material types. A cluster analysis of citations from dissertations that cite this journal can be useful for understanding the other types of materials used by graduate students to better understand monographs and grey literature that may need to be considered in collection development efforts.

Instruction & Reference

Journals are a unique signpost for developing a subject specialist approach to library instruction and reference. Often there is considerable emphasis placed on the importance and understanding of scholarly articles and how to find them without providing a meta understanding of why journals exist and their interconnectivity in the creation of scholarship and discovery.

Our clustered approach to exploring journal use offers a context to help students think about the six concepts anchoring the ACRL Information Literacy Frameworks (ACRL Board 2015; Badke 2015). More importantly journal use offers an integrated approach to discussing the framework based on all the concepts: information authority, creation, value, inquiry, conversation, and exploration.

Often the graduate student's faculty advisor is the one directing the student to the relevant journals on their topics. Consequently, directing students in your instruction and reference to journals found in an analysis of journal citations in dissertations will often correspond to the subject expertise of the faculty advisor. In sum, citation analysis can build credibility not only with the students but with the teaching faculty. That said, the interdisciplinary nature of social science research offers the librarians who have studied journal use across the disciplines and institutions the opportunity to recommend journals outside the subject expertise of the teaching faculty.

A librarian's programmatic understanding of journal use in dissertations can potentially enhance instruction and reference interactions with students writing literature reviews. Particularly those looking for scholarly materials. Knowledge of the core journals in a program or clusters of journals within a subtopic such as aging, education, and gender can be useful for researchers who are trying to write comprehensively for a systematic review, dissertation, or thesis.

Library instruction usually includes a discussion of scholarly journal articles among other relevant topics. By examining the journal titles in dissertations, the subject specialist can build deeper relevancy around this topic. For example: Identify a list of core journal titles within the program that you would recommend browsing. Explain the value of setting up alert services for relevant journal titles cited in dissertations within their program. Inform the students that it is not unusual to cite journals in dissertations outside of the domain of sociology.

LIMITATIONS

The study focuses on the journal use of graduate students in sociology in the BTAA from 2016–2020. The findings do not necessarily translate to the journal use of sociology faculty whose motivations of publishing for tenure and journal prestige influence journal use. That said, the faculty often provide input into the journals that are used by graduate students.

Identifying the study of religion in sociology simply by selecting dissertations that cite three sociology of religion journals does not necessarily mean that all the dissertations' topics are congruent with the study of the sociology of religion. However, since the focus of this study is journal clusters, dissertations that are outside of the sociology of religion theme still offer useful insight.

Dissertations are a unique form of publication. For example, the average dissertation in this study from Penn State has 158 journal citations (see table 8), whereas scholarly articles published in *Social Forces* averaged 70.3 citations 2020 (Web of Science 2020). The overall structure of a dissertation contains approximately three chapters focusing on different and closely related issues.

Time is also an important limitation to consider. This study includes dissertations from 2016–2020. A journal started later in this time frame would not have the same opportunity of being cited as one that existed during this span of time. Further research could explore the average frequency for each year, but the number and nature of accepted dissertations each year creates a different type of limitation.

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Extending Roaming (or Roving) Reference Service into the Classroom

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ABSTRACT Students prefer in-person communication but, in the past decade, librarians are seeing fewer students in the library. Finding ways to reconnect with students has been a challenge. Here, I suggest that we go into the classroom as auditing students to build relationships with students.

This paper is about extending roaming (or roving) reference service into the classroom. The essence of the idea is to audit seminary classes as a way of meeting and interacting with students and faculty. In recent years, academic librarians have been trying various strategies for reaching out to students. As near as I can determine, becoming a student along with other students has not been a systematic strategy used by academic librarians.

This program resembles similar efforts that have been made by academic librarians generally known as "personal librarian" programs. Among these efforts have been programs involving "embedded personal librarians." All of these programs rely on a close working relationship with the instructor (Meals 2022, 1). What I am proposing is developing a close relationship with students by becoming a student.

Having the library staff audit classes is part of our revisioning of library services that includes some of the concepts from the Chronicle of Higher Education's publication *The Library of the Future: How the Heart of the Campus is Transforming* (Carlson 2022). I wish I could say that this was a planned effort, but the events that triggered this move were mostly outside the Seminary's control.

One long-term event was the declining use of the physical space in the library and its print collection. Usage crashed between 2010 and 2012. As we purchased more digital resources, students visited the library less. A more recent event was the COVID-19 pandemic during which we tried to maintain viable library services, which I will discuss later. A third event was reduced library staff, in part due to budgetary constraints and in part due to pandemic-triggered workforce dropouts. We went from 5 FTEs to 1.5 FTEs. Even if we could have stayed open during the pandemic, our open hours would have shrunk.

Once we were in the depths of the pandemic, we had only emails and occasional phone calls for interacting with students or faculty. Our first steps were twofold: we initiated a controlled digital lending program using two new scanners. With just two people to respond to students, we seemed to be scanning all the time. Our peak was during 2022 with 192 scans.

We also purchased any eBook a student wanted, included required and recommended readings for the course, and using the seminary library that was donated to the Internet Archive.

Even after the pandemic, very few students returned to the library. This was in part due to our success in meeting student demands during the pandemic, but it also led me to believe that our print book collection was of marginal value. If that was true, I wondered why we continued to pay so much for our Integrated Library System.

The price never went down in all the years we owned that ILS, but cost per circulation increased as the number of checkouts declined year after year. When we first bought the system, we were paying about $2.60 per checkout plus labor costs. By the time I discontinued that ILS, it was costing us nearly $23.00 per checkout plus labor costs.

Consequently, I looked for the least expensive system to replace it. In the end, the cost savings were large, at least for our library. With the savings and on advice from our Dean, we purchased the Digital Theological Library (DTL). The Digital Theological Library fills most of the gaps that were in our digital collection and allowed us to go to closed stacks.

This still left the problem of helping students directly and most virtual services never seemed satisfactory. As Tara Mawhinney noted in her 2020 study of virtual communications with students and faculty, “Participants expressed a preference for modes of communication that are personal, informal, perceived as safe and secure and conversational” (Mawhinney 2020, 1).

With students no longer coming to the library, I thought I might try going to them. To develop some rapport with students, I began auditing one class per semester via Zoom. This was made easier because the Seminary moved all classes to online during the pandemic.

I continued auditing classes after the pandemic. I also began hosting one-hour Zoom sessions, two at the beginning of the semester and two at the end. Students needing additional meetings got them at times convenient for them.

My status as an auditing student was for the purpose of establishing a personal connection with our students, their assignments, and the faculty. It does not mean that I can offer in-class help to students or faculty. However, I am occasionally asked in class about the availability of resources by the professor or students.

To begin auditing a class, I ask permission of the professor. Of the six classes I asked to audit, no one said I could not. My goal is to audit most of the classes offered at Memphis Theological Seminary with advice from our Dean. Once I am in a class, I am usually introduced as the library director at the beginning of the course. Most of my interaction with students develop outside the classroom but may not have happened had I not audited the course. What I think happens is that students know me from three sources: a class I am currently auditing that they are also in; a class we were in previously; or a student who knows me tells another student. This last process happens more often than I thought it would. Sometimes it is the faculty who tells the student that they should contact me about their research needs.

In all my classes, I am allowed and even encourage to submit assignments including reflection papers on the readings. Occasionally, when reading other student reflection papers, I sometimes mention that they might consider looking at a library resource that they had not used.

It is not just the interactions between people that has improved our ability to respond to student needs. When auditing a class, I get information that I would not normally get. There are three worth mentioning here. First, nearly every professor has favorite titles that are not part of the syllabus but, when they are mentioned in class, I make sure we own them. With money I saved on cancelling our ILS, I have a good ebook budget and can buy even expensive ebooks. Second, assignments become less mysterious, at least in the classes I have audited. If you have had years of working with a professor's assignments, this is not a problem but if you are relatively new in the job, as I was, or if the professor is new, auditing a class is a good way learning what these assignments are. Third, in my emails directed to "all students," I address them as "Fellow Students." I think it makes me less frightening.

My contacts with students outside the classroom mostly consist of emails and Zoom sessions. Emails show up at nearly every hour.

In the last two years, only 2:00 AM showed no emails. I am not using any chat service because I think they are misleading. If a real person cannot answer a chat at one in the morning, then it is not twenty-four-seven. We cannot answer a 1:00 AM query (although my colleague once did). Instead, we tell students that a real person will respond via email between 7 a.m. and 10 p.m. Monday through Saturday and Sundays from 5 p.m. to 10 p.m. Technically, we do not have enough staff hours to cover these hours. We have 1.5 FTEs, or 60 hours per week, to cover 80 hours. However, because I am an exempt employee, I can cover more than 40 hours. Given our thin staffing levels, our response time is not as quick as it could be if we had more eyes monitoring emails. Depending on the circumstances, our turnaround time can be as high as two hours. This is an improvement over our earliest efforts during the pandemic which frequently went to 12 hours.

Working at this more personal level, I discovered that most students have a personal rather than professional style of communication that can be used by the librarian to engage students. Some students were surprisingly unfamiliar with free Microsoft accounts and managing citations with either Microsoft Word or Google Docs.

As noted earlier, we rely heavily on digital resources. My goal has been to make every acquisition digital. This is almost, but not quite, possible. Thus far this fiscal year, we had to buy five books that were only available in paper.

Looking to the future, I see more reasons to pursue the establishment of personal connections with students. For instance, we may be able to dispel the growing fear of AI technology by showing how it can be used responsibly.

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The Possibility of Virtue Ethics in Information Literacy

Intellectual Virtues and the Consideration of Truth

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ABSTRACT Virtue ethics has recently enjoyed a resurgence in contemporary scholarship, especially concerning its practical and epistemic dimensions. Librarians have also been part of these recent conversations, especially in information literacy. For example, in his recent book *Virtue Information Literacy: Flourishing in an Age of Information Anarchy*, Wayne Bivens-Tatum underscores the need to cultivate intellectual virtues to navigate through the world of anarchy. Intellectual or epistemic virtues such as open-mindedness, intellectual humility, epistemic modesty, etc., are all necessary for information users to flourish in an age where information is readily available. While affirming the virtue ethics framework for information literacy, in this paper, I will present potential problems to the virtue ethics framework by calling into question the object of intellectual or epistemic virtues, namely consideration of truth. Librarians adopting the virtue ethics framework should consider the metatheoretical assumptions of the framework itself and understand the inherent challenges it poses, one of which is that virtues are goal oriented.

INTRODUCTION

It seems like virtue ethics is fashionable again, especially in educational settings. Indeed, there has been a re-emergence of virtue ethics literature and research primarily on how educators can implement virtue ethics in their teaching, e.g., *Oxford Character Project*, *Jubilee Center for Character and Virtue*, *The Human Flourishing Project*, etc. What is fashionable, however, is usually transient. For librarians to appropriate virtue ethics successfully, I propose that librarians should acknowledge and affirm a key metatheoretical assumptions underlying the framework itself. Otherwise, it risks becoming another trend. In what follows, I will give a brief overview of virtue ethics and focus on the *intellectual* *virtues*. I then examine the merits of this approach in the context of librarianship and information literacy and proceed to identify one key component that librarians should affirm when appropriating a virtue-centered approach to information literacy and librarianship in general, that is, the fundamental epistemic good of intellectual virtues is *truth*.

THE APPEAL OF VIRTUE ETHICS

Virtue ethics seem to have a universal appeal. In addition to western approaches, which has its root primarily in Aristotle, there are rich traditions such as Buddhism, Confucianism, Taoism, etc. There are important convergences within all these traditions, but also potential irreconcilable differences. One commonality is the idea of cultivating virtues for a life of *flourishing*. Identifying these virtues and articulating what a life of *flourishing* looks like, however, differs from each tradition. Each traditions have meaningful contribution to a wholistic understanding of virtue. It would be impossible to examine each distinctives in this paper and therefore, I will restrict myself to the predominant school of virtue ethics in the Aristotelian-Thomistic (henceforth, A-T) tradition.

So, what is virtue? In general, we can understand virtue as an excellent trait of character which an agent comes to possess (Hursthouse and Pettigrove 2022)initially, be identified as the one that emphasizesthe virtues, or moral character, in contrast to the approach thatemphasizes duties or rules (deontology. In the A-T tradition, the four cardinal virtues are necessary for the moral life: wisdom, justice, courage, and temperance all of which are required for *flourishing*. Since flourishing is a central component in the virtue ethics paradigm, I think it is appropriate that we get a clearer sense of what this term means. In fact, one could argue that flourishing is the proper aim of education and is the key difference between other normative ethical approaches to education.

In his book *Flourishing as the Aim of Education*, Kristjánsson defines human flourishing as:

> the (relatively) unencumbered, freely chosen and developmentally progressive activity of a meaningful (subjectively purposeful and objectively valuable) life that actualises satisfactorily an individual human being's natural capacities in areas of species-specific existential tasks at which human beings (as rational, social, moral and emotional agents) can most successfully excel. (2020, 1)

To be sure, Kristjánsson recognizes the complexity of his proposed definition, and he proceeds to unfold this concept throughout the rest of the book (2020, 2). What is helpful in Kristjánsson's definition of human flourishing are the various assumptions about human nature that aid in our understanding of virtue. Flourishing entails individual agents to actualizes our natural capacities, inclinations, or powers. Cultivating and possessing virtue means that we are becoming more human; we are fulfilling those natural capacities which allows us to become more attuned to our human nature.

The very idea of human flourishing should be attractive to librarians and educators as it resists the idea of emphasizing outcomes based on skills alone. Other normative ethical approaches such as consequentialism and deontology are prone to this type of outcome-based thinking. Instead of focusing primarily on helping students obtain a certain grade, academic competencies, or job, a virtue-centered approach to education and librarianship emphasizes a different outcome. While acknowledging the importance of skill-based outcomes, virtue-centered approach to librarianship and education places a higher emphasis on helping students develop moral and intellectual characters that are essential to a life of flourishing. Libraries as institutions play a formative role in helping to shape students intellectually despite the deep skepticism people have for higher education and libraries. This, I think, gives us a renewed sense of purpose for our work as librarians and educators alike despite the limitation and challenges we face – how can librarians become exemplars to our students, how can we promote dialogue that increase virtue literacy, etc.? Philosopher Gregory Bassham puts it this way: "What qualities of heart, mind, and character would we ideally like our students to value, choose, and possess? What moral and intellectual excellences should we seek to cultivate in our students" (2013, 12).

Another important aspect of the virtue-centered approach is the necessity of both the *moral* and *intellectual* virtues conducive for a life of flourishing. Like most issues in philosophy, there are substantial disagreements as to how both relate to each other. In his book, *The Inquiring Mind: On Intellectual Virtues and Virtue Epistemology*, Jason Baehr gives three theses to frame this discussion (2011, 206-207). First, there is the *reductive thesis* according to which no principal distinction can be made between moral and intellectual virtues. Secondly, the *subset thesis* says that the intellectual virtues are subsets of moral virtues but are unified in a way that sets them apart from each other. Finally, the *independence thesis* which states that intellectual virtues are not a proper subset of moral virtues but are rather "fundamentally distinct from moral virtues" (2011, 207). Baehr opts for an even more nuanced approach and thinks that the distinction lies between the *subset thesis* and the *independence thesis*.

One way to potentially distinguish between the two types of virtues is by offering a teleological explanation. That is, the distinction between moral and intellectual virtues can be understood in terms of its purpose or aim. Whereas the moral virtues aim for moral ends, intellectual virtues are aimed towards epistemic ends, one of which is truth. The medieval theologian Thomas Aquinas also observes that virtue is rightly divided into moral and intellectual virtue depending on what part of the soul it corresponds to:

> Human virtue is a habit perfecting man in view of his doing good deeds. Now, in man there are but two principles of human actions, viz. the intellect or reason and the appetite: for these are the two principles of movement in man as stated in De Anima iii, text. 48. Consequently every human virtue must needs be a perfection of one of these principles. Accordingly if it perfects man's speculative or practical intellect in order that his deed may be good, it will be an intellectual virtue: whereas if it perfects his appetite, it will be a moral virtue. It follows therefore that every human virtue is either intellectual or moral. (ST, I-II, q. 58, a. 2)

There is of course a teleological assumption here in the text as the two principles movement in man (reason and appetite) are ordered to truth and goodness. To be sure, merely pointing to the teleological explanation as the only criterion for distinguishing moral and intellectual virtue may not be sufficient as moral ends seem to be more diverse and abstract compared to intellectual ends. In other words, more would have to be said about the underlying concept of morality and a mere appeal to human flourishing, according to Baehr, is "unlikely to mitigate this challenge" (2011, 214).

So, what exactly is an intellectual virtue? Recall that virtue in general is an excellent trait of character that an agent comes to possess. Intellectual virtue then, are those stable dispositions that disposes people to think well in the context of inquiring, learning, and reasoning. The contrary intellectual vices, on the other hand, are those dispositions that impede one from inquiring, learning, and reasoning (2021, 31). Despite the aforementioned difficulty of how the intellectual and moral virtues relate, it is clear that the teleological explanation aids in our understanding of what intellectual virtues are.

The virtues dispose people for purposes of inquiring, learning, and reasoning and hence are ordered to some epistemic good, viz. truth.

There is no standard list of intellectual virtues but that does not mean that the list is arbitrary. For example, most philosophers would agree that intellectual humility, the virtue through which one acknowledges one's own limitation and mistakes, is important to learning and reasoning. A detailed classification of the intellectual virtues and its basis is beyond the scope of this paper. Factors like religion and culture all play a role in shaping what should count as an intellectual virtue. This needs to be recognized as virtue ethics has many traditions. For present purposes, we can accept Wayne Bivens-Tatum's list of intellectual virtues and vices which he articulates in his excellent book *Virtue Information Literacy*. He lists the following: open-mindedness/close-mindedness, intellectual humility/intellectual arrogance, epistemic modesty/ignarrogance, intellectual courage/cowardice, intellectual caution/rashness, intellectual thoroughness/laziness, epistemic justice/testimonial injustice, information vigilance/distraction (2022, 4–5).

Bivens-Tatum echoes a similar reason I have stated before as to why librarians should appropriate virtue ethics and apply them in information literacy, an approach he calls *virtue information literacy*. These intellectual virtues ethics are necessary for a life of flourishing because we are in an era of information anarchy. For Bivens-Tatum, we live in a time where there are no clear authorities controlling the follow of information, and we are free to choose what we consume; information seekers are confronted with a deluged of information such as "political propaganda, advertising, marketing, corporate media, alternative media, social media, scholarly publications, and more" (2022, 1). Because of this, individuals should cultivate a range of intellectual virtues to critically think about the information sources they consume. Flourishing, as mentioned, makes us more human since we act according to our rational nature. Information anarchy and overload makes us vulnerable to intellectual vices which nurtures the spread of misinformation and sustains echo-chambers; we become less human when we indulge in these vices. Intentionally cultivating intellectual virtues, while not sufficient, is necessary to flourish in an era of information anarchy.

Additionally, there are other reasons why librarians should adopt this framework in the context of information literacy, or at least consider it. First of all, intellectual virtues are directly mentioned in the ACRL Framework for Information Literacy. For example, in the threshold concept of "Research as Inquiry", the authors note that the information literate individual "demonstrates intellectual humility (i.e., recognize their own intellectual or experiential limitations;" Association of Colleges & Research Libraries 2015). Moreover, each of the threshold concepts imply a steady cultivation of other intellectual virtues. For example, "Scholarship as Conversation" certainly requires open-mindedness and intellectual humility. The "Framework for Information Literacy" also includes indirect language that affirms a virtue-centered approach especially aligned with the A-T tradition, i.e., *disposition*. Intellectual virtues are dispositions that can be actualized, and while the authors of the Framework probably did not have the A-T tradition in mind, it does indicate that virtue development is perhaps a central component for information literacy. David McMenemy and Steven Buchanan make a similar observation when they highlight the use of the term *disposition* in the Framework. They think that this tern aligns well with virtue epistemology approach to information literacy, and that "this is a potential indication that the approach taken in the development of the Framework is cognizant of character issues" (McMenemy and Buchanan 2019, 78).

Our discussion thus far has examined what the intellectual virtues are and why it is good for librarians to appropriate or at least consider a virtue-centered approach. Now I want to turn to a particular claim about intellectual virtues which I find necessary and essential for librarians to consider. The central claim is that all the intellectual virtues are ordered to truth as the fundamental epistemic good. I have already hinted at the fact that there is a teleological assumption in the virtue ethics framework. From an epistemic point of view, *truth* is non-instrumentally valuable: all other epistemic goods (e.g., justification) are instrumental relative to the truth (Pritchard 2021b, 5516). The corollary of this claim is that agents of intellectual virtues desire truth. The philosopher Duncan Pritchard calls this motivation state *veritic desire*, whereby the "intellectually virtuous subject rightly value truth for its own sake because they recognize that truth is valuable for its own sake" (2021, 1). This is also affirmed in the A-T tradition as well, as Aquinas notes, "…every virtue is ordained to some good…they may indeed be called virtues in so far as they confer aptness for a good work, viz. the consideration of truth" (ST, I-II, q. 57, a. 1). Previously, I have mentioned that the answer distinction between moral and intellectual virtue lies, in part, due to their natural ends: the intellectual virtue aiming towards truth and the moral virtues towards good. Even though the teleological answer is not decisive in differentiating the two types of virtues, the appeal to truth is necessary for any meaningful concept of intellectual virtues. If this is the case, then librarians appropriating the intellectual virtue framework should be concerned with truth in the context of information literacy.

On the other hand, Wayne Bivens-Tatum does not think that truth places a significant role in information literacy. In fact, he repeatedly wants to persuade readers to abandon the idea of truth in the context of information literacy: "…information literacy in general, and professional librarians in particular, have nothing to do with *truth* apart from socially constructed selves in scholarly conversation…if you think librarians and information literacy instructors have some concern for truth, I hope to persuade you otherwise (2022, 115). But severing truth from intellectual virtues undermines a key aspect of the whole framework itself: librarians should be concerned with truth especially when applying a virtue-centered framework namely because the framework demands it.

To be sure, there is always a pragmatic concern when it comes to the practicality of insisting on a particular aspect of the intellectual virtues. For example, if one adopts a particular theory of truth, let's say a *correspondence theory of truth* in the context of information literacy, does it really make a difference? Is veritic desire a necessary part of virtue epistemology? Bivens-Tatum is inclined to say that even if this picture is correct, "this is nothing that librarians are professionally concerned about" (2022, 134). Adding to this complication is that fact that pragmatists also disagree amongst themselves in regards to concepts of truth. Indeed, Bivens-Tatum rightly points out Peircean pragmatists like Cheryl Misak insists that the aim of inquiry and discourse is directed towards true belief — a view that is virtually identical with the veritic desire thesis (2022, 137). Yet Misak, like most pragmatists, deny a correspondence theory of truth. Others, notably Labaree and Scimeca, conclude similarly with Bivens-Tatum and say that a suspension of truth is necessary but only for a completely opposite reason. They think that adopting a particular theory of truth hinders librarians from performing their duties: "… librarians must suspend the truth value of singular items and artifacts in the historical record in order that the whole truth of any period of history be accurately analyzed and understood" (2008, 66). These concerns are difficult to answer and while I do not have concrete answers to these problems and have not attempted to address them in any adequate manner in this paper, I still think that it would be hard to ignore the concept of truth in relation to intellectual virtues since it is an essential concept within virtue epistemology. And these difficulties should be expected as virtue ethics itself is a normative approach which puts the onus on the agent on applying the virtues in various circumstances. There is no one right way to infuse intellectual virtues in information literacy but to leave out a core component from the framework would be, it seems to me, a mistake. As librarians start to apply intellectual virtues in librarianship and information literacy, a careful circumspection and prudence is needed when appropriating virtue information literacy so that we can truly help and instill virtues of the mind to our students in an era of information anarchy.

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Primary Source Instruction in Theological Libraries through Rare Book Collections

Collaborative Initiative in Credit-Bearing Library Labs

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Jérémie LeBlanc, Chief Librarian, Saint Paul University

ABSTRACT This paper addresses how students perceive primary sources instruction in the credit-bearing information literacy labs and explores the implications of this pedagogical practice on the development of students' understanding of research. Through collaboration with the course instructor, library labs instructor, and Chief Librarian, the students visited the Rare Book Room and interacted with the rare and unique material as part of their course curriculum. The authors completed a thematic analysis of students' reflections, exploring the impact of this visit on their research journey and their perceptions of how primary source instruction has impacted their understanding of other topics covered in the course. The authors share their lessons learned and recommendations for those who would like to adopt a similar practice at their institutions.

INTRODUCTION: STUDY BACKGROUND

The need for primary source instruction for undergraduate students is often an issue of contention. Some educators claim that undergraduate students are not prepared to interact with primary sources and need to engage with more pressing challenges, such as searching for relevant material in the library catalogue or understanding how to adhere to academic integrity regulations. However, this paper aims to challenge this notion by exploring the impact of primary source instruction on students' learning. This paper will first discuss our research problem and research question, followed by a short literature review. Later we will explore the library labs' delivery context and curriculum design. We will further highlight the main elements of the Rare Book Room visit provided to our students and present the findings of this study.

Primary source literacy can be challenging to define due to a variety of different methods that librarians or other educators might use to teach students about primary sources (Daines and Nimer 2015). However, one definition that provides a broad insight into primary source literacy comes from guidelines for primary source literacy developed by ACRL (2018). According to these guidelines, primary source literacy can be defined as "the combination of knowledge, skills, and abilities necessary to effectively find, interpret, evaluate, and ethically use primary sources within specific disciplinary contexts, in order to create new knowledge or to revise existing understandings" (ACRL 2018, 2). This definition provides a comprehensive view on primary source literacy that applies to our research. According to Crisp (2017), primary source literacy is "a metaliteracy, incorporating elements of traditional information literacy, visual literacy, archival literacy, etc." (8). This demonstrates the need for a wholesome approach to primary source literacy that considers all aspects of the information literacy (IL) curriculum and provides a contextual base for primary source literacy.

This research will answer the following research question: How can IL skills of undergraduate students improve through primary source education using rare book materials?

LITERATURE REVIEW

New university students often have limited knowledge about the importance of primary sources for their research (Sutton and Knight 2006). According to Daines and Nimer (2015), many librarians focus in their instructions on how to "differentiate between types of sources, rather than teaching students about the access and use of these resources" (21). However, to be able to do it, librarians need to adopt a contextualized approach to IL education. Primary source education offers this opportunity since it is often cross-disciplinary and can be utilized in many contexts or subjects. It is essential for librarians to adopt a comprehensive approach to IL instruction that would benefit students' long-term goals and should be centred in an understanding of the research process, rather than a simple demonstration of library tools (Hubbard and Lotts 2013). To be effective, IL should be integrated into the broader university curriculum and foster discipline-specific skills. Primary source literacy can promote this deeper learning of IL concepts through a contextual approach to IL (Daines and Nimer 2015).

Primary source literacy requires special skills that "both build on and differ from those learned through more traditional secondary source library research" (Archer, Hanlon, and Levine 2009, 411). Integration of primary source literacy into an IL curriculum offers a variety of benefits for students. First, it allows students to get "excited about research" (Craig and O'Sullivan 2022, 95). Second, primary source literacy promotes critical thinking (Malkmus 2007; Yakel 2004), increases students' confidence (Hubbard and Lotts 2013), and promotes understanding of the research process (Jarosz and Kutay 2017). Third, it can also increase students' engagement and "promote historical empathy" — something that is not widely discussed in the literature (Malkmus 2007, 39).

Furthermore, primary source education provides many collaborative opportunities between faculty members and librarians (Daines and Nimer 2015). Many faculty members highlighted that they appreciated the collaboration with librarians and identified the important role of information professionals in helping students to develop primary source literacy (Malkmus 2008). Daines and Nimer (2015) state that "coordination between librarians and faculty elsewhere in the university is critical for preventing instructional gaps when teaching information literacy skills — particularly in the context of primary sources" (22).

Considering the benefits of primary source literacy for students, as well as the collaborative opportunities it provides, the authors decided to implement primary source education in their information literacy library labs.

DELIVERY CONTEXT: LIBRARY LABS

To better understand the context in which the primary source instruction was delivered, it is vital to explore the background information about Saint Paul University (SPU) and the library labs. The university has approximately 884 FTE, with about 1,100 students (undergraduate and graduate) in four Faculties: Human Sciences, Theology, Philosophy, and Canon Law. The university is federated with the University of Ottawa, which is approximately 40 times larger than SPU. An officially bilingual university, SPU serves both English- and

French-speaking students, who can submit their assignments in either language. SPU also has a diverse international population from over 25 countries; this accounts for approximately 20% of the student body. The university has approximately 125 professors (including sessionals) and three librarians. The library's physical collection holds over 520,000 books; within those, over 11,000 books and works were produced between 1450 and 1800.

The current library labs are part of a mandatory undergraduate course, HTP1105, "Critical Analysis: Reading and Writing Academic Works." These labs are the result of years of development. The process behind the library lab goes back to 2015 when a discussion happened between the Deans, higher administration, and the Chief Librarian. A need was identified to further help students with information and digital literacy. Based on those discussions, and with the support of the Deans and higher administration, the Chief Librarian proposed a library lab to focus on the ACRL Information Literacy Framework as its foundation in order to develop competencies found in the framework. An initial pilot was proposed in 2016, when the lab was offered as two 75-minute sessions for an optional 15 bonus points. These points would be added to the final grade if the student participated in all labs and submitted an assignment.

It was noted after reviewing the pilot term that only four students out of a possible 32 students had submitted an assignment and participated in the lab. So, in 2017, the lab was offered as two 75-minute sessions with a bonus of 25 points. Once the bonus points increased, more than half of the students participated and submitted an assignment. Then, in 2018, after a comprehensive course review and revamping of the HTP1105 course, the course and lab became mandatory for undergraduate students in Human Sciences, Theology, and Philosophy (HTP). At that point, the course was offered in both English and French by professors in one of the three faculties, and the lab was taught by a librarian. The library lab portion was modified to a 12-week, 12 hours lab requirement, with multiple assignments fully integrated within the scope of the course. The professor would have 75% of the final course grade, and librarians would have 25%. The course and lab are offered each fall semester at SPU.

In 2022, the librarian teaching the lab portion (Marta Samokishyn) proposed a new concept and was fully supported by the professor teaching HTP1105 (English version, Professor Richard Feist). The proposal included a visit to the Rare Book Room, with instruction and discovery of primary, secondary, and tertiary sources led by the Chief Librarian. The students could complete an additional lab assignment for bonus marks. Thematically, we noticed that when we offered extra incentives, students were more willing to participate and submit additional assignments.

LIBRARY LABS CURRICULUM DESIGN

As previously noted, the library labs were aligned with the ACRL framework and used the frame "Research as Inquiry" and its central overarching theme (see figure 1). The labs were grounded in inquiry-based learning to foster students' curiosity and engagement.

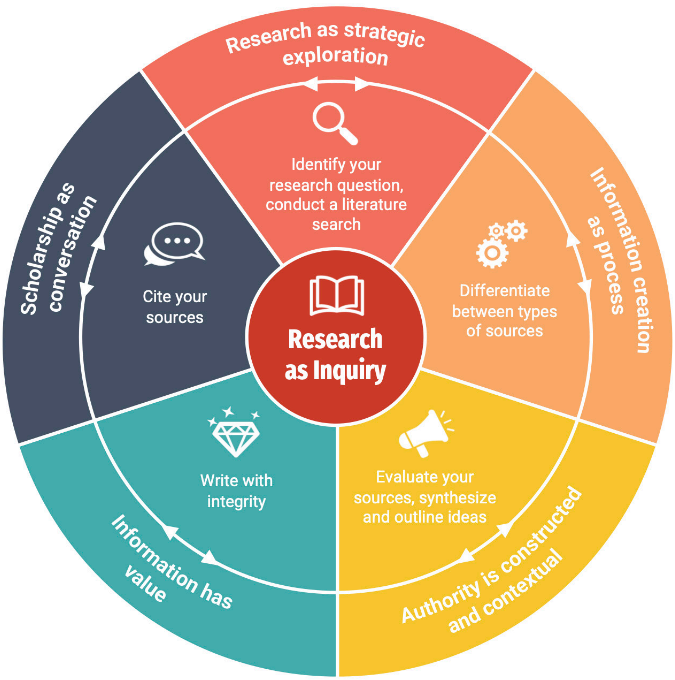


FIGURE 1 Alignment of the course modules with ACRL frames

Other modules of the labs focused on the following skills and ACRL frames:

1. **Module 1:** Searching as Strategic Exploration (included information about the elements of the research process, ques-

tion mapping, and basic and advanced search strategies). Students had to develop a research journal in this module (worth 20% of the final lab grade) with their search strategy and steps of the search process.

2. **Module 2:** Information Creation as Process (included understanding the difference between primary, secondary, and tertiary sources, as well as understanding how to read scholarly sources, and the peer-review process). During this module, a visit to the Rare Book Room at SPU was organized. Students were offered to complete an optional assignment in the form of a one- to two-page personal reflection about the impact of the visit to the Rare Book Room on their understanding of research. This assignment was worth five bonus lab points.
3. **Module 3:** Authority is Constructed and Contextual (evaluation of sources based on the authority and ACT UP Framework). Students had to prepare a literature review matrix worth 25% of the lab grade, evaluating their five sources based on authority, currency, main arguments, etc.
4. **Module 4:** Information has Value (focused on academic integrity and citation skills). Students had to develop an enhanced literature map (20% of the lab grade), where they synthesized main arguments from the previous assignment and provided some paraphrases and summaries with proper in-text citations and references.
5. **Module 5:** Scholarship as Conversation (focused on academic writing skills, structure of an academic paragraph). Cumulative literature review assignment (30% of the grade) where they demonstrated all the skills acquired during the semester.

A version of this inquiry-based IL course as a full semester course is available as an open education resource through Ecampus Open Library (*https://openlibrary.ecampusontario.ca/item-details/#/1e03382e-3d4d-4f9b-b8d4-8b5893e75812?*) with the accompanying reading guide (*https://openlibrary.ecampusontario.ca/item-details/#/efafb3af-566f-4aa3-bf5a-1f48b76fa181?*). The course implemented an iterative research process and scaffolding in both formative and summative assessment so that students built on the foundational IL skills throughout the semester in preparation for their final deliverable: a small-scale literature review.

VIRTUAL VISIT TO THE RARE BOOK ROOM AT SPU

The visit to the Rare Book Room was organized by the lab and course instructor during the course time and was led by the Chief Librarian in collaboration with the course instructor and lab instructor. It included a one-hour tour of the Rare Book Room, during which students had an opportunity to work directly with the rare books and other primary source materials (e.g., letters, manuscripts, facsimile editions, etc.). The following is a sample of resources that were presented to them:

1. **Thomas Aquinas, *Catena aurea super quator Evangelistas*, 1475; the oldest book in the collection**

IMAGE 1 Thomas Aquinas, *Catena aurea super quator Evangelistas*, 1475

In this book, students were instructed on early book printing (this book was printed during the first 30 years of the printing press in the Western World), shown early printing styles and stylization, discovered different binding practices, and learned about ink usage and various paper makeup (e.g., cotton rag paper as opposed to a modern pulp).

2. Aristoteles, Ethica Nicomachea, 1565; marginalia

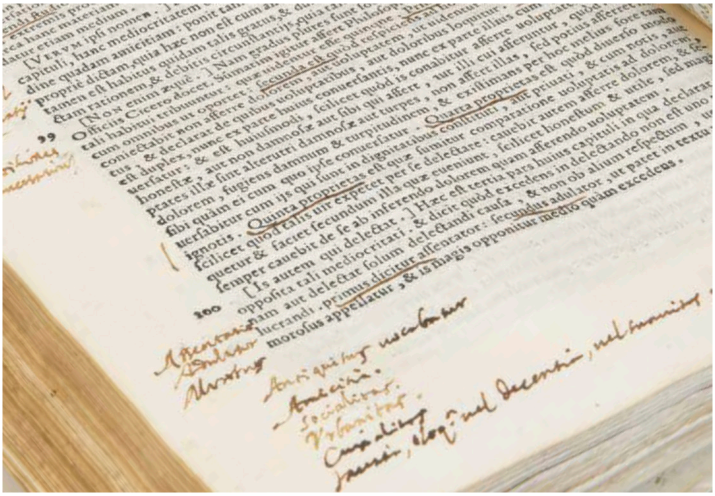


IMAGE 2 Aristoteles, *Ethica Nicomachea*, 1565, p.184

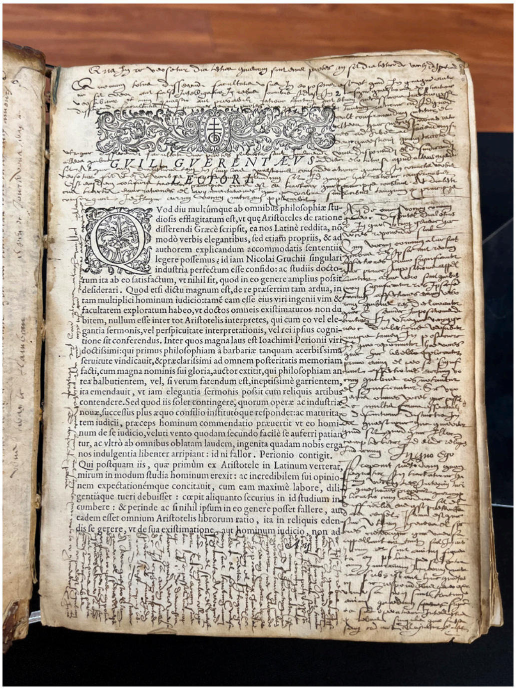


IMAGE 3 Aristoteles, 1565

With this example, we were able to show students non-destructive additions to the text, called *marginalia*, and show notes coming from different individuals, commenting and interacting with one another about the arguments present in Aristotle's work. The purpose was to highlight how marginalia can be considered secondary source material and how it creates additional value to the primary source.

3. **Bodmer papyrus, p. 75; Gospel of John & Luke**

IMAGE 4 Bodmer papyrus, p. 75, Gospel of John & Luke

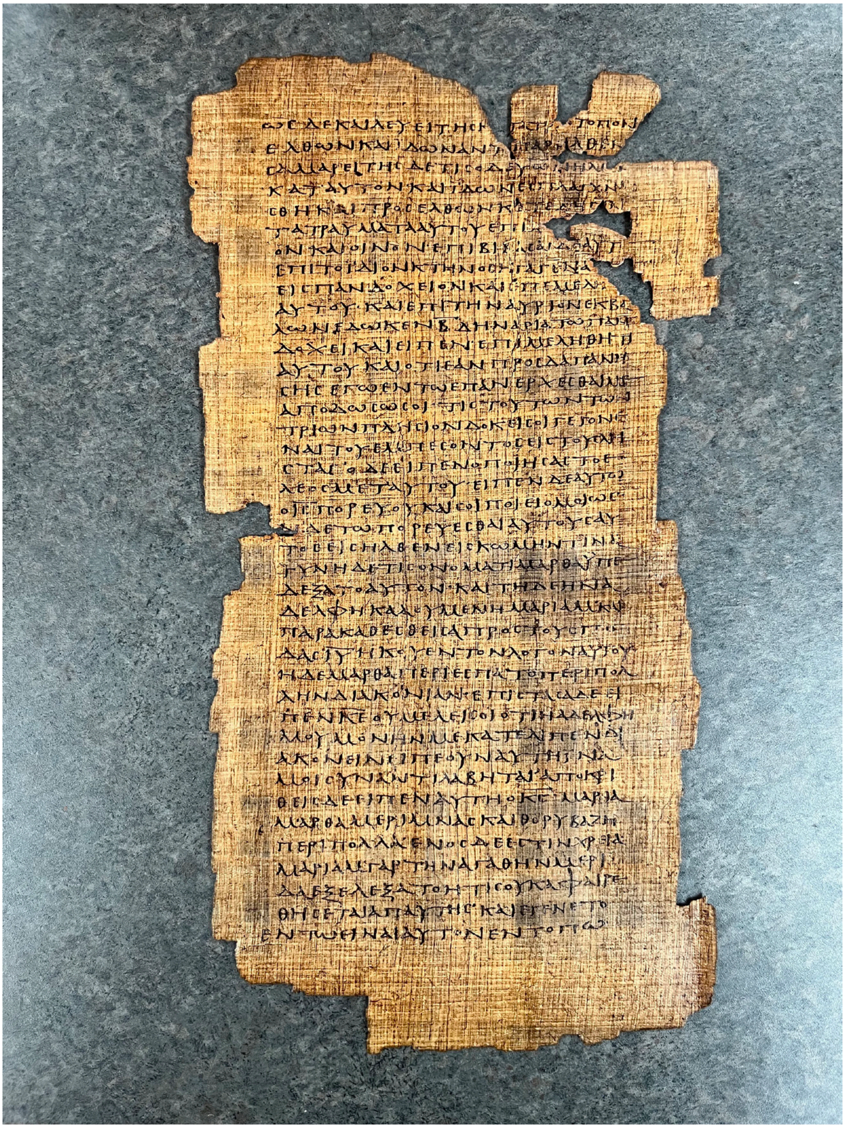


IMAGE 5 Caption: Bodmer papyrus, p. 75, Gospel of John & Luke

This work is a facsimile; however, it is a very important piece of written word for Christians worldwide. The papyrus facsimile, produced by the Vatican, includes parts of the Gospel of Luke and John. This piece is the oldest surviving text of Luke known and includes the Lord's Prayer. In addition, this facsimile served a pedagogical function to invite the students to notice that there are no separations between the letters in ancient Greek. This can make it more difficult for the modern undergraduate to decipher the text.

4. **Nicolaus de Lyra, *Moralla super totam Bibliam*, 1481; illuminations**

IMAGE 6 Caption: Nicolaus de Lyra, *Moralla super totam Bibliam*, 1481

This work was produced in the early printing period, incunabula; the coloring was the focus of the instruction, looking at the stylization of capital letters and coloring done in the book.

5. **Parchments of the hearings of the Trial against the Knights Templar (1308), Vatican Apostolic Archives, Archivum Arcis Arm. D208, 209, 210, 217**

IMAGE 7 Trial against the Knights Templar (1308/2007)

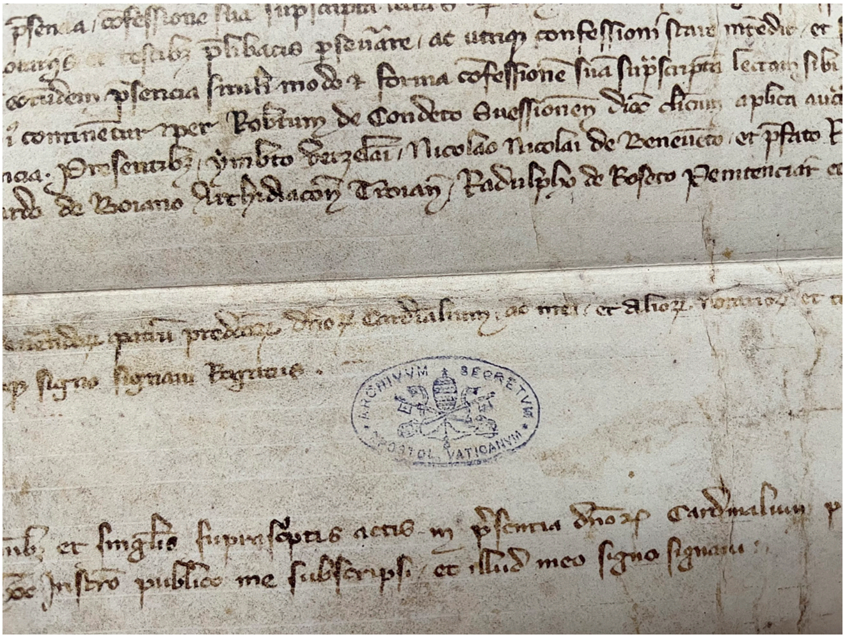


IMAGE 8 Facsimile of the Trial against the Knights Templar (1308/2007)

IMAGE 9 Facsimile of the Trial against the Knights Templar (1308/2007)

This multi-volume piece is a facsimile of the original (partly produced on vellum) produced from the Vatican Apostolic Archives, formerly called the Vatican Secret Archives. It shows the court processes and documentation against the Knights Templar in the early fourteenth century, and contains additional resources added to the works. It was a good demonstration of an important historical work that carries a lot of historical and fictional references.

6. **Solet annuere and texts written by St. Francis in his own hand, Lower Basilica in Assisi / Cathedral of Spoleto**

IMAGE 10 Facsimile of the Pope Honorius III, *Regula Bullata*, 1223

These documents are facsimiles that come from the Vatican Archives and were produced by Scrinium. The large document is entitled the *Regula Bullata*, produced in 1223, and contains the letter of Pope Honorius III, who has officially confirmed the Rule (the Later Rule) of the Franciscan order, written by St. Francis of Assisi for his community.

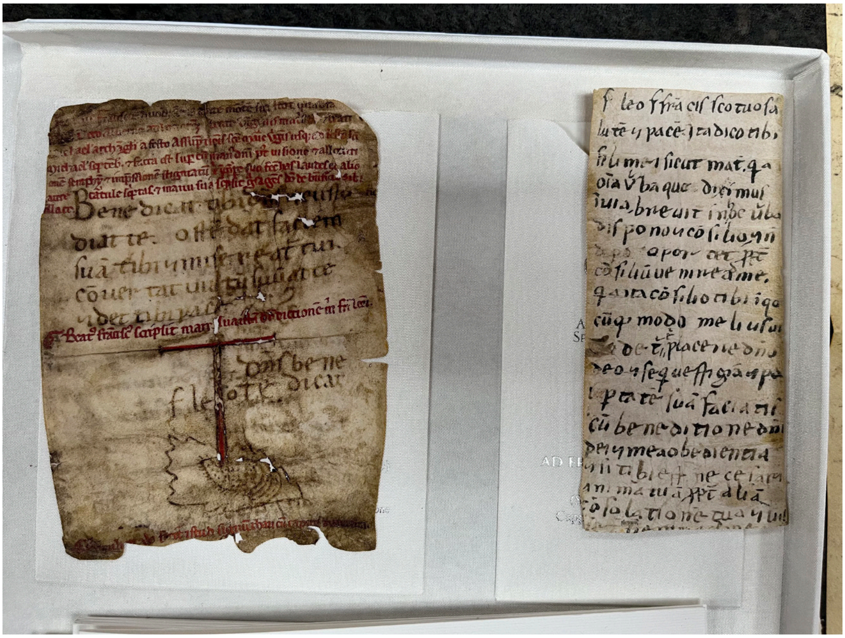


IMAGE 11 Facsimile of the St. Francis of Asissi, *Assisi chartula*

The two small documents have a very unique value. They are believed to be the only surviving texts with the handwriting of St. Francis of Assisi. The parchment document on the left is known as the *Assisi chartula*, St. Francis's writing of *Laudes Dei Altissimi*. The document on the right contains the Blessing for brother Leo.

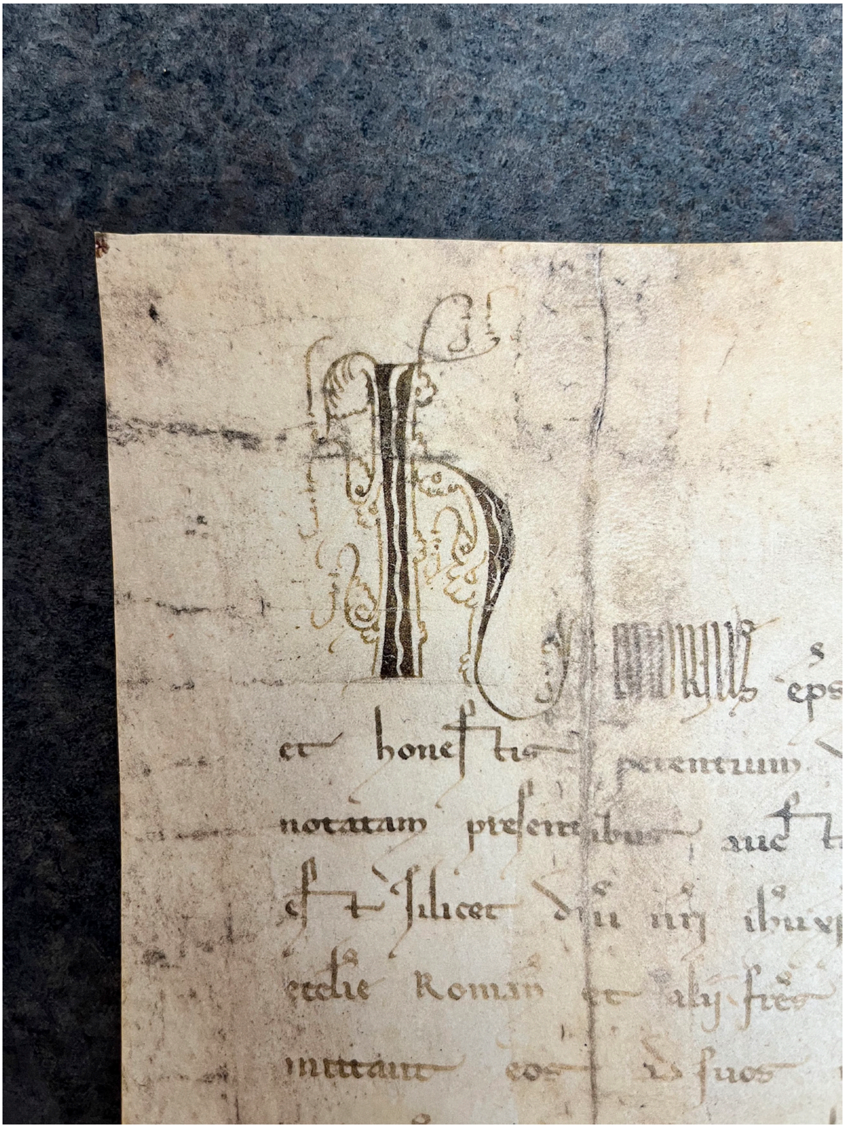
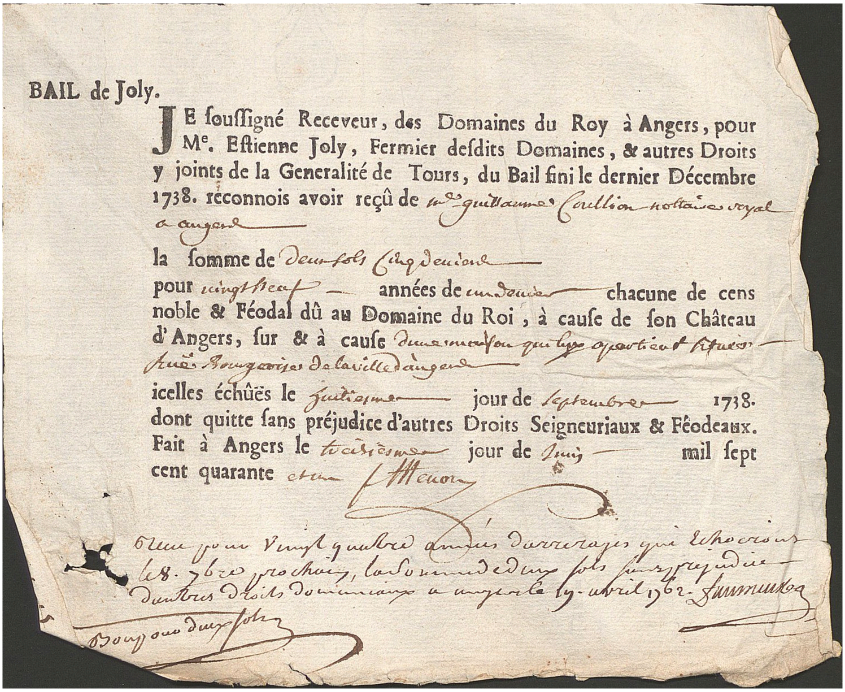


IMAGE 12 Facsimile of the Pope Honorius III, *Regula Bullata*, 1223, signature of the Pope

In this collection of documents, specifically on *Regula Bullata*, we can see the papal signature hidden in the first initial letter: if we look closely at the delta around the H, we will find the text Bene Valete, which was the papal signature.

7. Contractual agreements & letters



BAIL de Joly.

JE soussigné Receveur, des Domaines du Roy à Angers, pour Me. Estienne Joly, Fermier desdits Domaines, & autres Droits y joints de la Generalité de Tours, du Bail fini le dernier Décembre 1738. reconnois avoir reçû de Mre guillaume Coullion notaire royal a angers

la somme de deux sols cinq deniers

pour vingt neuf années de un denier chacune de cens noble & Féodal dû au Domaine du Roi, à cause de son Château d'Angers, sur & à cause d'une maison qui luy apartient situee rue Bourgeoise de la ville d'angers

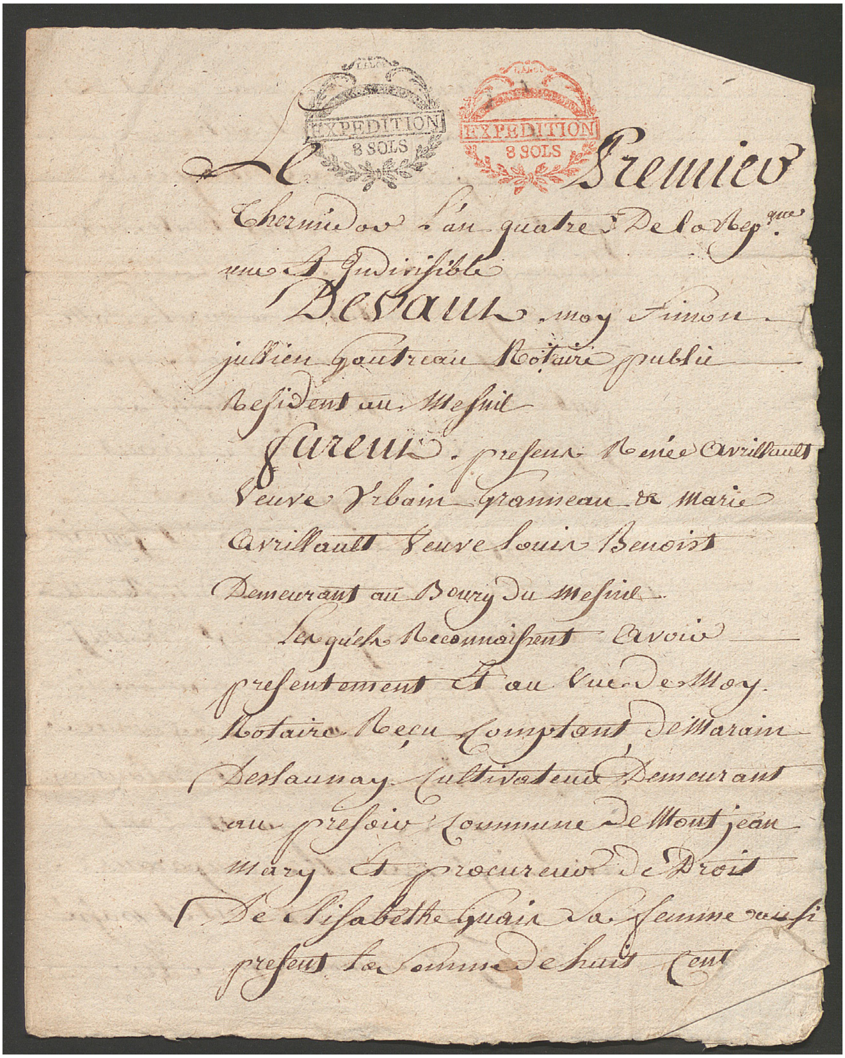
icelles échûës le huitiesme jour de septembre 1738. dont quitte sans préjudice d'autres Droits Seigneuriaux & Féodeaux. Fait à Angers le troisiesme jour de Juin mil sept cent quarante et un

[illegible]

Plus pour vingt quatre années d'arrerages qui echoeront le 8. 7bre prochain, la somme de deux sols sans prejudice d'autres droits domaniaux a angers le 19. avril 1762. [illegible]

Bon pour deux sols

IMAGE 13 Lease agreement from Angers, France dated 1738



EXPEDITION 8 SOLS

EXPEDITION 8 SOLS

Le Premier
Thermidor l'an quatre de la Repque
une & Indivisible
Devant moy Simon
julien Goutreau Notaire public
resident au Mesnil
furent presens Renée Avrillault
veuve Urbain Grammeau & Marie
Avrillault veuve Louis Benoist
Demeurant au Bourg du Mesnil
Lesquels Reconnaissent avoir
presentement et au vue de moy
Notaire Reçu Comptant de Marin
Deslaunay Cultivateur Demeurant
au Presoir Commune de Montjean
mary et procureur de Droit
De Elisabethe Guain sa femme aussi
presens la somme de huit Cent

IMAGE 14 Letters, 17th century

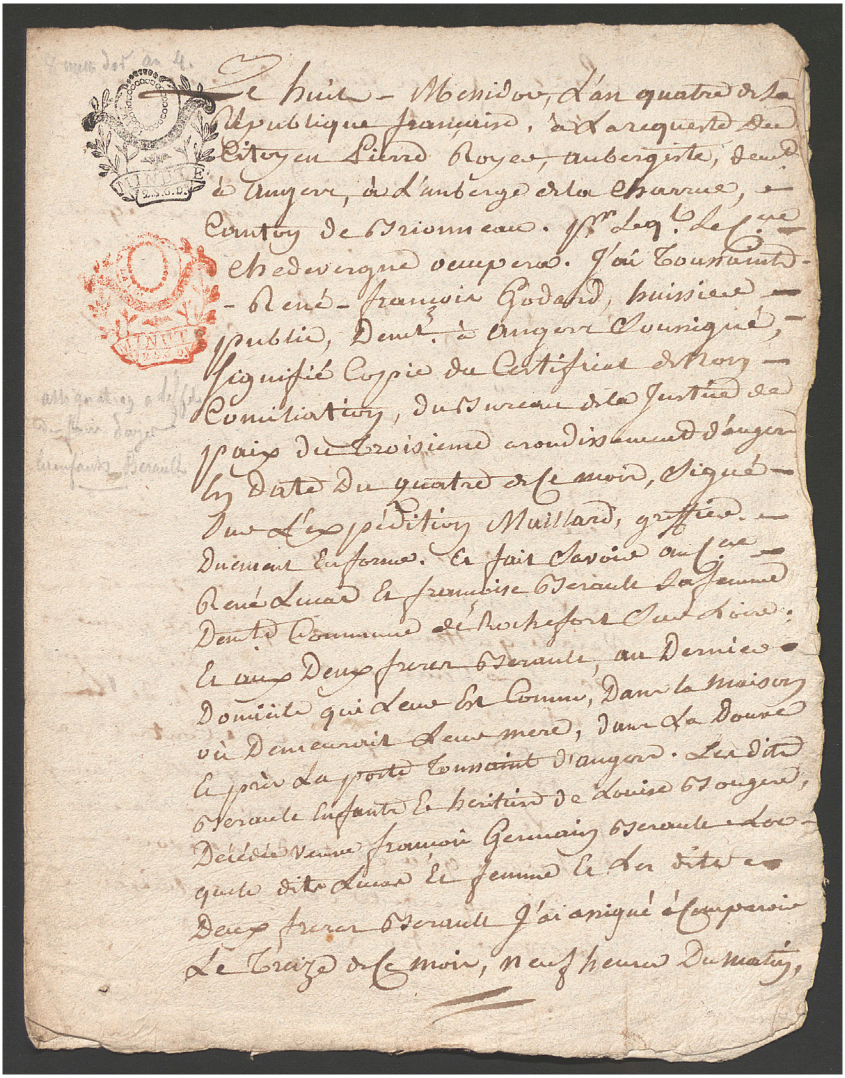


IMAGE 15 Letters, 17th century

Various handwritten legal and contractual documents were shown to students, focusing on the content of the documents. Direct questions were asked: what can you learn and discover when you look at these documents? Students were also tasked with identifying other important pieces in the documents, such as seals, stamps, signatures, and marginalia comments. They were invited to think about how they contribute to the significance/meaning/comprehensive weight of the document.

8. Indigenous languages dictionaries

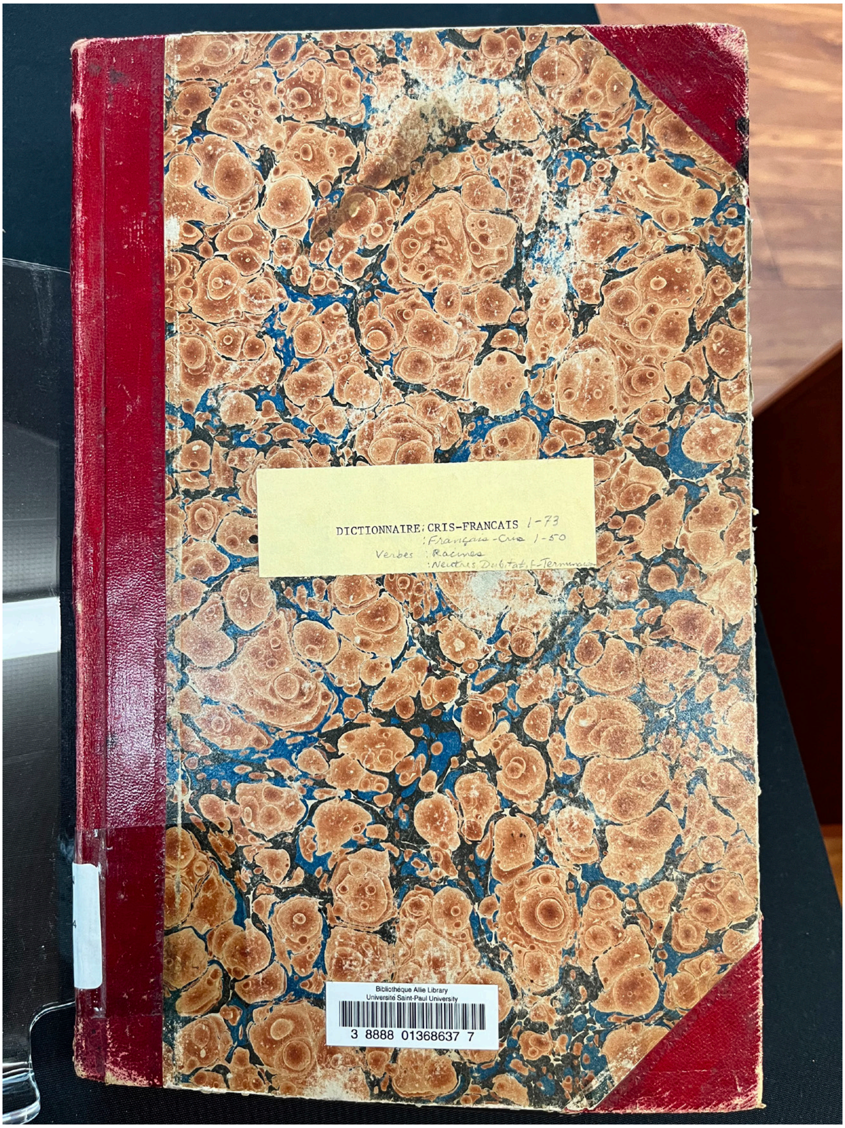


IMAGE 16 Late 19th-century manuscript dictionary in Cree-French

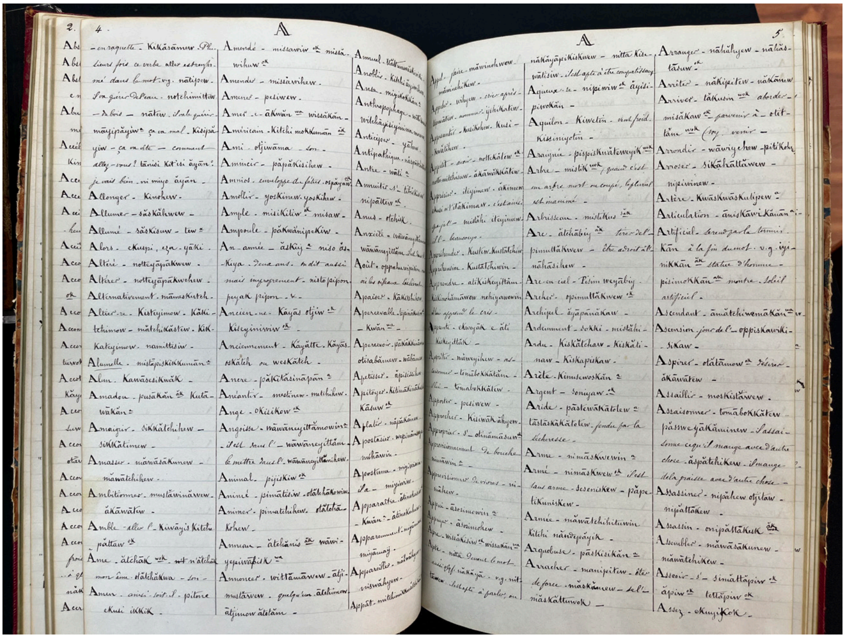


IMAGE 17 Late 19th-century manuscript dictionary in Cree-French

The library also has a variety of manuscripts, and a few Indigenous dictionaries were shown to students. Here we focused on the languages, historical meanings, and discovery.

9. **Joannes Lucidus, Samothei viri Clarissimi, 1546**

IMAGE 18 Joannes Lucidus, *Samothei viri Clarissimi*, 1546 (bookworm damage sample)

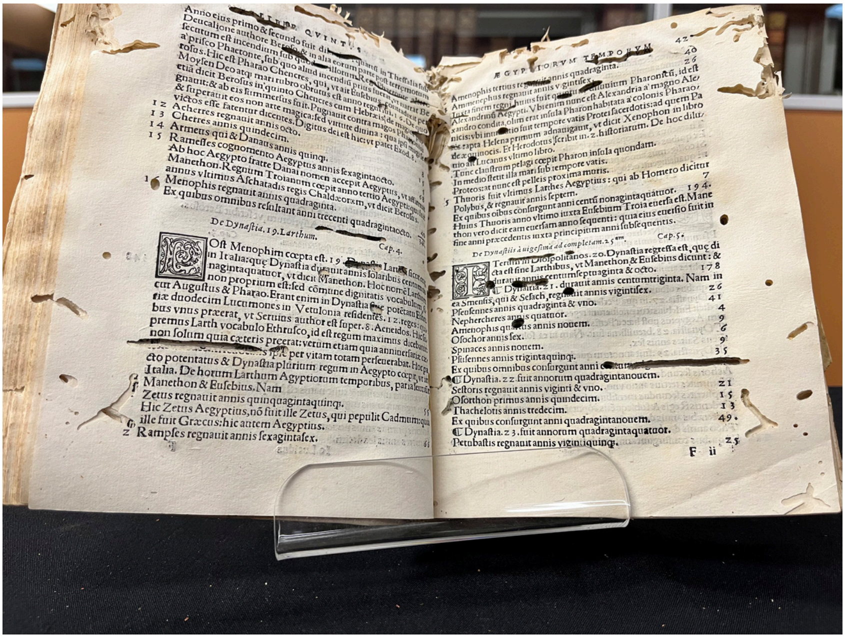


IMAGE 19 Joannes Lucidus, *Samothei viri Clarissimi*, 1546 (bookworm damage sample)

This last piece was very much for the show. Since most undergraduates do not realize that “bookworm” is not just a phrase but an actual pest, we took this opportunity to tell them about book worms, their quest for glue and eating paper, and how printers over the years have looked at addressing the issue. We discussed how, today, our rare book room is free of any literal bookworms that eat books, but we have several people on campus who are passionate about books!

FINDINGS OF THIS STUDY

Reflection Assignment

After a visit to the Rare Book Room at the Jean-Léon Allie Library, students were asked to write a short personal reflection about their visit to Rare Book Room. This assignment was optional, and students who submitted it would automatically receive five bonus points in the labs. It was highlighted that students did not need to do any additional research. The length of the assignment was one to two pages maximum, double-spaced.

If students were not able to be present at the presentation, they still had an opportunity to submit this bonus assignment. They were presented with an alternative resource; see the tutorial from USC libraries (*https://scalar.usc.edu/works/primary-source-literacy---an-introduction/index* and the video "From the Archives" (*https://www.youtube.com/watch?v=QSUM1MYfMOc*).

The guiding questions for students' reflections included the following prompts:

- What are some takeaways from your visit to the Rare Book Room?
- Did the visit to the Rare Book Room change your perspective on research? How?
- Why is it important to use primary sources in research? How did the visit to the Rare Book Room inform your opinion on this issue?
- How will this visit affect your research in the future?

The goal of this assignment was to help students reflect on the importance of primary sources in research and help them to more deeply understand the concepts related to primary source literacy that will inform their studies at the university.

Student demographics

Out of 13 students who were registered in the course, 61.5% (eight students) submitted the reflections (see figure 2). All eight students attended the presentation in-person at the Rare Book Room.

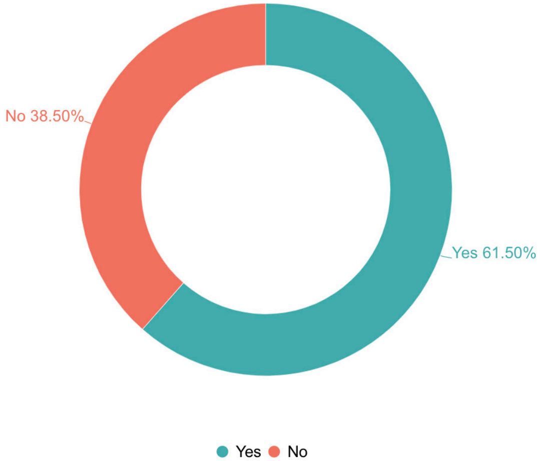


FIGURE 2 The number of students who submitted reflections

It is important to note that both high and low-achieving students completed the reflections. There is no correlation between their program of study, age, or any other characteristics and competing their reflection assignment. A majority of students (75%), who completed the assignment were in their first year of studies, and a few students were in their second and third years of study (See figure 3).

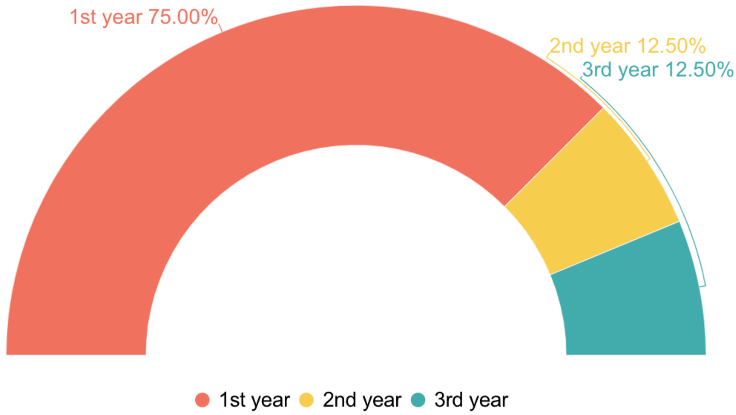


FIGURE 3 Year in the undergraduate program of those students who completed the assignment

Analysis of students' reflections

Students' reflections were analyzed using thematic analysis. The themes that emerged included: appreciation of the rare books, the importance of primary sources, the impact of the visit on their view of research, future use, and critical thinking skills. We will discuss these themes in detail below.

Appreciation of the rare books. Students have expressed a strong fascination with the rare books, as well as with the spaces that they visited. These "affective responses that come from engaging with physical materials" play an important role in the development of primary source literacy, as the students associate positive feelings with this experience (Kiser et al. 2023, 498). In total, 87.5% of students expressed strong feelings of fascination and awe about their experience (see figure 4). They have stated that this experience was "fascinating," "eye-opening," "cool," and "interesting." They felt awe and gratitude for this visit. Students wrote:

"Being visually able to see books that have such history to them (whether it be the content, the materials, or art work) was something that left me in awe."

"Before the visit, I was worried I would be terribly bored [...]However, when we got there, I felt the room was almost like a treasure chest with all the old books.

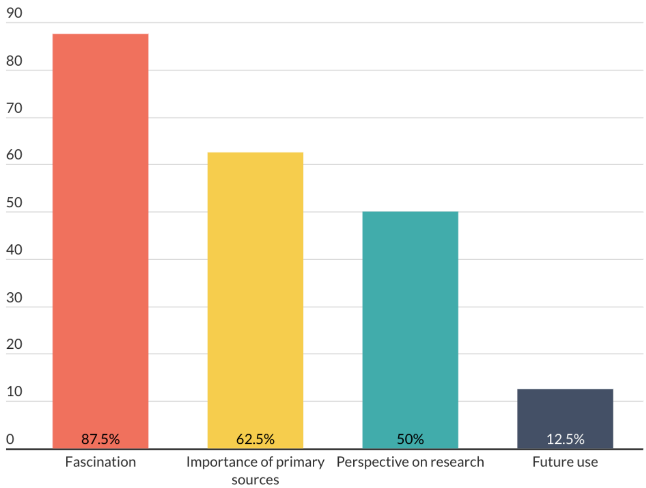


FIGURE 4 Analysis of students' reflections

Importance of primary sources for research. Students highlighted that the visit helped them understand why it is important to go to a direct source and to properly identify the difference between primary, secondary, and tertiary sources, and 62.5% of students expressed that this visit helped them understand the importance of using primary sources in research (see figure 4). They stated that it was "invaluable for research" due to containing "first-hand information," it helped them develop critical thinking, and better understand authority. Students wrote:

> "Primary sources bring authenticity and authority to research, and are the best way to have a complete and accurate research paper."

> "We must understand the past to understand the present. These books allow students to develop critical thinking skills when considering their research."

> "The visit to the Rare Book Room reminded me how important it is to get information from primary sources; these are stories and documents told from the perspectives of writers and authors who were experiencing these historical moments and cultural touchpoints and making observations that modern writers could not."

This indicates that students see value in becoming familiar with these materials and can transfer this understanding to their course assignments.

Impact of the visit on students' view of research. Many students identified that this visit will change how they do research in the future, and 50% of students highlighted the importance of using primary sources in their research (see figure 4). They mentioned that the visit broadened their knowledge, helped them understand the importance of using primary sources in future research, and helped them appreciate the research that has been done so far. They wrote:

> "My visit to the rare book room changed my perspective on research by better defining what a primary resource is."

"In the future, I will be considerate of using the past to discover knowledge. It reminds me that there is a past in we must understand where some research starts and witness the progression of research first hand to get a broader lens to peer through when doing any type of research."

Future use of the Rare Book Room. The use of rare books is very discipline-specific with 12.5% of students saying they will use the Rare Book Room resources in the future (see figure 4). This, however, does not indicate that the visit was unsuccessful. While many students did not see how they could use these books for their research in the future, they noted this visit was still very eye-opening and left a significant impact on their learning. Here is what the students had to say:

> "I am now thriving to tie-in the research involved in my life's work to a question answerable only by a rare-book, an option I had not considered until being in that environment."

> "While I personally don't see myself ever heading down to the basement for research purposes, it has left a lasting impact on me, in terms of my research methods."

> "In the future, I don't think I'll be visiting the room again to use the sources necessarily, [...] however, I would visit again just to be marveled at its contents."

Critical Thinking and Evaluation. Students have also demonstrated strong critical thinking about the source of information and authority. Students stated:

> "My main takeaways from my visit to the rare book room was how much social media and "fake news" has truly transformed our society. I had always thought "info is info" as long as it sounds good. But, I learned that is definitely not the case".

> "The data and studies for any research starts with finding the correct sources, and primary sources are by far the most valuable in terms of getting the thoughts and reflections of those who experienced or studied moments, people and events throughout history."

This indicates that students learn to apply their understanding of primary sources to their current context by critically evaluating the source and understanding it before they read or work with it.

CONCLUSION: LESSONS LEARNED

This study allowed us to explore the impact of the Rare Book visit on the development of primary source literacy among undergraduate students. Through this visit, students learned to appreciate the historical significance of these books, as well as understand the importance of these primary documents for academic research. Despite some students indicating that they do not see themselves using these books in the future, the evidence strongly suggests that students started to appreciate the importance of primary sources when it comes to their research. In addition, students improved their critical thinking skills and understanding of authority, an essential part of the IL curriculum. Primary source education can help in developing these core skills and help students appreciate the importance of looking at the original source of information.

Library spaces and collections are essential for cultivating primary source literacy in undergraduates. The physicality of the rare book material is essential for the experience of students (rather than just accessing information online via library catalog or internet archives). The students identified the aesthetics of a rare book and hands-on experience as important in this process. It is also beneficial for students to have a little "field trip" to the library (Hubbard and Lotts, 2013). One student stated: "The rare book room at Saint Paul is a unique and special treasure cared for by intensely passionate people." This was an acknowledgment of the importance of not only our well-curated collection and spaces but also the personnel who invest time and energy into educating students about these resources. This also opens the door for students to use library spaces and consult librarians in the future.

We have seen many benefits from introducing students to rare book materials, and we know that in-depth exploration and work with rare book materials could benefit certain students even more. While this visit provided only a brief introduction to the rare books, it is important to continue this work with rare books relevant to students' various disciplines. One example of such work is Guided Resource Inquiry, offered by Jarosz and Kutay (2017). Additionally, Davis (2021) demonstrates how to do it with historical photographs, while Duncan and colleagues (2023) utilize text messages to teach students about primary source literacy.

Overall, this study has demonstrated the immense benefits of primary source education through the collaboration between professor and librarian in the credit-bearing IL course. This collaboration has provided countless benefits to current students, who have developed primary source literacy and hopefully become better equipped to continue their undergraduate studies.

If you would like to get familiarized with some of the rare book materials at Jean-Léon Allie Library, Saint Paul University, please consult the links below:

- Rare Books and Special Collections (SPU): *https://ustpaul.libguides.com/rare*
- Presentation-related files: *https://tinyurl.com/primarysourcesATLA2023*

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PANEL PRESENTATIONS

Best Practices for Virtual Library Services

Three Small Libraries with Three Perspectives on Virtual Library Services

Elli Cucksey, Head Librarian, Hamma Library, Trinity Lutheran Seminary at Capital University

Susan Ebertz, Director of the Reu Memorial Library and Assistant Professor of Bibliography and Academic Research, Wartburg Theological Seminary

Stephanie Garrett, University Librarian, CDU Online Library, Catholic Distance University

ABSTRACT Panelists Elli Cucksey from Trinity Lutheran Seminary at Capital University, Susan Ebertz from Wartburg Theological Seminary, and Stephanie Garrett from Catholic Distance University brought their experiences to the discussion of best practices for virtual library services. These three panelists represent three points on the spectrum between programs that are fully online to mostly residential (or commuting) programs struggling to deliver expected virtual library services. Each panelist shared strategies for the way they try to provide virtual services given their different contexts. A question-and-answer time at the end highlighted other best practices. This session was presented by members of Atla's Small Libraries Interest Group (SLIG).

INTRODUCTION

Many of us scrambled to figure out virtual library services when the COVID-19 pandemic hit and our schools went to online classes. We created ad hoc services to fill in the gaps. We are now discovering that distance education is not going away. For those in small libraries, we know that staffing and budget make a difference in what we can offer. In this session presented by members of Atla's Small Libraries Interest Group (SLIG), three librarians working to provide virtual library services for their small libraries share how to plan strategically and provide practical helps and best practices.

INSTITUTIONAL SETTINGS

Wartburg Theological Seminary

Susan Ebertz

Wartburg Theological Seminary is in Dubuque, Iowa, in the United States of America. Our full-time equivalency is approximately 200 students. About two-thirds of our students are distance students. The rest are residential students. We have three degree programs, plus a certificate program leading to denominational rostering. The library is staffed by a director, a part-time paraprofessional, and students.

Catholic Distance University

Stephanie Garrett

This year, CDU celebrates its 40th anniversary. What began as an ecclesial directive to provide correspondence courses for students who did not live near a Catholic institution of higher learning has grown into a 100%-online university offering AA through MA degrees in Catholic theology.

Per IPED's 2021 Fall Enrollment Data, CDU's peer group consists of 31 seminaries and religious colleges, and CDU is counted among the 62 schools designated as distance-only institutions — of which only 59 submitted age-related demographics for Fall 2021.

Courses are offered during five 8-week accelerated terms per academic year. All courses are taught asynchronously online using the Canvas Learning Management System (LMS).

We are aware that 53.8% of CDU's students are over the age of 40, with just over 31% over the age of 50. This high percentage of digital immigrants makes CDU unique among both its peer-institutions and distance-only institutions. Whether comparing undergraduates, graduates, or both, CDU consistently serves more students over the age of 50 than its peer institutions, as well as a great many students who are 40–49 years old. There are three driving forces that lead students to seek a degree at CDU:

- They are already serving, either in paid or volunteer positions, at their churches and are seeking to advance or gain a paid position.
- They are deacons or religious brothers and sisters who have not previously earned a theological degree and are asked to do so by their diocese or religious order.
- They are older adults who have time and resources to pursue a pet project degree.

Trinity Lutheran Seminary at Capital University
Elli Cucksey

Trinity was first founded as the German Theological Seminary in 1830 and in 1850 was chartered Capital University. While the renamed Evangelical Lutheran Theological Seminary (ELTS) was separated from Capital around 1960, the two operated jointly in many ways. In 1978 ELTS and Hamma Divinity (of Wittenberg University) merged to form Trinity Lutheran Seminary. In 2018, Trinity once again became part of Capital University as an embedded seminary. This will allow the seminary to continue as a sustainable institution into the 21st century. While enrollment the last few years has been much lower, we are stable in terms of numbers. We continue to become more diverse, however, in terms of age, family status, educational level, religious tradition, economic status, gender, and race. Each new population brings different needs, and we had only begun to try and figure this out when the pandemic hit in 2020. Now we realize that one thing each population will expect going forward is an increased availability of education and services delivered in an online format.

VIRTUAL LIBRARY SERVICES PROVIDED BY EACH SETTING

Wartburg Theological Seminary
Susan Ebertz

We are both a residential and a distance seminary. Because of Association of Theological Schools (ATS) standards, we attempt to provide equity in library services for our distance and residential students. That said, we are also trying to increase our residential student population. We are attempting to create library services that residential students would find attractive. Thus, the tension between equity for distance students and value added for residential students. We do not want to create a "sibling rivalry" of "you love them more than us." We want to stress the idea of equity and not same. We take the particular situation and needs of the students in determining what particular services to provide or policies to create.

Equity in Library Resources. We try to create equity in library resources. Our goal is to provide students with all the required, recommended, and suggested readings for all our degree and certificate courses. Part of this stems from the desire of our institution to make seminary affordable. Our physical reserve collection includes all these books. We try to provide equity for our distance students by providing access to the same "reserve" resources. We use the reserve module of our library catalog. Students are able to quickly find the links to the online resources for their classes.

Our residential students have access to the physical collection in our library. They also have easy access to our entire collection and are able to browse the shelves. To provide equity for our distance students, we mail books in our circulating collection to them. We also provide a longer check out for them. All our students must be on campus during the first week of each semester. Books are due the next time the distance student is on campus. If the book is needed by another student, we will recall the book and the student will pay return postage. This allows access for all our students.

Equity in Assistance. Residential students may walk into the library when the library is open and ask for help when needed. Library staff see the students on campus, when passing in the hall or before and after chapel. Students feel free to ask questions during casual encounters. Relationships are easy to build in the residential setting.

It is a bit more difficult to provide easy access to or build relationships with distance students. We have a Zoom account for the library. It is on whenever the library is open. We encourage students to Zoom us whenever they need help. When a student Zooms us when the library is closed, an email is sent to the library. The next person who works at the library will contact the student to see how we may help. Zoom has been a great way to see our students and interact with them. The share screen feature allows us to provide help easily. During orientation we emphasize using Zoom. We also use email to provide assistance to our distance students. We have also zoomed with our residential students when they have found it more convenient that coming to the library.

We have a course site in our learning management system. The course site has our Zoom link to the library prominently featured, link to our catalog, links to our databases and resources, and other information. Students know that they can go here for their needs. We highlight our site during library orientation.

Equity in Instruction. As I mentioned earlier, all our students need to be on campus the first week of each semester. We try to provide orientation and instruction during this week. We also have short workshops during the semester both in-person and via Zoom. For students who are asynchronous, we record the sessions and post them on our course site. We have discovered that students who are enthusiastic about a service do the best workshops and videos.

Equity in creating place/community. For residential students it is easy to create a library space conducive for learning and community. Chairs are placed in small groupings. Tables are available for group study. We have a puzzle table that allows students to build community with each other. We have book readings and pizza parties.

Creating place for distance students is a bit more difficult. We try to include them in various ways. For example, we have monthly displays. We send out emails with pictures of the display and the list of books (with links) that are displayed. Distance students have commented about how much they appreciate this. We also do a similar thing for our new book display. We have thought about putting a Zoom station near the puzzle table so that distance students may interact with residential students while putting together a puzzle.

We continue to think of ways that we can provide equitable services for both our residential and distance students through our resources, assistance, instruction, and place.

Catholic Distance University

Stephanie Garrett

Working in the asynchronous online-only environment and serving a student base that mainly consists of digital immigrants means the CDU Online Library continually strives to demonstrate relevance and create presence to provide information literacy instruction and writing support.

When I first arrived at CDU, I had two prompt realizations. First, there was little institutional understanding of the role the library plays in student success. Second, there was a complete lack of knowledge of what “information literacy” means in the academic library setting. This lack of understanding was due in part to the position of librarian being instituted to meet ATS accreditation requirements less than 10 years ago. Before coming to CDU in 2015, my predecessor, the first CDU librarian, had just returned to the US after 16 years of working in European libraries and archives. Academic libraries in Europe did not adopt the ACRL Framework for Information Literacy until 2018. Information literacy as we understand it had never been part of her professional development.

Another challenge came from the instructors' reliance on outdated publications and web resources. Getting buy-in from these stakeholders has not been difficult. However, changing their habits and getting them to update their syllabi and course modules has been more challenging as it requires instructors to change their habits.

A lack of discoverability and accessibility in the previous versions of the online library meant that our students, who often have the financial means, simply buy the books they wanted to use for research, or relied on popular Catholic media available on the web.

I came to CDU as an early career librarian with an extensive background in business administration and nonprofit management. I spent my first three months listening to students, faculty, and staff, reviewing ALA and ACRL's Guidelines for Higher Education, Distance Education, and the Information Literacy Framework, and questioning library mentors about library policies and procedures.

After completing a SWOT Analysis, creating a document on the role of the library in an academic institution, and drafting the library's first ever policies and procedures manual, I set to work sharing that information with the university's leadership and faculty chairs, and pretty much anyone who made eye contact with me.

Simple purchases such as Oxford Reference's Dictionary of the Christian Church gave many instructors access to a longed-for resource. Posting Atla's "How to Search" videos in the online library helped increase student understanding of why their natural language searches failed to return relevant results. Offering writing support provided the opportunity to teach proper citation procedures and introduce the concept of "Scholarship as Conversation."

In November 2021, I was given the opportunity to appear before the Board of Trustees' academic committee. Leveraging my business experience, I showed up with a presentation that included the SWOT Analysis, a strategic plan that aligned with the institution's strategic plan, and baselines and benchmarks for library assessment. While these are standard expectations at most institutions, at CDU this was new knowledge that repositioned the library from necessary evil to essential services.

"Creating Presence" was our primary task, while providing information literacy and writing instruction.

We examined what it means to be fully online. In the online environment, face-to-face is only a small fraction of "presence" with students. We attacked these questions by using the Community of Inquiry model. People generally have a different understanding of "presence" than what we must do in the online environment. The Community of Inquiry model divides presence into three categories: cognitive, social, and teaching.

What constitutes effective social, cognitive, and/or teaching presence for a matriculating high school student differs from what resonates with students over the age of 50, and what is expected from the 40–49 age bracket. Younger students are more likely to be unwilling to admit they need help with research and writing, while older students do not want to admit their struggles with learning technology.

Our instructors have a well-groomed path to follow the Community of Inquiry model when it comes to developing teaching content for the LMS, lesson plans that set parameters for discussions, and engagement expectations for students.

How can we create or maintain cognitive, social, and teaching presence as librarians when all course work is asynchronous?

One of the most important lessons we have incorporated into the Community of Inquiry model is an understanding that everything must be instantiated in multiple forms and platforms. And, you can never assume that students understand how to complete a digital task.

For example, a student seeking writing support was asked to email her paper to the librarian. Student understood how to upload her assignments in Canvas, but not how to attach a document to an email. As a result, she printed her paper and sent me 17 photos, using her cellphone, one photo for each page. This example is an important reminder that many students are more comfortable using their phones than their computers.

The Cognitive Presence is the academic content that engages the mind of the student. Through the CDU Online Library absolutely everything is virtual. There are no handouts or physical books to give students. The library started as a list of hotlinks and has grown to a Canvas Module, and now a LibGuides content management system site. Because we now understood that the entire presence of the library was digital, I was able to re-allocate $14,000 to get a Discovery Box and more databases.

There is a lot of overlap in activities that create social and teaching presence. With Social presence, we are referring to the ability to project your personal identity in the online community. This takes all kinds of forms, but it amounts to finding your voice in digital communications from emails to newsletters (MailChimp, Canva, Snagit, even Bitmoji). CDU also offers other fee or low-cost online tools like Populi News Feed, Pronto, and Canvas Introduction Bombs.

Teaching Presence is the design, facilitation, and direction of both the social and cognitive processes to create meaningful and educational learning outcomes. To achieve these, we use term presentations set up as LibGuides, Canvas Embeds, Virtual Research Instruction, and Online Writing Services. At CDU we have experimented with and found great value in services like Zoom and YouTube.

Trinity Lutheran Seminary at Capital University

Elli Cucksey

Hamma Library is at the beginner end of the virtual library services spectrum. In preparing for this session TLS gave a good deal of thought to what exists about presence in person and what we hope to carry over to the online environment. That would include things like the ability to find the librarian or staff member to help us, or to browse the collection for serendipitous discovery of resources. We have (and hope to keep) the ability to ask questions and get them answered as they arise. In person we can come together in groups to facilitate the formation of community. In person, almost by accident, we become more aware of the questions, struggles, and triumphs of other students, and losing that to an online environment would be a great loss.

Further reflecting on the realities of our current online presence attempts we are aware that students sometimes struggle to know how or who best to contact for help. We are acutely aware that many students battle with information overload within the databases, even as they are also only aware of a few of the available resources. We recognize that many students are putting off questions and sometimes to not ask them at all. There is often a feeling of isolation and disconnectedness from the institution, a lack of community. This last part contributes greatly to students remaining unaware that they are experience completely normal struggles.

So, in the conversations leading up to this group discussion, Susan and Stephanie were extremely helpful in helping Hamma Library begin to realize what needs to be done. Going forward we have plans to double our efforts to make the library's availability known and blast contact information. We will be working with our system's manager at Capital to foster more browsability in cataloging while we rework instruction to include better search strategies. Since so many of the residential students work in the library, we will increase efforts to get them to be trained reference assistants so that they can help with online inquiries and in person reference. We will increase our efforts to find real time communication methods to create and foster better community, and this includes students and faculty and staff.

As we think about these goals, we break it down to the same goals Stephanie and Susan had. We want to demonstrate our relevance in the library, create presence for students to find what they need, and provide information literacy and writing instruction.

QUESTION AND ANSWER SESSION

A robust question and answer session followed the panelist presentation.

Book Talks

Promoting the Library and Creating Community

Suzanne Estelle-Holmer, Lecturer in Bibliographic Instruction, Associate Director for Collections, Research and Access, Yale University

Amy Limpitlaw, Head Librarian, Boston University

Michelle Spomer, Library Director, Pittsburgh Theological Seminary

ABSTRACT Book talks, however defined, have been programming staples in all types of libraries. In theological libraries, they tend to be focused on faculty authors, or perhaps members of the institutional community. The COVID-19 pandemic, of course, has thrown a wrench into how or if book talks are offered and has changed how these events are developed and implemented. In this session, three library directors discussed what book talks look like in their libraries and offered practical suggestions for building similar programming. This included discussion of how book talks contribute to institutional missions and goals, and how they demonstrate value.

INTRODUCTION

Suzanne Estelle-Holmer (Yale University), Amy Limpitlaw (Boston University), and Michelle Spomer (Pittsburgh Theological Seminary) work at different theological schools. They discovered that each of their libraries were including some sort of book talks (hosting an author who speaks about their research and/or publications) in their library programming. While there are many similarities between the three programs, there are also quite a few differences in how each library plans for and implements these events.

It is the belief of all three presenters that almost any library can develop and implement book talks in some form. Whatever the library budget, staff size, or space available, there is likely some combination of time and resources that would be conducive for a book talk — or several! Statistics for each of the presenters' institutions might help you envision your own book talks:

Yale Divinity School

- FTE: 274
- Number of Faculty: 43
- Number of Library Staff: 10
- Degrees Offered: MDiv, MAR, STM

Boston University School of Theology

- FTE: 314
- Number of Faculty: 31
- Number of Library Staff: 5
- Degrees Offered: MDiv, MTS, MSM, MARPL, STM, DMin, PhD

Pittsburgh Theological Seminary

- FTE: 185
- Number of Faculty: 16
- Number of Library Staff: 6
- Degrees Offered: MDiv, MAPS, MTS, DMin

Each presenter took turns answering seven questions about the book talks at their institutions:

1. When and why did you start having book talks? Do you collaborate with anyone?
2. Who is the audience at your book talks? Who are the speakers and what do they write?
3. How do you promote book talks? Do attendees need to register?
4. Are your book talks in-person, online, or both? If in-person, what space(s) do you use? What kind of setup is there (chairs, refreshments, technology)? If online/hybrid, are they recorded and posted somewhere?
5. What is the format of your book talks?
6. Are there ways that you link library resources to your book talks?
7. What tips do you have for those who want to start having book talks?

Following the summary of panelist responses are a book talk planning worksheet (Appendix 1) as well as a list of online resources (Appendix 2).

QUESTION 1: WHEN AND WHY DID YOU START HAVING BOOK TALKS? DO YOU COLLABORATE WITH ANYONE?

Suzanne Estelle-Holmer

I must admit from the outset that I am the novice on the panel, having organized only one book talk. However, this one event was tremendously successful with over fifty participants, so I learned a great deal from the experience. One reason for the lack of library book talks is that Yale Divinity School (YDS) is a very book-rich environment, with an annual all-school read, a faculty book party, and other book-related events. It was difficult for library to get a foot inside the door, until we discovered that our alumni are an untapped group of talented authors. YDS has incredible alumni who go on to write books in many different spheres of knowledge and influence. Before the COVID-19 pandemic, alumni visiting the library would often approach me, asking if they could give a book talk in our iconic Day Missions Room. I began planning an alumni book talk series in 2019, which never got off the ground because of the lockdown. In the Fall of 2022 things began to open up and we held our first book talk during the annual alumni convocation. I worked closely with the YDS Alumni Relations Office, which embraced the idea as a way to build stronger relationships between alumni and current students. We look forward to future collaboration with an alumni book series in the fall of 2023.

Amy Limpitlaw

To answer this question for the BU Theology Library, first I need to clarify that unlike Suzanne and Michelle, the events we hold at our library aren't technically "book talks" — although the initial idea came from the idea of having book groups. What emerged for us was a series of events focused on a faculty member's (or other community member's) research, with a specific focus for the conversation on either an article or a chapter from a book.

In 2014, my staff and I were trying to think of some kind of events we could offer for Theological Libraries month in October. One of our staff, Stacey Duran, who is our Instruction and Collection Development Librarian, came up with the idea of having something like a book group meeting, where people have the opportunity to read something and discuss it. We first discussed the idea of an entire book. However, we decided that few people would have the time to read an entire book. Then we decided that we would select and provide a single chapter or article, which would be the focus for the discussion. And though originally we thought about doing one of these each week in October that year, that seemed like a little bit too much work and not likely to get much attendance, so we opted for a monthly format. We offered these events intermittently over the years. (Probably we were most consistent in the first few years.) Initially, we only had faculty authors, but we expanded the talks to include other members of the community including some of our doctoral students. The name of these events also changed over the years: first we called these "Faculty-Author Roundtable Discussions" then after we broadened them to include not only faculty authors but other members of the community, we titled them "STH Library Talk Series." During the first year of COVID-19 we stopped hosting these events. When we resumed holding them in the Spring of 2022, we renamed the series "Library Conversations: Research and Scholarship at the School of Theology."

Michelle Spomer

Though the format was quite different, book talks existed at Pittsburgh Theological Seminary (PTS) before I arrived as library director in 2016. From what I understand, these consisted of a group of faculty giving very brief (ten minutes or so) talks about their most recently published books during the PTS Alumnae/i Days annual event. The faculty would speak one after the other, and then attendees could purchase the books and get them signed.

Due to the renovation of Barbour Library, we didn't have any book talks until 2019. My reasons for having book talks were manifold: (1) the library and library staff were a bit siloed from the rest of campus, so book talks would be a way to connect with the PTS community; (2) I wanted to demonstrate that the library wasn't just a collection in a beautiful, renovated building, but also that it also had a strong library program; and (3) I wanted to connect our library users with the collection in a different way. Another reason to have book talks manifested after our first book talk in February of 2019: it turned out to be a great way to collaborate with another department (the writing center).

Dr. Shan Overton (Director of the Center for Writing and Learning Support) and I began to meet to discuss how we could "combine forces" and develop book talks into something a bit more than faculty lectures outside of the classroom. Dr. Overton brought her writing expertise, author connections, and interview skills to the table, and the library provided space and connections to library resources.

QUESTION 2: WHO IS THE AUDIENCE AT YOUR BOOK TALKS? WHO ARE THE SPEAKERS AND WHAT DO THEY WRITE?

Suzanne Estelle-Holmer

The audience has primarily been alumni, students, and staff. Our first author was Dr. Alisha Lola Jones, a professor of Musicology at the University of Cambridge (UK), specializing in Black Gospel and Pentecostal musical performance. My next author will be a YDS alum, originally from Poland and now a UCC pastor in Massachusetts. His first major book is a study of the Reformed Church in Poland, published by Brill. I am also recruiting authors who have written about clergy experiences with mental health, and issues of practical ministry. Ideally, I would like to host a book talk series that represents a variety of topics and distinct kinds of writing — both academic and popular.

Amy Limpitlaw

The audience is any member of the seminary community: faculty, staff, students. The speakers — or rather, conversation partners — are usually faculty members, but they can be anyone in the community who has written something interesting, regardless of whether they are a faculty member, a staff member, or a student.

Michelle Spomer

The audience for our book talks is pretty much anyone who registers, whether they are faculty, staff, students, alums, seminary community members, board members, local clergy, or members of the general public.

We have three book talk series: (1) the Faculty Series; (2) the PTS Community Series (this includes PTS staff and anyone related to the seminary, such as alums); and (3) the Guest Speaker Series (authors outside the PTS community). Examples for each category include:

- **Faculty Series**: Dr. Kimberly Russaw, *Revisiting Rahab: Another Look at the Woman of Jericho*
- **PTS Community Series**: Christina Kukuk (alum), *Loving What Doesn't Last: An Adorations of the Body*
- **Guest Speaker Series**: Andrew Nagy-Benson and Andrea Lloyd, *Letters from the Ecotone: Ecology, Theology, and Climate Change*

QUESTION 3: HOW DO YOU PROMOTE BOOK TALKS? DO ATTENDEES NEED TO REGISTER?

Suzanne Estelle-Holmer

Promotion of our book talks is primarily through email and other alumni-oriented announcements. Last year we enrolled in Yale's Yale-Connect, a platform for campus and student organizations. We have experimented using it as our major vehicle for promoting library activities and services. Although we ask students to register for programs, it is not mandatory, and there is no guarantee that they will attend. I also recommend using social media, especially for alumni book talks.

Amy Limpitlaw

One of my staff members creates a flyer for the event which we put on our library's web site, both on a page for the event but also on a revolving banner we have on our homepage called "Library Highlights." The banner links to a page for the event. We also advertise it on our social media feeds: Twitter, Facebook, Instagram. We put the event on the school's calendar so that it automatically gets put on the school's web site. We also submit the flyer to be put on LCD screens that are located in various corridors of the school, and it also gets announced in a weekly email sent to the community called "Collegium." Initially, we did try putting up paper flyers around the school, but once they implemented the LCD screens, that seemed redundant so we stopped doing that. However, there is a weekly free lunch on Wednesdays for the community, and we usually do print out some of the flyers and put them on the tables. Finally, since I'm always nervous that we're not going to get many attendees, I usually send an email to the community the day before reminding them of the event. We used to have people register, but more recently we stopped doing that.

Michelle Spomer

We promote book talks using several different methods and platforms: emails to the PTS community, social media, the library website, the PTS calendar on the seminary website, campus LED screens, and library signage.

Currently, book talk attendees need to register so that we can plan for refreshments if it's an in-person event, and also to send Zoom links to online attendees. (Some book talks are only online, and the in-person books talks are live-streamed to online attendees.) I am planning to reconsider required registration. We may get more attendees if it weren't required.

QUESTION 4: ARE YOUR BOOK TALKS IN-PERSON, ONLINE, OR BOTH? IF IN-PERSON, WHAT SPACE(S) DO YOU USE? WHAT KIND OF SETUP IS THERE (CHAIRS, REFRESHMENTS, TECHNOLOGY)? IF ONLINE/HYBRID, ARE THEY RECORDED AND POSTED SOMEWHERE?

Suzane Estelle-Holmer

Yale's book talks are in-person. We had hoped to use space in the library, but the number of attendees necessitated that we move to a larger venue. The talk was moved to a nearby university conference center where there was auditorium seating and a full range of AV equipment. There are many requests to use the Day Missions Room for book talks. This space is a reading room reminiscent of a gentleman's library of the nineteenth century. Audio-visual equipment needs to be moved in along with additional seating. But it can be done! It does involve several hours of set-up time and custodial help. The first Divinity Library book talk was recorded and is archived in the library's AV library and on YDS' YouTube channel.

Amy Limpitlaw

They are in person. We did try doing it via Zoom in the Spring of 2022 when the school was operating in a hybrid mode, with classes being held both in-person and on Zoom. During that year, there were very few people on campus, but our library was open. We held that event with our new Dean as the guest. But now that the school is fully open as it was before the pandemic, we hold these events on-site in our library conference room. Scheduling is tricky, because we want to schedule them for a time when we'll get the most attendees, and nearly all times during the week there are classes scheduled, except Fridays — but then, because there are few classes on Fridays, few people actually come onto campus that day. This past year, we decided to hold them once a month immediately after the community lunch on Wednesdays, which is the same time we offer our instruction sessions. So, one Wednesday a month is always reserved for the Library Conversations event. And we try to make it even more enticing by providing refreshments. The communications department at the school sends someone to make a recording, though it is not the whole event, just highlights which are posted both on our library's web page, on the school's web page, and on the school's YouTube site. These are usually about three to five minutes long.

Michelle Spomer

We've been having one book talk per month but are scaling back a bit since there tends to be several other PTS events and activities that compete for attendees. We generally have our book talks on Fridays, from 5 p.m. to 6 p.m. Classes meet Tuesday through Thursday, so we figured that this would be a relatively free time for folks, and early enough to still have the evening to do other things. This day and time also worked best with Dr. Overton's and library staff schedules. Of course, the downside of this is that for in-person book talks, many people just want to get home, and don't hang around for a book talk.

As mentioned previously, our book talks are either only online or hybrid (i.e., in-person and live-streamed). As you might imagine, online-only book talks served us well during the pandemic lockdown. When the campus reopened, we started having in-person book talks again, with the addition of live-streaming. Online-only book talks can be great for authors who live somewhere else and can't do the book talks in person. Our in-person book talks are great for those who like socializing, especially socializing with refreshments!

For our in-person book talks, we use a lounge on the main level that is close to the library entrance. We rearrange the lounge furniture and add folding chairs, and otherwise make it conducive for a book talk. This space affords us the ability to expand the number of folding chairs into the lobby area. We also have one or two tables for refreshments, which usually include sweet and savory appetizer plates ordered from a local grocery store, as well as a variety of drinks (including wine!). One of the Information Technology (IT) staff brings a video setup so that the book talk can be both live-streamed and recorded. He also monitors the Zoom chat and Q&A sections for us. The recording is posted on the book talk page in the PTS website within a day or two (see the link in the Online Resources section). It is also posted on the PTS YouTube channel.

For our online-only book talks, we coordinate with IT staff to provide the Zoom link for registrants. The author, as well as Dr. Overton and library staff, receive special host links that are set up by IT staff. Online-only book talks are also recorded and posted.

QUESTION 5: WHAT IS THE FORMAT OF YOUR BOOK TALKS?

Suzanne Estelle-Holmer

So far, we do not have a fixed format. Two of the authors requested a conversation partner, in both cases a faculty member who was familiar with the book. This type of format is often more interesting to the audience than a purely lecture-style talk. However, this does lend an additional layer of complexity to the programming, as getting two people together at one time can be challenging. With our initial book talk, the professor was unavailable, so the author discussed the book on her own. Dr. Jones is a talented presenter and used film clips and other images to illustrate the issues she was examining in her work. Going forward, I want to arrange conversation partners for our authors.

Amy Limpitlaw

I serve as the host for the event, and in preparation I make sure first, to have some background information about the author – if it's a faculty member, who they are, what their title is, etc. I make sure to read the chapter or article and have questions prepared to get the conversation going. And I always start with the same question: tell us about your intellectual journey, how did you get interested in whatever the topic is? Although we provide the reading (again, a chapter from a book or an article) in advance, I don't assume that everyone attending has read it, so I try to provide a short summary. And then I move on to more specific questions related to the reading. I also always try to ask a question about the library, either, something along the lines of how has the library or the resources we provide helped you in your research and/or what can the library do to support your scholarship. The discussion is scheduled to last an hour, so after maybe 30 minutes of back and forth between the author and me, I open it up to the rest of the attendees for questions and comments.

Michelle Spomer

We essentially have four possible formats for our book talks: (1) in-person, lecture style; (2) in-person, conversation style; (3) online, lecture style; and (4) online, conversation style. "Lecture style" means that the author talks about their book for most of the time and allows time at the end for questions. These types of book talks are not as commonly done as conversation-style book talks and have been done almost exclusively by PTS faculty. Our preferred format is conversation style, which means that Dr. Overton reads the book, and then has a conversation with author about it. We believe that students in particular like this format because it gives them the chance to experience their professors differently than they do in the classroom. Another wonderful thing about this format is that Dr. Overton asks the authors about their writing processes, so it's really a perfect collaboration between the writing center and the library.

QUESTION 6: ARE THERE WAYS THAT YOU LINK LIBRARY RESOURCES TO YOUR BOOK TALKS?

Suzanne Estelle-Holmer

We have an area at the entrance to the library where we display the book under discussion. We could also display related titles but have not done this yet. Going forward I hope to develop this more.

Amy Limpitlaw

Yes, we provide either a scan or a link to the article or book chapter being discussed. And I try to always ask the guest how the library and its resources have contributed to their scholarly work.

Michelle Spomer

Since one of the reasons we have book talks is to connect people with library resources, we developed a couple of ways to do this. The newly renovated library has several shelving endcaps throughout the collection that have book displays in them. We use one or more of these to display the book for the book talk and also add related books from the collection. The books in the displays can be checked out, and there are also bibliography handouts that library users can take with them.

Another way we connect book talk attendees to library resources is through our LibGuides. We are able to expand the number and types of resources by using these. Not only are physical books related to the book talk listed (with links into the catalog), but also journal articles and Internet resources. We feel that in addition to providing resources for book talk attendees, these guides also demonstrate the value of the library staff. See the link to our guides in the Online Resources section at the end.

QUESTION 7: WHAT TIPS DO YOU HAVE FOR THOSE WHO WANT TO START HAVING BOOK TALKS?

Suzanne Estelle-Holmer

- Start small and do not make the programming overly complex. It can be difficult to communicate and coordinate with authors, especially if they are not a part of the school community.
- Take the time to talk with the author to describe the audience and the time allotted for the talk.
- In planning a series of book talks try to have a variety of books and authors to appeal to a wide audience.
- Do not hesitate to collaborate with other offices or units on campus. They may be able to offer AV services or refreshments for an event that serves their mission and constituencies.

Amy Limpitlaw

- Prepare – make sure you have good questions to ask that will get the conversation flowing, and make sure you've read the reading. But also, don't assume that members of your audience have actually read the reading. When I start asking about it, I try to kind of summarize the chapter/article a bit and link it to the author's larger research.
- I try to focus on inviting newer faculty or doctoral students.
- For in-person events, refreshments are helpful to draw people in.
- Make it easy for the author. Since I always begin with the same question — about their intellectual journey — I let them know that this is what we'll start with. At the same time, I try to make these events easy for them. When I make the invitation, I stress that they don't need to prepare anything. I also tell them that it is fine to invite their students.

Michelle Spomer

- Connect book talk programming with your institutional mission, strategic plan, and/or your library mission. This will show administrators that you are deliberate in supporting the goals of the institution, and it may come in handy if you need to ask for funding.

- On a related note, be sure to assess your book talks in some way. Simply recording the number of attendees is a very basic and easy type of assessment. We have been recording this statistic for each of our book talks, including our online ones. However, we think a more substantial type of assessment needs to be implemented. We will likely develop some sort of evaluation form that we ask attendees to fill out when the book talk is over (much like the ones that are used for instruction evaluation).
- Mainly for promotional purposes, plan book talks months in advance, if possible. Our communications staff generally want the full slate of book talks a few months before the first one happens.
- Be sure to take photos of your event. These can be used in planning more book talks and can also be added to the library and/or institutional website.
- Take some time to evaluate each book talk. You might want to develop an evaluation form that lists the details of the book talk (including refreshment quantities and cost), and what worked and didn't work.

APPENDIX 1: BOOK TALK PLANNING WORKSHEET

Why have a book talk? How does this advance the library's and institution's mission?

Is there an opportunity for collaboration?

Who is the audience? What kind of authors/speakers will be sought?

How will the book talk be advertised/promoted? Will attendees need to register?

Will the book talk be in person, online, or both? If online, will it be recorded and posted? If in person, what will the setup be?

What will be the book talk format?

How will library resources be linked to the book talk?

How will the book talk be assessed?

APPENDIX 2: ONLINE RESOURCES

Boston University School of Theology

- Trading Futures: Dr. Filipe Maia's Research and Latest Publication
  https://youtu.be/HYL8V2gQmBk
- Spiritual Seeking: Research and Vocational Discernment of Nicolette Manglos-Weber
  https://youtu.be/cC3wwDLyOBE
- Library Conversations: Research and Scholarship
  https://www.bu.edu/sthlibrary/engage/sthlectureseries/

Yale Divinity School

- YDS Library Book Talk with Dr. Alisha Lola Jones '07 M.Div.
  https://www.youtube.com/watch?v=lBlYP1SR7zE
- YDS Audio-Visual Collections
  https://yaledivinitylibrary.aviaryplatform.com/

Pittsburgh Theological Seminary

- Book Talk LibGuides
  https://guides.pts.edu/sb.php?subject_id=200520
- Seminary Hosts BookTalk Series
  https://www.pts.edu/BookTalks
- PTS YouTube Page
  https://www.youtube.com/@pghseminary/videos

Starting Off Well

Advice for New Theological Librarians

Liz Leahy, Professor of Theological Bibliography and Research, Azusa Pacific University

Carisse Berryhill, Special Assistant to the Dean for Strategic Initiatives, Brown Library, Abilene Christian University

Susan Ebertz, Director of the Reu Memorial Library and Assistant Professor of Bibliography and Academic Research, Wartburg Theological Seminary

ABSTRACT Three veteran theological librarians representing different types of library settings share from their experiences on ways to begin with your best foot forward. We discuss the importance of mentor librarians and libraries, involvement in Atla and other regional and national organizations, training opportunities to consider, collection development, the role of accreditation, and more! The session was followed by an opportunity for Q&A.

OUR BACKGROUNDS

Liz Leahy (Azusa Pacific University)

In the years before I began in my present role, I started a special library in the areas of theology and law for a Christian ministry called Prison Fellowship. I served next as a speechwriter at the US Department of Education for the Office of Library Programs, where I wrote speeches and legislative testimony related to all aspects of librarianship. I then moved to the Library of Congress, where I served as a senior research analyst and worked with new technologies in database management and developed and edited technical publications. I also traveled to most library and computing trade shows across the US, representing the Library of Congress at their booth.

I began my work at Azusa Pacific University nearly 30 years ago and of course, have seen many changes during my time here. I was hired to begin the theological library after the seminary had begun — with many notations from the Association of Theological Schools (ATS). Over these years, we moved from a single library to three libraries on the main campus and two regional campus theological libraries, and my roles have varied over the years as well. The Stamps Theological Library serves the seminary and undergraduate programs of religion and bible as well as courses campus-wide that integrate faith and learning. The seminary teaches in English, Spanish, and Korean, and our collections reflect this. We also have theological special collections and archives.

One of the things I love about librarianship is the amount of variety we can have in our careers. I hope that this session encourages you. Whether you are currently serving in a theological library role — or hope to be in the near future, what you are doing now will likely be able to be used in this role.

Carisse Berryhill (Abilene Christian University)

I began my work at Abilene Christian University nearly 20 years ago and in these years have additionally served as the Associate Dean of Digital Initiatives, Special Collections and University Archives, as well as serving as Special Collections Librarian and Special Services Librarian, where I also served as the liaison to the English department and to the Friends of the ACU Library. I have taught the Atla-sponsored course on Theological Librarianship for the University of Illinois for 18 years. Prior to these appointments I served as the Associate Librarian at the Harding Graduate School of Religion in Memphis, and as Professor of English at Lubbock Christian University, Lubbock, Texas. My PhD is in English from Florida State University.

Susan Ebertz (Wartburg Theological Seminary)

I'm Susan Ebertz and the Director for the Library at Wartburg Theological Seminary in Dubuque, Iowa, USA. I've been there for 26 years and will be retiring at the end of June. I was hired for a one-year temporary position. I did not have a library degree when I started but had an MDiv and was working on an MBA. Wartburg Seminary must have liked what I did because they then hired me as the Assistant Director and then later, I became the Director for the Library. I earned my library degree after becoming the Director. I attended my first Atla conference in 1999. I was so lonely at the conference and didn't come back the next year.

GETTING YOUR BEARINGS IN A THEOLOGICAL LIBRARY: CARISSE BERRYHILL

My heuristic:

- Contexts — history and associations, doctrine/dogmas, etc.
- Materials — what makes up your library collection?
- Services — who are your patrons? What needs should you be supporting?

Issues to consider as you move into your position in a theological library:

- If you are new to a theological library and this is a new universe of discourse, look into auditing or enrolling in a course which will help to fill gaps you might have.
- What are the governance structures for your institution? Advisory structures? Denominational connections? Talk to colleagues both inside the library and in the departments affiliated with your library.
- What reporting duties do you have — and to whom? (Internal— perhaps to a dean or provost and external, such as accrediting agencies.)
- What does advancement look like in your institution? Who sets goals and evaluates your work?
- What do scholarship, teaching, service and collegiality look like for you, and what expectations should you meet?
- Who are the library's user groups?
- What policies are already in place?

MENTORS: SUSAN EBERTZ

At any point in our career, there will hopefully be new responsibilities and challenges that come our way. We could try to do it on our own to figure out what to do. It would make more sense to seek out someone who knows more and can help you see any pitfalls or better ways of doing something and to support you in making it through the new responsibilities. Why waste your time and effort doing it alone when you could have a guide and encourager with you?

Six months after I started working at Wartburg Seminary, we had our Association of Theological Schools accreditation visit. The then-director had me meet with the ATS visitor. The director was also the director at a nearby library and delegated that task to me. The ATS visitor was the chair of the visit, Charles Willard. Many of you know him. During the visit we had several conversations, not only about the library but also about where I saw myself going. After the visit he graciously answered questions that I had. He became one of my mentors.

When I first became a library director, I often sought out the advice of a good friend at a nearby library. She was an excellent librarian who I admired. Many of my decisions were based on what she did at her library. Our policies began to strangely resemble the policies at her library. My friend taught me the importance of making the library student-focused and not about the books.

The flip side of having a mentor is to mentor someone. Mentoring should begin the first day on the job. Some places call it *succession planning*: helping someone to take over your job. And in the case of theological libraries, it may not be our job per se, but a similar job in another institution. We need more theological librarians and one way to do that is if we start mentoring someone.

I remember someone who worked in the library while their spouse was a student. When the student received their first church position, the former library worker was able to find a library position. Since that time the former library worker has worked in a library with each move that the alum made. There was also a student worker who discovered that their passion was libraries. They went on to library school and became an academic librarian.

Sometimes the relationships are formal. For example, some library organizations offer mentoring programs, providing a mentor for anyone interested. I met someone who was in a mentoring relationship with a friend. The mentor suggested that the person contact me to answer questions that I could answer. You don't need to be in a formal mentoring relationship to still provide help.

Internships, whether paid or unpaid, should definitely be seen as a mentoring relationship. It is not just about teaching skills but also forming a librarian.

Informal mentoring happens when we seek help from others who we know to be good at something. It also happens when we have a posture of being willing to help others. When we are known as someone who knows something and who is also willing to share and help, we will be sought out as mentors.

PROFESSIONAL ORGANIZATIONS AND OTHER DEVELOPMENT OPPORTUNITIES: CARISSE BERRYHILL

Start with library networks and cooperatives at a local, regional, and national level. Look into associations of religious librarians: organizations such as Atla, Association of Christian Librarians (ACL), Catholic Library Association and the Association of Jewish Libraries can provide a wonderful network as well as to alert you to trends and publishing within your faith tradition. These groups may meet regionally or at annual conferences and increasingly offer virtual training or discussion groups during the year.

Consider attending conferences that focus on research in your discipline(s) such as the American Academy of Religion/Society of Biblical Literature (AAR/SBL), which host regional, national and international gatherings. If you are affiliated with a denomination, there may be gatherings related to research being conducted by scholars in your field.

Look into other types of opportunities which may be available to strengthen your skills. These might include grant writing, cataloging, student services programming, or technology. Some of these programs might be offered online or through a network you may already be connected with but don't forget to look into offerings by other academic or large public libraries or museums in your area.

NETWORKING: SUSAN EBERTZ

From a purely selfish standpoint, networking can be seen as a way to meet people who can help you. There are basically two types of networking: within your institution and outside of your institution.

Within your institution, it is important to build relationships with everyone. We sometimes don't think about staff at our institutions but only think of administration and faculty. Seeing all people by acknowledging their gifts and their worth creates an environment that is conducive for lifting everyone up. I know that when I worked at another institution, I would periodically bring donuts to the maintenance crew. This really helped my relationships with them. They knew I cared about them and did not see them as a means to serving me. I think for those of us which a religious background, the understanding of seeing all as being made in the image of God is important.

Networking with those in the administration and faculty are important in building those relationships which may more directly affect our work. There is another session in this year's Atla Annual dealing with those relationships. You may want to avail yourself of that session.

Networking outside of your institution is also helpful. In my comments earlier, I talked about mentoring and seeking mentors. Building relationships within your profession not only helps you to know who can help you or be your mentor, but as you build those relationships, they get to know you and your gifts and learn how you can help them. It's a two-way street. In the opening plenary for the Atla Annual this year, we heard about community organizing. This can best happen when we have built relationships with others. In a recent post in the Directors list-serv for Atla, there was a request for advice. The response was tremendous from others who have had a similar experience. These professional relationships become very important.

COLLECTION DEVELOPMENT: LIZ LEAHY

All libraries generally begin somewhere. You might be starting in a well-developed library. or you might be beginning from scratch — but the same methods can apply in either circumstance.

1. Get to know the organization you are working in. Does it have a particular religious tradition/denominational perspective? If this is not your tradition, find out who you can talk to in order to give you more background.
2. Who are your users? Students, faculty, external users?
3. What is the library's main task? Is it to support curriculum? Support research — perhaps by faculty and other scholars? Serve as a denominational archive?
4. How is your budget determined and what is your spending time period/fiscal year? Does your library use a jobber – say Baker & Taylor? Do you have ongoing commitments/standing orders with any publishers?

All of these questions factor into how you set up your collection development priorities and these are often different in each library. And much of this becomes incorporated into the collection development policy for your library. Check to see if your library has an existing policy and if so, how frequently it is updated. Does it include information such as collecting levels? Types of materials collected? How gift books are accepted (or not) and how weeding takes place? If your library does not have a policy – there are many good examples available online or check with other libraries in your network to help you to develop one that best fits your institution. My focus here is on collecting books but the same questions hold true for determining the best serial and database titles as well.

My campus has a strong focus on the curriculum followed by faculty research needs. So, I receive the syllabi for all classes each semester and review the assignments, the required and the recommended titles. If a course is a research course, say on the history of Christianity, and has one or more research papers assigned, I think about the average class size and whether or not a class of students could each find enough materials to prepare a research paper — so I'm not only looking at what the faculty member has suggested, but also considering how students might go about fulfilling the course requirements in research and writing.

I look at the book reviews and articles in the more popular journals that our faculty are reading. When there are book awards, such as the *Christianity Today* books of the year. I try to order all of them as they will have received attention broadly across our campus. I look at the journals that have denominational ties to our seminary as well as resources such as New Testament Abstracts, to be aware of what is currently being published. I look at and mark up trade catalogs as well.

With database access, it seems fewer annotated bibliographies are published but when you can locate them, they can be an excellent resource. Several that discuss the backgrounds and merits of various commentaries and dictionaries are listed below, but one I especially like is our former Atla colleague David Stewart's *The Literature of Theology: A Guide for Students and Pastors*. If your library can access (or subscribe to) the *Oxford Bibliographies Online*, it is a helpful source for recommended titles on an array of topics in religion and philosophy. Resources such as WorldCAT can give information related to newly cataloged works as well as how many libraries are acquiring the title. I do look at other theological libraries in my region to see if books that are on my larger wish list might have been purchased and available nearby ; one of the difficult aspects of collection development is that most of our libraries do not have the budget to purchase everything we would like and we have to make choices!

A newer challenge for many of our libraries is the ratio of print to ebooks we purchase and how to determine the best use of our funds. You may have space challenges which have encouraged the purchase of more e-books – or perhaps students who study at a distance. The COVID-19 pandemic initiated a major change in our libraries as we needed to make more research materials available online during campus closures.

ACCREDITATION: LIZ LEAHY

Most, if not all, of our libraries are connected with educational organizations that are accredited. It is important to get to know the standards for accreditation that will impact your school — and often there are more than one. For instance, my university has an overall accreditation through our regional accreditor (WSCUC) and individual schools and departments may have discipline-focused accreditation as well, such as ATS.

Look at the accreditation materials to see if there are standards for libraries, but also look at standards related to student learning, research support, distance education — as libraries often fit into more than one section of these reports.

The standards can give you something to aim for and help you to be aware of reports and documents you should have in place — such as a collection development policy or survey/assessment data.

If the agencies that accredit your school don't say much about libraries (and our regional one says virtually nothing), consider also looking at the standards for other disciplines if you are in a university setting. For instance, the standards for social work and for art, are both quite specific with library expectations and are helpful in thinking about the types of questions an accrediting team might ask.

I believe that most accrediting standards are easily located online but if you have some problems with access, most schools have an individual or office tasked as the "Accreditation Liaison Office" and these individuals can help you to locate what you are seeking. I once told a previous provost that I liked accreditation visits (which is something most administrators dread) and he remarked that it was always because the libraries fared well in the reviews on two levels: we knew what was expected of us and also generally received funding we lacked the rest of the time to fix problems that were obvious to us and our accreditors. Get to know the documents that help to hold your campus accountable — they can be very helpful as you set goals and priorities for your library!

RECOMMENDED RESOURCES

ATS Commission on Accrediting. *2020 Standards of Accreditation*. Pittsburgh: Association of Theological Schools in the United States and Canada. *https://www.ats.edu/files/galleries/standards-of-accreditation.pdf*

Bauer, David R. 2003. *An Annotated Guide to Biblical Resources for Ministry*. Peabody, MA: Hendrickson Publishers.

Berryhill, Carisse, ed. 2022. *Collection Development in Theological Libraries.* The Theological Librarian's Handbook series. Chicago: Atla Open Press. *https://doi.org/10.31046/atlaopenpress.89*

Danker, Frederick W. 1993. *Multipurpose Tools for Bible Study.* Revised and Expanded. Minneapolis: Fortress Press.

Stewart, David R. 2003. *The Literature of Theology: A Guide for Students and Pastors.* Revised and Updated. Louisville: Westminster/John Knox.

What About the Aqueduct?

Does Decolonizing the Library Mean Deaccessioning Augustine?

David Schmersal, Access and Instruction Librarian, Austin Presbyterian Theological Seminary

Yesan Sellan, Chief Librarian, South Asia Institute of Advanced Christian Studies

Daniel Smith, Theological Librarian and Educator

Kris Veldheer, Director of the Paul Bechtold Library, Catholic Theological Union

ABSTRACT The Public Services Interest Group invited three panelists to respond to three broad questions pertaining to decolonizing theological libraries: What are you doing, what could/should we be doing, and what would you do (in an ideal theological library/seminary/school of theology)? In addressing these questions, the panelists discussed what decolonizing looks like in their respective contexts, collection development, collaboration with faculty, and desiderata for further change.

INTRODUCTION

Theological librarians have become more aware of some of the more complex and troubling aspects of the Western Christian heritage represented by many of our institutions and collections. Such trends compel us to ask challenging questions, such as "How do we recognize which voices are missing from our collections?"; "How might we (in collaboration with faculty?) encourage students to encounter some of these missing voices, while also ensuring they develop a familiarity with theologians of traditionally recognized historical significance?"; and "When might de-colonizing our collections run the risk of censorship?" Given constraints in space (i.e., library shelving is finite) and time (students do not have time to read everything), "How do we prioritize?"; and "Who should decide?"

In this session, three panelists Kris Veldheer (Director of the Paul Bechtold Library, Catholic Theological Union), Yesan Sellan (Chief Librarian, South Asia Institute of Advanced Christian Studies), and Daniel Smith (theological librarian and educator) responded to these and similar questions, subsumed under three broad three headings: *What are you doing?*, *What could/should we be doing?*, and *What would you do (in an ideal theological library/seminary/school of theology)*? The presenters prefaced these remarks with a few brief points of prolegomena, and we ended the session with a question-and-answer session.

PROLEGOMENA

Before responding to the questions noted above, the panelists clarified and emphasized three points. First, while recognizing the terms *decolonial* and *postcolonial* commonly represent different contexts, the former is largely used in Latin American contexts and the latter is more commonly used in Asia and African. In this session the panelists used the terms synonymously. Second, the panelists wanted to emphasize that decolonizing your library is an iterative process that constantly requires reexamination, not a simple matter of getting rid of a few particularly offensive books. Finally, for those who might be wondering, "Why this session? Why are we doing this?" we have two basic reasons: First, for many of us, this is a matter of justice, that we are seeking to heed the voices of those that have too long been silenced as a way of "casting the mighty from their thrones and lifting up the lowly." Second, for many of us who care deeply about the church and see our work as service to the church, it behooves us to pay attention to the voices of our brothers and sisters in places in the world where the church is vibrant and growing.

THREE QUESTIONS

In responding to the questions posed in this session, the panelists centered their discussion around three broad questions, each addressed in turn by each panelist:

What *are* you doing?

- What does decolonizing look like in the context of your theological library and/or institution?
- How do you familiarize yourself with the works of theologians from the majority world and other under-represented voices?

What *could/should* we be doing?

- How do we recognize which voices are missing from our collections?

- How might we better connect the students, faculty, and guest researchers at our libraries with the works of scholars from the majority world and other under-represented groups?

What *would* you do (in the best of all possible worlds)?

- In an ideal theological library/seminary/school or theology, how might you imagine a collection and course of study that encourages students to encounter some of these missing voices, while also ensuring they develop a familiarity with theologians of traditionally recognized historical significance?

Question 1: What *are* you doing?
What does decolonizing look like in the context of your theological library and/or institution?

Kris Veldheer

My very presence up here is a colonial act because I have the privilege to travel, I have the privilege of being a library director. And that is something that I need to acknowledge in the approach that I bring to my work. But in my library of context, I see myself as having three roles: I am a keeper of knowledge in that I keep books or whatever knowledge is these days; I am a producer of knowledge because I produce knowledge that goes to my students and I work with my students in producing their knowledge; and I am a provider of knowledge, in that I provide them with books but also the context in which they work. At CTU, what I'm working on is not to bring stuff out of the collection without giving it a lot of thought. So, I'm not going to do just a bit of deaccessioning of Augustine from the library. But rather I am trying very, very hard to ask people from different places to literally contextualize things, asking my students in my keeper role, "How does your culture see these texts?" because many of them have been taught through these texts. Because of the spread of the Western colonial way of doing education, I see that some of the students I work with who are from parts of Africa and Asia know the classics better than I do. And they can quote Augustine chapter and verse, and I can't. Therefore, it doesn't make sense to take some of that stuff out, but rather to help them understand how they work with it.

And then also help them, in my secondary role as a producer of knowledge, to produce knowledge with them. This means asking, "How does their context interrelate with the sources?" It also means checking my own beliefs about what are good sources. People come to the reference desk every day, and they look around and they say, "Give me good stuff." I don't. I can't do that anymore. I can't give them the good stuff. I need them to work with me on finding the good stuff, helping each other identify what will work for their context.

Finally, in my role as a provider of information, I work very, very hard to make sure that the library's materials, and not just the materials but also the way we do business, incorporates what works for them. So that's what decolonizing looks like. A lot of what we're going to do in the future at CTU has to do with the fact that I just finished my DMin on decolonizing and post-colonial thought, specifically, about knowledge and justice in colonial and postcolonial thought in the library. So stay tuned; we're rolling stuff out.

Daniel Smith

When I think about decolonization, I think about some sort of intentional decentering. I also think of partnerships with marginalized communities, which oftentimes means making space, stepping aside, because I know that people who look like me have been at the center for a very long time and have formed what libraries look like. I think it's also a matter of perfect, purposeful, deep listening, to students, to faculty, to staff to those who are using our libraries, to see how they understand their work, and how that can intersect with, inform, and enhance what we're doing in the library. I also think that it involves some difficult acknowledgments of things that we've done wrong, and things that we're continuing to do wrong. As people of faith, it also involves repentance, and maybe a covenant to do something new, to act in new ways or to turn in a new direction.

One thing I've I tried to remain very cognizant of is featuring diverse works in library displays. When you're doing a certain display theme, it's easy to gravitate toward major theologians and biblical scholars. But sometimes you have to go out and look on OCLC, on WorldCat, and see what folks are reading. This may involve intentionally purchasing items for your display. It's so easy to rush and haphazardly put things together and just find whatever is available in the collection and move on. But I think if we're intentional about decolonizing our collections and enhancing them, it may mean that we need to take that time to plan a little bit more in advance for our displays, and to purchase content that may augment and supplement what we already have.

Another thing I have found helpful is befriending students. If you're involved on social media, I find that a lot of our students, especially our doctoral students but also some of our more advanced master's students, readily share what they're reading. I have found that very helpful, particularly because oftentimes they may be reading something new, something we may not have in our collection. I also have tried to pay attention to interlibrary loan requests because that tells me some of the gaps we have in our collection and I realize we should have that material too, because our students (and faculty) are clearly interested in it. In conjunction with befriending student groups, I also try to join some of the local seminary groups, because I find that students often share the type of reading that they're doing, the thoughts that they're having, and the type of research that they're engaging in. Whereas a research consultation with someone gives me a limited view into that one person, being around student groups gives me a new perspective or enhances the things I know about students' research. We have quite a few centers on campus, so I have also tried to work intentionally with some of them, such as the Center for Asian ministry, the center for Latina Latin X ministry, and a sacred work, which is an LGBTQ student group. Listening to and partnering with those folks, I think, is very helpful for me, not the least in this work.

I have also been part of some specific projects that I think have been helpful around decolonial work. For example, some of the libraries where I've been before had artifacts present in the library that have complicated histories. In one of my previous positions, the library had a mummy on display. Working intentionally with faculty, staff, students, trustees, and external constituents, we began to explore what it meant to have these artifacts and how we should move forward. Things like land acknowledgments are another example. We're continuing to wrestle with that sort of reality, but it's an intentional part of the decolonizing work that needs to be done. Something else we do all the time as librarians, reviewing course syllabi to see what required and supplementary readings are being assigned, can also provide opportunities essential for decolonial work. By this, I mean that decolonial work should be done individually; it's something that should be done collectively in a community because we all bring perspectives and can enhance that work. I'm currently fortunate to be on the Atla Diversity, Equity, and Inclusion Committee, and I'm looking forward to some of the work that we'll be able to do there. These are, of course, just a few things that I've done intentionally around decolonial work, but I hope that that's helpful.

Yesan Selan

Let me come to the point: What does decolonizing look like in my own contexts? Being a librarian of the South Asia Institute of Advanced Christian studies, I see we have a greater responsibility as an institution to become the voice of the voiceless, by keeping our library collections balanced and strategically adding resources. For example, if a scholar needs a resource that costs five grand, asking who also has done similar work as we do here. Forming close connections with research scholars has helped me understand their own bibliographical needs and seeing what they have collected so far, also has helped me understand how to supplement my library resources, so that research needs are met. In my local library context, we have networks that also help me to keep the resources that are to be heard by many. As my fellow panelists mentioned, quite often Asian libraries largely depend on western theological resources. As an institution, we have a center, for which I was a coordinator for some time, to support efforts to produce indigenous scholarly works. We hosted seminars, conferences, and workshops and as a result a couple of titles were published. This was a collaborative effort among scholars and librarians.

I seek to ensure that my library collections reflect Asian thinking, impulses, and close collaboration with faculty members and their teaching. Faculty and other stakeholders help me understand their needs as they try to address their own research needs. And I also consciously seek to include publications that are coming from some of those places in the northeast where hardly anything is available, as well as works from the underrepresented areas, like tribal communities and works on women's studies, are being strategically added to our library collections. So, as an institution, we have a larger responsibility to the wider scholarly community, just as, as a librarian, I have a responsibility to keep my faculty informed. And in return, they consciously work on their course offerings to reflect Asian thinking.

How do you familiarize yourself with the works of theologians from the majority world and other under-represented voices?

Kris Veldheer

I think I could answer this question in three ways. First, I have publishers who found me; I didn't find them. I have a publisher in Delhi, who regularly emails me a list of things. It's a fairly Catholic organization. They allow me to order from them directly and pay them directly in US dollars, which is kind of unique, and get material printed in English, but all the books come from that context. That not only supports how I want to do some of my collection development, but also supports other voices, and other forms of publishing. I think that is really important, and I am looking for similar situations, for example, with publishers in Central and South America, but I can't find them as readily. So that's my first thing: trying to find publishers or book distributors outside of my usual sources. In developing a relationship with a publisher in India, and I will use them regularly to get material from that part of the world, rather than order something similar from Oxford.

Second, I am privileged to have a faculty who travels widely. This year, some of my faculty will be in Australia, New Zealand, and lots of parts of Asia. I have a standing commitment to them: if they bring me something back from those trips, I reimburse them for the material. So periodically, books just trickle in from the four corners of the world because as faculty members are traveling, they're finding books in their areas of study, what's important to them, but in different voices. That's something that is still in development, but it's really cool to do that. And in some ways, I do the same thing with students. CTU comprises 40% international students, or students who were born in the United States, but were raised in ethnic communities living in the US. So, I tell our students, if you bring me something from your community, I will do my best to get you reimbursed, if you don't want to just outright donate it to me, because I believe those voices need to be represented in the collection. So that's a couple of ways I do it this.

Third, in terms of representing and familiarizing myself, I made a commitment to CTU to go to AAR/SBL every year. Mostly I go because it allows me to shop with my faculty. I take them to the Exhibit Hall floor, and I receive texts and emails throughout the entire conference about things they are finding and things they are hearing from other parts of the world in the sessions they attend. This helps me globalize the collection. It helps me rub shoulders with publishers and find out who's doing cool stuff, who's adding new editors from Africa or Asia. And even if they are not a Catholic voice, I want to talk to that publisher. I have one in particular, Langham, that I stop by every year because they do good stuff. And, they have cool stuff.

Langham, while mostly evangelical, also pulls a lot of Catholic material out of Asia that I can use. My library isn't exclusively Catholic, but you can't have "Catholic" in your name without having Catholic resources on your shelves. So, those are the three main ways that I'm working around the fact that about 70 to 80% of the books that I buy are all from European and North American publishers. So that's some of the ways I work with getting books that are not from the big publishers, if you will.

Daniel Smith

Elaborating on some of the things I said a little bit earlier, when it comes to partnering with faculty, I have been fortunate to work with faculty from many diverse perspectives and backgrounds. And I have found that it's really helpful to intentionally partner with faculty in this work. For the most part, I've always found faculty to be very friendly, especially when you're asking about their research. And as you're engaging with their research, you want to find ways of supporting them as well as their students and the research that they're doing. That has been really helpful for me when it comes to familiarizing myself with decolonial work. But it also is a way of beginning to familiarize myself, and continuing to familiarize myself, with theologians and majority world theologians. One of the things I find most helpful is taking or auditing classes, and I hope that most of your institutions offer this benefit. It allows me to keep abreast of what's happening in the theological and religious studies worlds, and it also gives me connections with students and faculty. Those of us or who have been in seminary or earned another degree know that as you look through the course catalog there are only so many classes you can take. So now when I see a class I always wanted to take, I have the opportunity to take and enhance my overall learning in general.

Like Kris, I take the chance to explore publishers' websites and take time to just flip through all those catalogs they send us (I feel like they spend so much money and paper on those) to see what's happening, to see where the conversations are. Hopefully we all have some time, maybe probably outside of work, to read some of the articles and books around things like decoloniality, decolonizing libraries, decolonial theology, decolonial Biblical Studies, etc. As I always tell my students, always look at the bibliography, because that's where you're really going to find so much to enhance your conversation.

You can see who authors are in conversation with. I usually then go back and ask, "Do we have those people in our collection? Do we have anything written by this person, let alone that particular resource?" I find that sort of work very helpful for me.

Yesan Selan

As I have to process my responsibility as an individual, so also, as an institution, we have two responsibilities: to make other voices heard, and to produce indigenous scholarly works for the use of the rest of the world. This is one reason the Center was established: to encourage the publication of works by indigenous authors. How do I familiarize myself with the world's key sources? I rely on my faculty, colleagues, my research scholars, and the institution's and organization's publishers, who closely work with me in many ways, because I represent both the library and my institution. I help them by hearing about what they do, and they help me let their voices be heard outside of their local contexts through conference announcements, the publication of the literature, and so on. Our faculty members also consciously ensure their student consult books by Asian authors, and if they have any issues, the library plays a major role in procuring resources for them, including efforts to conserve and/or publish such resources.

Question Two: What *could/should* we be doing?
How do we recognize which voices are missing from our collections?

Kris Veldheer

I laughed, because I have asked myself that question, a great deal: "Who's not here?" or "Who's not at the table?" From a collection development standpoint, I have become a real fan of evidence-based acquisition, because it allows me to see what my students are using. Mostly right now I'm doing it through JSTOR. At the end of the fiscal year, which is the end of the academic year, I get a list from JSTOR of which titles got the most hits. This allows me to see which titles the students really like and want. And I'm assuming because of the diversity within my own student body that I'm going to get some gems or jewels that they really want. I can't tell you who has been picking these, but if a particular title gets 40 hits or whatever, it's high on my purchase list. And we usually go right down the list from JSTOR unless we've already bought it. So that's one kind of tool.

As I mentioned above, a publisher I use a lot for voices from other parts of the world is Langham. I like them because they're small, but they also have editors in different parts of the world who are indigenous to those areas. Langham is out of Britain, and they do great work for me, even though they are not from traditions that I traditionally represent.

What else are we doing to prevent missing voices from the collection? I'm engaging with students from different contexts and watching how my students interact with the library. A quick example, the other day I was in the library on a Saturday which is not normal for me. The Saturday student worker was there. I walked in expecting to see this person behind the circulation desk, which is where traditionally I would have thought I would have found them. Instead, I found them sitting on the couch eating Doritos. We allow food in the library, so that's not my issue. My issue was the fact that this person was sitting on the couch eating Doritos and chatting with a colleague, and not behind the circulation desk. They're both Catholic Sisters from the same part of the world and they were just having a great conversation. There were a few other people in the library, wandering in and out. It dawned on me, watching them sit there talking: What is missing not only in terms of voices in the print collection, but missing from the work of the library? What is the relationship between these two people that is going on here? And why does somebody have to sit behind the circulation desk to do good circulation and mind the library? After all, every time a new person came in, the student worker engaged with them and she made eye contact with them. And so, it caused me to check my own expectations and my own Western ideas that they should be behind the desk. And when I was done, and as I was leaving the library, I wished her and her friend a good day, and said, just lock up when you leave. And she said, yes and I knew that she would do that. It's those little encounters about what's not only missing from our collections, but what's missing from our experiences, that I think for me at least inform the way I think about building my collection. I can't get rid of certain voices in the collection, and I cannot find all the publishers I really, really want. So what other ways can I build a collection that will work, or allow access to a collection through different eyes? In sitting on the couch eating Doritos, the Saturday student worker reminded me that there is more than one way to do the work. I think that is important for me at least, it's always really important to ask myself, what am I learning from somebody else?

Daniel Smith

As I was preparing for this panel, I was reminded of the fact that I have found utilizing social media, particularly places like Twitter, or hashtags or groups where there are there's often sharing of resources, very helpful for me. I can think of the ways that I benefit from folks who are in critical librarianship and some other things like that. So, I encourage us to think about places where those sorts of resources exist.

I also wonder what it would look like to gather together annually as theological librarians from across the world. What would it look like to partner with librarians who are outside the United States? I think that could be a really helpful way of beginning to evaluate our collections and to learn what we could or should we be doing. I think that would provide a valuable perspective. While I'm sure some of us are doing that kind of thing on an ad hoc basis, in one-on-one conversations or in small groups, I wonder what it would look like if we were more intentional or what it might look like in a larger context.

As Kris mentioned, I try to keep abreast of decolonial series as more and more publishers like Lanham have series that are dedicated to decolonial work. I find it very helpful to see what's forthcoming, and who's publishing in these series and then maybe looking for other work that they've done as well.

Finally, I don't know if it's the case at your institution, but I find that as our international student population continues growing working with international students, and intentionally asking them for suggestions has been really eye opening for all of us. I have often asked them, "What is missing here?" or "What do you wish we had, that we don't have?" Sometimes the students seem surprised to have been asked that question, but even if they don't necessarily have an answer, it has started a conversation, and sometimes students have come back to me and said, "You know, you remember that time you asked me about like what I wish you had in the library, you know, this, this is something that I wish that we had." So, it opens that sort of conversation and helps them see themselves as partners in this sort of collection development journey, because I think that that's an essential thing.

Yesan Selan

Well, at my institution, we especially seek close collaboration with the faculty members, since they are the ones who are directly involved in what is happening in their own teams. Understanding the developments that are happening while we seek to fulfill the faculty members' needs helps me understand what is missing in my own library collection. So, I periodically review my collection and the collection development policy and ask, "Does this address the needs of our researchers in a specific way?" So, my research scholars also help me as they come with their own needs. As my friends and fellow panelists rightly mentioned, and they're the ones who would say, what they wish to have in libraries. Sometimes, you know, it may be too hard for us to purchase everything, but it is still has been very helpful for me. The close connections with these networks probably show which organizations produce literature and who is producing scholarly works.

My second tip would be: look at how many publishers of Western publications there are, yet very few publishers would give you a place or consider your publications. So many scholarly works come from the genius of the majority world, and I would I wish to see one day the majority of the publishers offering works by scholars in the majority world. This would require close collaborations between majority world institutions and organizations and those in the Western world.

How might we better connect the students, faculty, and guest researchers at our libraries with the works of scholars from the majority world[1] and other under-represented groups?

Kris Veldheer

I wish it had been a smaller question. For me, part of it is looking outside of religion and theology to other disciplines. For example, I've added some titles to the collection lately, that have to do with things like indigenous research methods, or Aboriginal research methods, drawing on the work of the indigenous communities in Canada, and some of the communities in Australia and New Zealand, I'm sure there are others I have yet to find. There are some African scholars I have found, and of course, Latin American, but just how do I choose which ones I get? So, I'm trying to represent other voices but those are some that I found from other disciplines, and I want them in my collection. I want them because not only do they speak to other ways of doing things, they also are underrepresented. I have students, particularly in our DMin program, from around the world, and because it is an online program, or mostly online program, I need to have a collection that represents their contexts and I need to connect them with those kinds of resources. I also am leaning very much into the work of Atla, and how they've diversified the database and include full-text materials. That has been proven very, very helpful for me, allowing me to connect my students from a number of different contexts with scholars in other areas.

I don't necessarily like the word "underrepresented groups," because for me, in my colonial context, I have a hard time understanding who is underrepresented because in my mind, everyone is underrepresented. So how do I also pull in all those voices, including underrepresented groups in the context of the United States such as people of color, but also LGBTQ, into the library's collection?

Daniel Smith

Oftentimes, when I'm working with a student who schedules a research consultation with me or is asking for research assistance, I find that over time, it's because they've exhausted themselves. It's not because they have no idea what to look for, or where to look; a lot of times, they've done a lot of research already and they've already found some resources. Yet, for some reason, they're looking for more. It could be that they're looking for more diverse perspectives, or they're looking just to see if they have found what they need to find. So, a lot of times, I'll ask students when they reach out to me, if they're comfortable, to share what they have found already with me because this helps me get a sense of what they're finding and where those gaps might be. I might encourage them to think, as Kris was mentioning earlier, What about a more interdisciplinary perspective? Or what about this scholar? Have you thought about this? Sometimes I find that introducing such questions validates students as researchers and encourages them to go just a little bit further.

As I mentioned earlier, I wonder what social media hashtags might exist around decolonial collections and decolonizing libraries. I wonder also what it might look like, for example for those who create metadata for the catalog and for those of us who are in public services, or access services, or doing some sort of reference and instruction work to identify subject headings that are decolonial, or, as

Kris says, from the non-majority world. Are there some shared subject headings that can be really helpful, that we could utilize more, and that we could point students towards? Because sometimes you can click on these links and expand your search to see what other libraries might have. I wonder if that might be a valid partnership and a valid way of enhancing how we expand students' research and make them more aware of what else is out there.

Yesan Selan

Because ours is a relatively small institution, but it is still engaged in serving postgraduate and doctoral level research institutions, I enjoy close connections with faculty, students, and research scholars from my own and other institutions, and such close connections help me better understand their contexts and their own research needs. Regarding subject headings, as my friend rightly said, we do have this local classification giving due importance to the grouping of the resources, enhancing the visibility of resources that sometimes can get lost in the larger collection. So, we do have special arrangements for these indigenous voices, and special subject headings, and also alerts that I set up with the students and faculty members, to closely connect with them. My local library context network has helped me understand some of the unique challenges they face, and we try to address some of these in our own situations so the solutions that are used are made available in other libraries as we try to emulate some of the best practices that are used in other libraries.

Question Three: What *would* you do (in the best of all possible worlds)?

In an ideal theological library/seminary/school or theology, how might you imagine a collection and course of study that encourages students to encounter some of these missing voices, while also ensuring they develop a familiarity with theologians of traditionally recognized historical significance?

Kris Veldheer

If I ran the zoo, there would be enough money in the budget to be able to provide research resources such as Atla databases, to anyone who wanted them or needed them. I say that because there are groups in my school, for example, African cohorts, who can't get to my library website or even Atla's databases not because they are not available, but because they don't have the bandwidth. It doesn't work for them, so I end up having to go through all sorts of hoops to try and equip them. And so if I ran the zoo, I would figure out ways to better equip the students who need the resources and have the financial resources to think about whatever it takes to deliver what the students need.

Daniel Smith

In an ideal world, if money and time were unlimited, I think that I would try to find ways of creating some sort of exchange network. I work predominantly in the United Methodist world, where we have the International Association of Methodist Schools, Colleges, and Universities, often called IAMSCU. I would think that something maybe exists for a lot of a lot of us. I wonder if there would be a way of intentionally creating some sort of librarian network within that, so that we can be more intentional about exchanging resources because as Kris has said, it's so hard to find some of these resources. And I think that if we had that more intentional sort of grouping or partnership, it might be helpful. One more thing: I wonder with all of Atla's OER work, if there could be something that we do around that, that would supplement this sort of decolonial commitment or intentionally incorporate lots of international and diverse perspectives.

Yesan Selan

I wish to see one day when the library catalog is visible, and the indigenous voices are visible and accessible, like a digital repository, or in portable devices. I want to see books by Asian authors getting your attention, or being recognized by publishers in Europe and North America who would recognize them and help them get published. That would help the indigenous voices of the majority word be widely known and vice versa, help the works of Western authors be more readily accessible in Asia. We would also try to keep a balance that would help all the categories of users in the library.

ENDNOTES

1 *Majority World* is an alternative term for *Developing World*, *Global South*, or *Third World*. It describes countries in Africa, Asia, South and Central America and the Caribbean more geographically accurately and less pejoratively than other terms. *https://toolkit.risc.org.uk/casestudy/majority-world-or-minority-world-further-education-case-study/*

What, Why, and How?

Publishers, E-books and Theology Libraries

Ellen Frost, Head of Technical Services and Collection Development, Bridwell Library, Southern Methodist University

Caitlin Soma, Head of Acquisitions and Access Services, Pitts Theology Library, Emory University

ABSTRACT Independent religious publishers and Atla librarians gathered to share information about publishers' e-book processes and practices. Publishers received questions from the Atla Collection Evaluation and Development Interest Group in advance. Each editor was given ten minutes to discuss current projects and e-book practices. In addition, the publisher representatives also discussed Amazon's Kindle platform, along with library or seminary needs for e-books of older and out-of-print materials.

A PANEL PRESENTATION

Publisher Representatives

- Bridgett A. Green, Vice President of Publishing and Editorial Director, Westminster John Knox
- Ryan Hemmer, Editor-in-Chief, Fortress Press
- Bethany Olsen, Associate Director of Digital Sales, IVPress
- Elias Sacks, Director, Jewish Publication Society
- Michael Thomson, Acquisitions and Development Editor, Wipf & Stock
- Rob Corzine, Vice President for Academic Programs, Emmaus Academic

CEAD Facilitators

- Ellen Frost, Head of Technical Services and Collection Development, Bridwell Library, Southern Methodist University Bridwell Library
- Caitlin Soma, Head of Acquisitions and Access Services, Pitts Theology Library, Emory University

INTRODUCTION

Atla's Collection Evaluation and Development (CEAD) Interest Group gathered independent religious publishers and Atla librarians to share information about publishers' e-book processes and practices. CEAD compiled a list of smaller, religion-oriented publishers who publish in both print and e-book formats. To be included in the discussion, the publisher must make their publications available on a platform that can be licensed for use by libraries (for example, EBSCOHost, JSTOR, Proquest Ebook Central, etc.). The publishers received the following questions several weeks ahead of the panel:

- *Can you explain the decision-making process at your press for publishing a book as an e-book? How do you make decisions regarding retrospective publications?*
- *How does your press decide what platform and licensing options to make available for an e-book? For example, a title may be available in JSTOR with unlimited user access, EBSCO with one- or three-user access, or on Kindle for individuals but not for libraries.*
- *Related to platforms, we have noticed that pricing can vary greatly. Can you speak briefly about this?*
- *How can librarians best advocate for the e-books their patrons need to be made available (often older, heavily used titles)?*

Each publisher had ten minutes to discuss current projects, e-book practices, aggregators, and the publisher's approach to e-book access of historic or retrospective publication. For the sake of clarity, projects and e-book processes are summarized separately.

PUBLISHER INTRODUCTIONS AND PROJECTS

Westminster John Knox is the publisher of the Presbyterian Publishing Corporation, whose work dates to 1838. Their academic press publications include many renowned theologians and scholars and include the biblical series *Old Testament Library*, *New Testament Library*, and *Interpretation: A Bible Commentary for Teaching and Preaching*.

Fortress Press is the academic imprint of 1517 Media. While Fortress will always be part of the Lutheran (ELCA) system, they have always been an ecumenical press. Fortress' most recent projects have included new editions of the *Africana Bible* and *True to Our*

Native Land: An African American New Testament Commentary (due out in November.)

IVPress has been publishing for 75 years and is affiliated with the Association of University Presses. They publish for the whole university (engineering from a Christian perspective for example.) IVPress thinks of themselves as being on the leading edge of e-book production since they started publishing e-books in the 1990s on their own platform. Their most recent projects include their expanded second edition of the *Dictionary of Paul and His Letters*.

The Jewish Publication Society (JPS) began publishing in 1888 to promote accessible scholarship promoting Jewish learning. Their goal is to elevate voices from across the Jewish tradition. They are most known for the JPS Tanakh; current projects include a new book on recovering the voices of women in the Bible. Eli Sacks explained that many Jewish traditions do not use electronic editions of publications on the Sabbath; bibles are viewed as ritual material objects for many communities. However, JPS publishes e-books in addition to publishing open access materials on [*https://www.sefaria.org/texts*](https://www.sefaria.org/texts) in collaboration with the University of Nebraska Press. Sefaria is the largest free library of Jewish texts; JPS is in the process of releasing the new *JPS Tanakh: Gender-Sensitive Edition*.

Wipf & Stock was founded about 30 years ago when two bookstore owners started a reprint business for out-of-print materials; Wipf & Stock is a very ecumenical press. Wipf & Stock is the more experimental imprint and includes publications by regional authors. Cascade is their main imprint, publishing works that compete in a constructive way with Fortress, Westminster John Knox, and similar presses. Wipf & Stock purchased the Pickwick Press; this press publishes conference papers and titles considered more scholarly in nature. Current projects include several new series, including *Cascade Library of Pauline Studies* and *Wesleyan and Methodist Explorations*.

Emmaus Academic is the academic publishing arm of the St. Paul Center for Biblical Theology; their mission is to participate in the renewal of Catholic theology through publishing. They have assumed publication of the journal *Nova et Vetera*, formerly published by Sapientia Press. Emmaus is also publishing the *Complete Works of St. Thomas Aquinas* in Latin-English facing format in partnership with the Aquinas Institute for the Study of Sacred Doctrine.

E-BOOK DISCUSSION

As background information, Westminster John Knox and Fortress shared their early experiences with Amazon's Kindle. When Amazon was developing Kindle, they needed publications to make available for the product. Publishers did not want to commit to a product that might not work and were unwilling to put a lot of work into something that might fail. Because of that, Amazon did the scanning of materials themselves. According to the publishers, the quality of these earlier Kindle e-books is not always good and tends to be an unsearchable PDF. Now publishers integrate e-book platform considerations throughout the publishing process.

All the publishers in the panel make most of their new and in-print publications available on e-book platforms licensed for library use. Some publishers indicated that they sell their titles through sales channels to aggregators who then decide what to make available. Most of the publishers said they have no control over pricing, and that pricing is determined by the aggregator.

Fortress explained (and the other publishers agreed) that they make everything available to which they have the rights, but that platforms do not always add all the titles. Their observation is that each platform seems to be different; the publishers are providing the same metadata to each vendor, but they are seeing differences across platforms. They find JSTOR and Project MUSE to be less restrictive while other platforms are more restrictive. Additionally, some platforms are paid based on usage while others function as a virtual bookstore.

Each publisher discussed advocating for e-book versions of older resources. They are all advocates of accessibility, particularly for visually-impaired readers, and understand the important role that e-book availability plays in these efforts. The publishers want to know if libraries and seminaries/schools of theology are using materials that are not available in e-book format, especially if these titles are older or out-of-print. All the publishers are interested in partnering with libraries to make more titles available as e-books and encouraged librarians to reach out to them with specific titles they have identified as unavailable but in high demand.

During the question-and-answer period, John Kutsko, Atla Executive Director, said that Atla is willing to be the advocate for libraries and librarians seeking these publications in e-book format.

CONVERSATION GROUPS

Building Connections in the Library

Information Science and Communication Center Approaches for Student and Faculty Development

Robert Griffin, Director of the Center for Academic Literacy, Columbia Theological Seminary

Kelly Campbell, Associate Dean for Information Services, Senior Director of John Bulow Campbell Library, Columbia Theological Seminary

ABSTRACT Building Connections among an Information Services Team in a theological library and a communication center housed in the same building can be beneficial to the academic pursuits of students and faculty at institutions that are both large and small. This conversation group focused on the critical work of Information Services and the communication center in building neural connections by stimulating the various lobes of the brain responsible for the research and writing process. Considering a whole brain approach, participants were introduced to ways in which Information Services and communication center staff can collaborate to assist with the academic pursuits of both faculty and students at their respective institutions.

To serve faculty, staff, and administration, and to promote the centrality of Information Services in the academic life of our institutions, theological libraries need to combine their resources and expertise to curate and facilitate the research process. The Atla Annual conversation group entitled "Building Connections in the Library: Information Science and Communication Center Approaches for Student and Faculty Development" examined the potential that Information Service teams provide for their institutions by looking at how intersections across Information Services can be maximized for the benefit of their schools.

At Columbia Theological Seminary in Decatur, Georgia, five units comprise Information Services, including: the Center for Academic Literacy (CAL[1]), Instructional Technology, Media Services, the John Bulow Campbell Library, and the C. Benton Kline, Jr. Special Collections and Archives. Each of these departments is aligned under the umbrella of Information Services to further the mission of the institution; united in the library as a hub and central point of departure for the teaching and learning activities of the seminary; and a safe space for nurturing and exploration. Given this context, the focus of the Atla Annual conversation group centered on (1) the collaborative process among Information Services and why this is important; (2) an examination of such collaboration from the perspective of a connectionist model of thinking; (3) the elucidation of the research and writing process by specifically examining the role of the library and the Communication Center; and (4) suggesting take-aways that participants could implement to foster connections among Information Services in their institutional settings.

OVERVIEW OF SESSION: WHY COLLABORATION AMONG INFORMATION SERVICES?

As a trusted space on campus isolated from the pressures of the classroom or stressful interaction with other stakeholders on and off campus, the library, as a part of Information Services, possesses a unique position in which staff with a service attitude can support the campus community in their pursuits. The campus library is that quiet space where all can explore, hypothesize, and create without judgement. Within this setting, the task of Information Services is to build trust with the patron by looking out for their best interests

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1 The Center for Academic Literacy (CAL) at Columbia Theological Seminary (Decatur, GA) is an academic support unit located within the John Bulow Campbell Library. The Center includes a Director whose Ph.D. is in Linguistics with a specialization in Second Language Acquisition and two academic coaches who are doctoral students in Religion and Philosophy respectively. In keeping with the needs of Columbia Theological Seminary, CAL is conceived as a Communication Center, assisting patrons with a broad array of language skills (e.g., writing, speaking, listening, reading, pragmatics) required for success in their academic and professional work on and off campus.

in an environment that is non-threatening. Having a facility with a team of trusted experts to provide resources, allow for reflection and thought as well as promote the production and review of written and oral work under one roof is why collaboration in the library setting is so beneficial to the learning enterprise. This freeing environment permits patrons to use all their faculties in a constructive manner through the myriad number of perspectives and approaches to building knowledge that can be best explored in the library setting. Exploring such connections to enhance and support student and faculty pursuits was the conversation group's main aim. To investigate this topic further, the overview for the Conversation session led to a more detailed examination of the process of knowledge acquisition through connectionism, answering the initial question of how knowledge is constructed and how connections among Information Scientists can assist with academic undertakings.

A CONNECTIONIST MODEL FOR INFORMATION SERVICES

Considering the expertise offered by Information Services as a haven of connections with various paths, group discussion turned to the recent literature on brain-based teaching and learning (Harley 2010; Medina 2015). When considering the brain's approach to learning (Murphy 2015), a key principle is based on the notion of connectionism, in which different lobes of the brain play particular roles in the learning process. Information Services personnel can stimulate the different areas of the brain, strengthening neural pathways that are the basis for research and writing. In this sense, connections are generated through the inputs provided and the resulting neural wiring that occurs. Considering the Whole Brain Approach to learning (Başar, 2006), when the student or faculty member comes to the library, the individual builds connections from both background knowledge (i.e., schema) as well as novel information that allow the person to identify past experiences that they are familiar with and build on these understandings to consolidate new knowledge. This use of schema is called *scaffolding* and is fundamental to the services intertwined within an Information Services web of support.

Connections with prior and current knowledge are thus at the heart of how the brain learns and makes sense of its surroundings. As Information Scientists, Librarian-teachers or scholars and Communication Center Coaches, we can aid the learner by facilitating connections, increasing attention, and building motivation—all part of a good learning foundation. To gain a more comprehensive understanding of this process, participants in the conversation group were introduced to the notion of schema, leading to questions about what schema is and how it can promote the learning process.

After posing the above questions, the group looked at a short video from the "Brain Rules" series in which Medina (2015) demonstrated the impact of schema when explaining the process of doing laundry. The participants were first introduced to schema by showing them a clip during which the presenters explained a process without giving clues about their presentation topic. At the conclusion of the video, participants were asked what they thought the video was about. There was confusion among the audience. When playing the clip a second time, the audience was provided with four words: "This is about laundry." Suddenly, the video made sense and an example of schema was made clear.

In presenting the reasons why collaboration among Information Service Specialists is so important and after providing a framework for understanding how collaboration and schema can promote learning, the emphasis changed to looking at a model of the corroborative research and writing process between Information Services and the Center for Academic Literacy at Columbia Theological Seminary.

COLLABORATION FOR THE RESEARCH AND WRITING PROCESS

Combining Information Services with the offerings of a Communication Center relies on a multitude of expert perspectives to assist students and faculty. By employing different approaches that Information Service and Communication Center Specialists bring to student and faculty development such as strategies to create research questions, outline and draft, analyze data, edit, as well as reflect, one is drawing on all lobes of the brain to cement knowledge and fortify skills necessary for successful study and teaching. To address this conceptually, an illustration (see image 1) was presented to the conversation group, summarizing the sequence of connected services offered by research librarians by considering the Whole Brain Approach to learning and acquisition. The visual indicates how the collaboration with Info Services starts through discovery and exploration and is followed by creation, revision and development supported by the Communication Center. This Information

Services collaboration promotes the skills used for academic inquiry as mapped onto the functions inherent to specific locations of the brain (i.e., from the frontal to the occipital lobes) according to the Whole Brain Approach (Başar 2006; Murphy 2015). In this regard, the connections established between the modules of the brain allow for learning to occur.

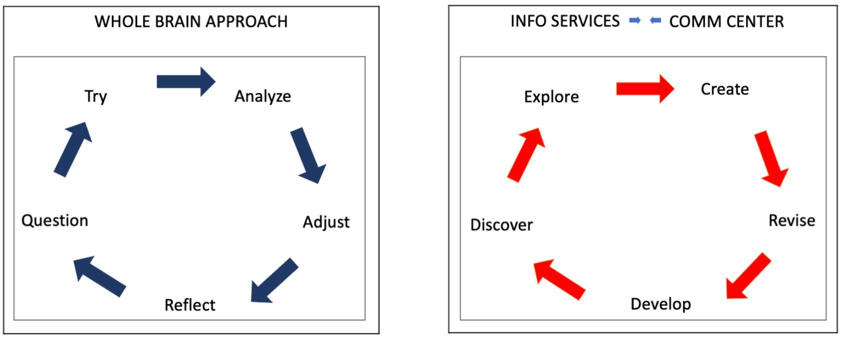

IMAGE 1 The Whole Brain Approach to Learning: Info Services and the Communication Center

DISCUSSION: IMPLEMENTING COLLABORATIVE ACTIVITIES FOR STUDENTS AND FACULTY

During the latter half of the conversation session, break-out groups were formed to discuss opportunities for building connections with Information Services as represented at the participants' institutions. Among those at the session, some were smaller institutions with few resources while others were a bit larger and had a Communication Center, albeit one not connected with the library. Whatever the size of the school or the number of resources available, a variety of activities were proposed, including: (1) a teaching academy for faculty in which staff from Information Services and the Communication Center can assist with the development of a teaching portfolio, (2) classroom observation as well as (3) disseminating information for other instructional needs. Additional workshop suggestions pertaining to (4) feedback (e.g., giving and receiving correction or comments), (5) the research process, (6) assignment creation /curriculum development, (7) analyzing texts, (8) presenting and (9) classroom pragmatics were just a few of the areas in which Information Scientists and Communication Center staff could be of help. In addition, (10) bootcamps for writers on particular days or for an entire week during the academic year were suggested to provide therapy in which information scientists working together with communication center staff and faculty to assist patrons in overcoming writer's block and setting daily and weekly project goals. Another suggested method to highlight the interconnected nature of information services with units such as a communication center included (11) the design of a Four-Step Guide to Academic Success as implemented at Columbia Theological Seminary. This guide (see image 2) provides a structured approach to using research resources, arranging consultations with librarians, exploring communication center resources specific to writing and presentation skills as well as booking appointments with academic coaches.

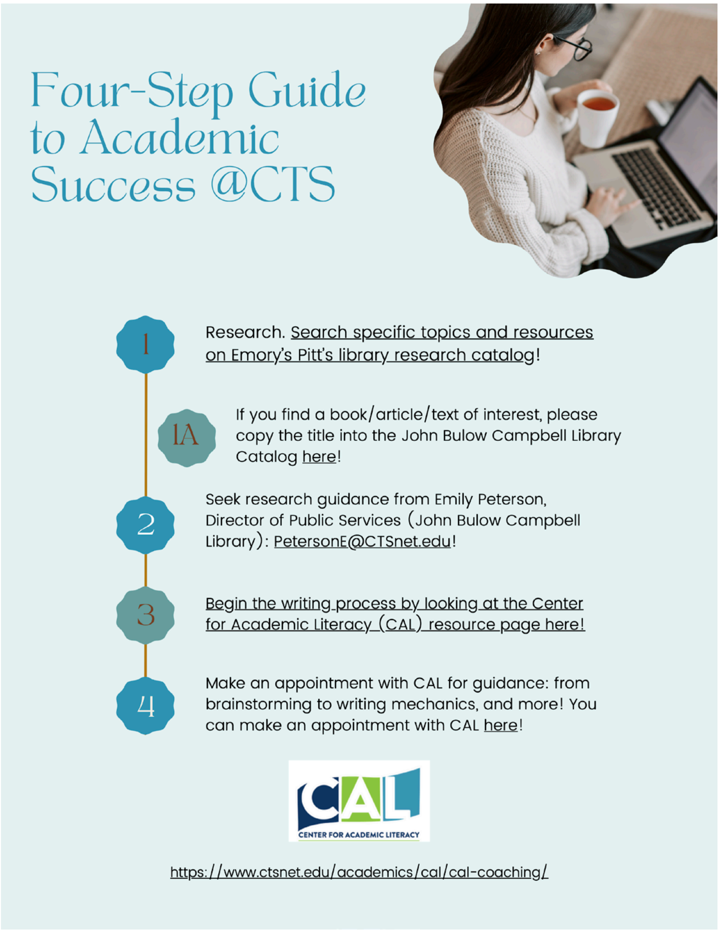

IMAGE 2 Four-Step Guide to Academic Success at CTS

In creating this guide, Information Services at Columbia Theological Seminary not only emphasizes practical steps to academic success but also adheres to an institutional goal of using the entirety of the Seminary's Information Services' resources to support the breadth of academic skills necessary for the success of faculty and students in their campus roles as well as for their professional endeavors going forward.

CONCLUSION

The conversation group ended after 75 minutes with a promise to maintain correspondence among the participants in the form of email or via text messaging. With this goal in mind, the attendees showed a particular interest in creating a stronger Information Services presence on their campuses by building connections across their teams to serve the needs of faculty and students at their institutions.

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Fostering Virtue-Driven Information Literacy

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Joshua Avery, Assistant Professor, Library Science, Buswell Memorial Library, Wheaton College

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ABSTRACT This conversation group emerged from the discussions of the Roundtable for Virtue-Driven Information Literacy (VIL) formed in 2022. The presenters defined VIL, emphasizing intellectual virtues and the cultivation of virtuous intellectual habits in the pursuit of truth and the potential benefits of VIL as a foundation for information literacy in academic libraries. Participants identified the value of VIL in providing a theoretical framework for information-literacy instruction, motivating students, and connecting library initiatives with faith-based worldviews. Breakout groups also discussed the practical challenges associated with VIL implementation. The presenters concluded with suggestions for resources and an invitation for collaboration among librarians.

INTRODUCTION

In 2022, six instruction librarians from four Christian institutions formed a virtual roundtable focused on virtue and information literacy. Over six virtual sessions, the librarians discussed several topics centering on two questions: Should information literacy be approached differently in a faith-based institution? If so, what does that look like? *Virtue-driven Information literacy* (VIL) emerged as a unifying approach to instruction. Four of the librarians brought this idea to the hybrid conversation group, aiming to foster a meaningful dialogue among the attendees, gather additional perspectives on the topic of virtue and information literacy, and gain understanding as to what research and resources could be helpful in librarians pursuing VIL.

DISCUSSION

The session was organized around a series of questions, aiming to first gain an understanding of the audience, and then moving deeper into the topic of VIL. Participants responded on Padlet, offering both virtual and in-person attendees the opportunity to engage.

What virtues resonate with your IL practice? There were a wide range of responses, but several themes emerged, including curiosity, integrity, and humility.

Does your institution currently do anything to integrate virtue and IL? As expected, responses ranged from no integration to fully integrated programs, with most responses landing somewhere in the middle.

After the ice-breaker questions, the presenters gave context for the discussion by answering these questions:

What is VIL? For the Roundtable, VIL is an attempt to bring together faith life and scholarly life by identifying and leaning into familiar values within information literacy.

A virtue is an excellence of character. In the context of VIL, we emphasize intellectual virtues rather than traditional moral virtues as we seek to focus on our thinking habits, including the way we engage in information-seeking, rather than moral actions. According to Jason Baehr, virtuous intellectual character is demonstrated by "a deep and abiding love for truth [and] a desire to understand things as they truly are," a description that corresponds well with the goals of authentic research (Baehr 2013, 11–12).

Conversely, when teaching students about virtue, we should identify intellectual vices, such as apathy, laziness, and pride. By acknowledging these vices, we can highlight the importance of cultivating virtuous intellectual habits in our pursuit of truth specifically in the context of research.

Our hope for VIL instruction is that it will resonate more deeply with students, beyond acquiring practical skills and even beyond gaining conceptual understanding to instilling meaningful purpose and growth.

What is the place of virtue in faith-based, academic libraries? As librarians at distinctly Christian institutions, our understanding of specific virtues is rooted in the Christian faith. We believe that learning is a means to love God, know Him better, and love our neighbors. Therefore, intellectual virtues such as open-mindedness, curiosity, and humility play a crucial role in how we seek and use information to uncover truth, and they should have a place in our teaching about those behaviors.

But we also feel that a focus on virtue can infuse the work of librarians at any institution. In a recent interview, the theologian Miroslav Volf pointed out that we've lost a "public sense of what the good life is, the question of the good life has very been much privatized" and the good life is even a matter of taste that we can change at will. One of the benefits of a virtue emphasis is that it provides a unifying framework around which we and our students can organize our intellectual endeavors.

This idea was echoed by Ezra Choe in his presentation, "The Possibility of Virtue Ethics in Information Literacy: Intellectual Virtues and the Consideration of Truth" (2023). Virtue offers something of a shared vision across many cultures and religious traditions, or even no religious traditions. The emphasis on virtue presents captivating and inclusive opportunities, countering the growing weariness surrounding alternative attempts at unifying frameworks, whether they are political or of other natures.

After hearing this perspective from the presenters, participants were directed back to Padlet to think about how VIL could benefit their own work.

What is the value of VIL? Participants pointed out that VIL could provide better theoretical framework for IL instruction, motivation and relevance for the students, and a clearer connection to faith-based worldviews and institutional missions.

The discussion then moved to practical matters as the presenters discussed the state of VIL at their own institutions. These descriptions showcased both the potential applications and the challenges associated with VIL. Some institutions exhibited a strong integration of virtue and faith within their IL missions but faced a shortage of well-defined IL-related opportunities. On the other hand, another institution demonstrated a clear integration of IL within their curriculum but lack a pronounced emphasis on virtues.

Finally, the group divided into three discussion groups to discuss remaining questions and issues, including two in-person groups and one online:

What challenges or issues have you encountered or do you foresee with this approach? Among the responses were common IL issues, such as balancing virtue content with the practical limitations of one-shot sessions or few instructional opportunities. Additionally, some participants highlighted the resistance for students to be open-minded and moving beyond looking for sources with which they already agree.

What tools or resources would be useful to you in pursuing an integration of virtue and information literacy? Again, practical concerns emerged, such as time, money, and institutional influence. Additionally, one participant noted the need for a "gameful design" pointing to the need to make content engaging for students. Many participants noted the usefulness of thinking through these topics with other librarians.

CONCLUSION

VIL is an emerging approach with much potential for libraries at faith-based institutions to better align with institutional missions; additionally, students at all institutions can benefit from the motivation to be virtuous researchers. Yet, these benefits come with distinct challenges, and ongoing collaboration between librarians across institutions can facilitate a role in creating solutions. The presenters closed by sharing links to resources (*https://docs.google.com/document/d/1MmdPlJSZuOxmPoMWzzkVXB-v4mL5ftc4Fy2RPaJGz6A/edit?usp=sharing*) that have been fueled by their own discussions, and they encouraged interested librarians to submit contact information to encourage future connections and collaborations.

ACKNOWLEDGEMENTS

The presenters would like to thank Jenny Bruxvoort, Visiting Research and Instruction Librarian at Van Wylen Library at Hope College, and Sarah McClure Kolk, Head of Research and Instruction at Hekman Library at Calvin University, for their ongoing, thoughtful participation in the Virtue-Driven Information Literacy Roundtable that shaped this conversation group.

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Updates and Invitation to the LEEP Theological Librarianship Course for Alumni, Library Leaders, and Potential Students

Gillian Harrison Cain, Director of Member Programs, Atla

Carisse Mickey Berryhill, Professor of Library Studies, Abilene Christian University

ABSTRACT Since its beginning in 2005 as a joint project between Atla and the University of Illinois at Urbana-Champaign, a course on Theological Librarianship has enrolled more than 260 students and involved dozens of Atla members as volunteer guests. After a presentation of data about the course, members of the conversation group reported alumni achievements, met alumni from other cohorts, and discussed strategies for awareness and recruitment of students as new Atla members and leaders.

THE HISTORY AND METHOD OF ATLA'S THEOLOGICAL LIBRARIANSHIP COURSE

Carisse Berryhill reviewed key dates in the development of the course by Atla and its Professional Development Committee, its agreement with the University of Illinois at Urbana-Champaign (UIUC), and the online course environment.

- **1979:** A new Ad Hoc committee on Professional Development was formed.
- **2000:** A new Professional Development Committee was formed, chaired by Roberta Schaafsma.
- **2000 ATLA Annual Conference:** Executive Director Dennis Norlin announced that the upcoming Wabash Colloquy would explore possibility of "developing relationships with library schools," or offering "our own course" from Chicago Headquarters' electronic classroom.

- **2004:** Five-year agreement with UIUC announced at ATLA Annual Conference in Kansas City, Missouri.
- **2004:** Carisse Berryhill was recruited to teach in UIUC's online LEEP program (*https://ischool.illinois.edu/degrees-programs/graduate/ms-library-and-information-science/mslis-leep-online*) and was given the syllabus developed by the Professional Development Committee, to be developed at her discretion.
- **2005:** LIST 590 TL began in the Fall semester with 18 students, offered as a Special Topics course.
- **2014:** New Course number LIS 568 LE (its own number)
- **2018:** New Course Number: IS 568 AO (its own number)
- **2020:** New Course Number IS 582 TLS (Advanced Topics)

Atla's five-year agreement with UIUC stipulated that Atla would develop the syllabus, select an instructor, publicize the course to its membership, and encourage enrollment. UIUC would employ the instructor, set up the course, enroll students, and administer the course as part of its iSchool's offerings, including technological support.

IS 582 TLO Course Description: "Provides an overview of the contexts, materials services, and issues characterizing theological librarianship. Course activities include readings, online discussion, writing assignments, exams, and a weekly two-hour live session. Students interact with a number of librarians currently working in the field. Students enrolled for 4 hours complete an additional term project. Offered for 2 or 4 hours of credit."

UIUC's LEEP Technological Environment: The class meets online in a synchronous two-hour session each week. Students submit asynchronous assignments in UIUC's course management system. Initially the course used a web-based platform written by the library school using student live chat, real-time instructor lecture by dial-up telephone, and asynchronous assignments. The course moved to Moodle with livestream on Blackboard Elluminate. The course now uses Canvas with captioned livestream on Zoom.

WHO ARE THE STUDENTS?

Carisse Berryhill presented data about the students, enrollment, and Atla member involvement.

- **Staff and librarians at Atla institutions.** Often these students have graduate degrees in theological disciplines, and some have library degrees as well.
- **Degree-seeking students at Illinois.** Some of these students have undergraduate degrees in religious studies or have studied at a religiously-oriented college.
- **Degree-seeking students in the WISE consortium of graduate library schools** (*https://wiseeducation.org*). These students may also have backgrounds in religious studies or theology.
- **Non-degree-seeking students who are interested in professional growth or specialization.** Many of these students already have MLIS degrees or other advanced degrees. Some work at institutions that have absorbed theological programs or have added theological degrees.
- **Religious affiliations:** Some students are Christian, but students affiliated with other religious traditions and people with no religious affiliation also enroll.
- **Geography:** Students come from the United States and Canada. Time zone disparities have been incompatible with real-time live sessions that characterize LEEP at UIUC.

COURSE ENROLLMENT DATA

- The course has been offered once every academic year since 2005 for 18 years.
- Total enrollment during that time has been 266 students for an average of 15 students a year.
- About five students per year enroll for four credit hours. The remainder choose two credit hours. (WISE students enroll in the number of credit hours assigned by their home institutions.)
- The highest enrollment was 25 in 2012, and the lowest was eight in both 2016 and 2023.
- The course has never failed to make.

ATLA MEMBER INVOLVEMENT

Since 2005, 68 different guests, including Atla staff, Atla members and board, and accrediting officers have agreed to visit the class and answer questions about their work and theological librarianship. The champion guest is William Badke, who has given a live interview for every course offering for 18 years. Guests have granted 172 live interviews, which is an average of nine per semester. (In a few cases, two people were guests together. These are counted as two interviews.)

IMPACT OF THE COURSE ON ATLA

Gillian Harrison Cain presented an analysis of data based on Atla membership records.

Of the individuals who took the course between 2005 and 2023, 112 were not in our membership database. Of the 154 that were in our membership database:

- 91 (34% of the total) have been an individual or student member of Atla for at least one year.
    - 33 are current (FY23) individual members.
    - 18 were members for one to two years around the time they took the class.
- 27 have never been an individual or student member or affiliated with an institutional member.
- 87 have had an affiliation with an institutional member.
    - 58 have an active affiliation with a current (FY23) institutional member.
- 25 (10% of total) have served or are currently serving in a leadership position (board, committee, editorial board, etc.) in Atla.

ATLA SCHOLARSHIPS

Carisse Berryhill reported that when the course began in 2005, Atla offered tuition equalization grants to student members of Atla who were in good standing before enrollment. In the first five years of the course, enrollment never fell below 15 students. When the Diversity Committee was first formed in 2008, it offered five scholarships to the course for student members from underrepresented populations. When the Diversity Committee was re-designed in 2015, it offered one or two larger scholarships to minority students, but the scholarship was not linked to the UIUC Theological Librarianship course. The current DEI scholarship is $4000. A recipient may use it to enroll in "a Theological Librarianship course," or in a course of study at any ALA-accredited library program. The award includes an Atla Annual conference attendance grant and a poster session requirement, and a subsequent Atla blog post by the recipient. The most recent DEI scholarship recipient to use their award for the UIUC course was Marian Ekweogwu in 2020.

HOW ATLA MEMBERS CAN BE INVOLVED

- Publicize the course at our Atla institutions, to our students and staff, and at meetings of regional associations.
- Encourage Atla staff to consider offering course grants for staff at Alta institutions and for student members.
- Encourage outreach about the course when Atla exhibits at conferences such as AAR/SBL and ALA.
- Volunteer to be a guest in area of expertise.

DISCUSSION

Several former students attended in person or virtually, as well as other people interested in the course. Attendees introduced themselves and stated their institutional affiliations. Anthony Elia (Perkins Library Director, Southern Methodist University), an alum of the first class (2005), was present.

LISTEN AND LEARN SESSIONS

Always Room for Mindfulness

Creating a Contemplative Space in Your Library

Karen Adjei, Ask a Librarian Apprentice, University of Colorado Boulder

Sarah Hagerman, Engagement Programming Specialist, University of Colorado Boulder

Megan E. Welsh, Associate Professor and Interdisciplinary Arts and Humanities Librarian, University of Colorado Boulder

ABSTRACT CU Boulder Libraries created a Mindfulness Room by embracing a whole learner perspective, in which patrons can meditate, pray, learn, and be inspired. Although initiated by Muslim students seeking a place to pray at a secular, public university, the Mindfulness Room has transformed into a space that encourages all to explore mindfulness practices in the midst of stress and burnout in an academic setting. The presentation emphasized how the space signals to students that libraries support the spiritual, mental, and educational aspects of being a college student, thus positively impacting the student experience as a whole. The presentation situated the project in broader trends of mental health initiatives in libraries, and discussed the contents of the mindfulness room, including a non-circulating collection, as well as future related projects. Speakers reflected on learning opportunities and challenges that arose from balancing multifaith and secular perspectives in a single, welcoming space.

INTRODUCTION

This Listen and Learn presentation was designed to introduce to Atla professionals how mindfulness can be embedded into library spaces that any community member can embrace, by showcasing the Mindfulness Room at the University of Colorado (CU) Boulder Libraries. The presentation aimed to make visible the work of the Religious Studies librarian and personnel responsible for developing and implementing outreach programming in a public, secular institutional setting. While spiritual formation is a more obvious component of religiously-affiliated institutions' missions, the fact of which is reflected by many library professionals and institutions represented in Atla, this presentation aimed to show how public, secular universities can support the whole learner in their personal spiritual or secular practices by dedicating space for meditation, mindfulness, and contemplation. Each patron in these spaces may personally affiliate with a distinct religious or spiritual background, or may embrace secular humanism or atheism, but, regardless, designated mindfulness spaces support patrons in stepping away from rigorous academic work in order to embrace rest and connect with their own thoughts. The presentation aimed to reveal unique lessons and approaches to supporting the whole learner within librarianship that can translate across various institution types, hopefully inspiring conversations across Atla to further embark on such work, regardless of individual or institutional affiliation. More explicitly, the session hoped that attendees would have the following take-aways:

1. Attendees will understand the value of the mindfulness space at CU Boulder and consider how a mindfulness space may add value in their own libraries, as well as consider ideal qualities of a space for contemplation.
2. Attendees will learn more about employing a whole learner perspective to library work so that they may consider how to apply this philosophy in their own settings, especially as a way to complement interfaith perspectives.
3. Attendees will gain an understanding of mindfulness book collection development, room policies, and meditation supplies to include in the space.

The session began with presenter introductions as well as a brief overview of institutional context, highlighting that CU Boulder is a large, public (secular), R1 institution, with over 30,000 students, and that the CU Religious Studies department offers classes to support undergraduate and Masters level degrees in religion while also supporting students who take these classes to meet general education requirements, as an elective, or for personal interest. The presentation moved through five sections, with two group activities embedded throughout:

- Section 1: Value of mindfulness & meditation
- Section 2: Developing a culture of mindfulness
- Section 3: Creating space for mindfulness
- Section 4: Developing a mindfulness collection
- Section 5: Maintaining a mindful future

SECTION 1: VALUE OF MINDFULNESS AND MEDITATION

The first section of the presentation began with the founder of mindfulness-based stress reduction Jon Kabat-Zinn's definition of mindfulness: "The awareness that arises from paying attention on purpose, in the present moment, and nonjudgmentally" (Kabat-Zinn 2013, 0:25). The positive effects of meditation or other mindfulness practices on stress and overall well-being have been well-studied and documented (Astin 1997; Davidson et al. 2003; Grossman, Niemann, Schmidt, and Walach 2004). Meditation can reduce stress (Astin 1997), increase coping for those with mental health disorders (Grossman, Niemann, Schmidt, and Walach 2004), support resilience after traumatic events (Rogers 2013), and boost the immune system (Davidson et al. 2003). These benefits alone speak to the power of mindfulness meditation.

The presentation further established the context of mindfulness in library and information science, situating itself in recent scholarly communications and pedagogy within the field, in particular drawing from the Association of College & Research Libraries (ACRL) 2023 Conference. Presentation anecdotes pulled from this conference highlight how the demanding environment of college life makes developing personal resilience crucial (Rogers 2013), as well as the ability to navigate stress and work positively with others (Oman 2008). Figures pulled from ACRL conference presentations showed that the percentage of students diagnosed with or treated for anxiety disorders had effectively doubled between 2008 and 2018 (Nazmi et al. 2019). Especially in a "post" COVID-19 reality, which has seen more student disengagement as well as increased mental health struggles among both students and those who support them (such as librarians), there has been an increased focus on campus mental health. According to a recent survey, almost 75% of university presidents list student mental health as their "most pressing issue" (Clark and Taylor 2021). Meanwhile, the academic library is often the second most visited place on a university/college campus after the student center (Grimes and Salvesen 2023, 19). As conversations from the ACRL 2023 Conference reveal, there are many academic and social imperatives and implications of incorporating mindfulness into academic library spaces and programming. One such example of library initiatives entering into these conversations to meet student needs is "Mindfulinlis," a resource that is specifically geared towards those learning about or practicing mindfulness in library and information science. (More information about this resource can be found at: *https://mindfulinlis.wordpress.com/*.)

The following mindfulness practices were shared with the audience, who were encouraged to use these in their daily work or within their broader institution:

Meditation:

- Loving Kindness Meditation
- Body scan meditation
- Various prayer practices

Contemplative Writing:

- Writing for self-reflection, contemplation, or introspection
- Writing to build compassion, consider different perspectives, and foster openness
- Answering simple yet effective prompts such as "How did it feel to….?"
- Freewriting

Contemplative Reading:

- Lectio divina, which includes the four separate steps of reading, meditating, praying, and contemplating on a text
- Reflecting on short texts such as poems or quotes. Reflection could entail reading aloud (alone or with a group) or savoring a specific word or phrase

Movement-based Meditation:

- Walking meditation and prayer
- Dance

- Yoga
- Labyrinth walking meditation

Art, focusing on the creative process, rather than the outcome:

- Intuitive drawing
- Collage (zines)
- Mandala/pattern drawing
- Prayer drawing/coloring

Contemplative Reflection:

- Classroom exercises that encourage students to reflect on their experience via prompts

SECTION 2: DEVELOPING A CULTURE OF MINDFULNESS

Presenters shared how at CU Boulder there is a growing interest in developing a culture of mindfulness. Resources such as the Renée Crown Wellness Institute (*https://www.colorado.edu/crowninstitute*) and the Contemplative Resource Center (*https://www.colorado.edu/center/contemplativeresource*) support wellness initiatives both in and outside of the classroom, while the student wellness center offers a meditation series and other activities focused on stress reduction. Other campus resources include the Mindfulness at the CU Art Museum initiative as well as a meditation series on campus: Mindfulness and Everyday Life (*https://www.colorado.edu/hr/2022/04/20/mindfulness-everyday-life*).

At CU's University Libraries, similar support programs for student and community wellness have been created including meditation, yoga, relaxing finals activities, and LibGuides aimed at addressing mental health and stress. The Learning & Engagement Team at the University Libraries has also collaboratively read and discussed *Contemplative Practices in Higher Education* by Daniel Barbezat and Mirabai Bush, first as a joint learning activity, and later presented as a workshop to the teaching librarian community of practice within the Libraries. Contemplative classroom practices, as well as the expansive family of mindfulness practices, vary, but all can be characterized by an emphasis on introspection and reflection.

The following recommendations were shared with the audience as ways to consider starting a mindfulness project at their institution:

- Explore your own curiosity and practices
- Find others who are invested, especially across departments
- Locate and investigate existing campus resources
- Connect with library users and ask about their needs or ideas for library support services
- Be creative!

At this point in the presentation, the presenters facilitated the first of two group activities. Participants were asked to answer the following question through an online response platform: “How do you — or might you — foster mindfulness in your library spaces?” This then generated a word cloud from participant responses (see figure 1).

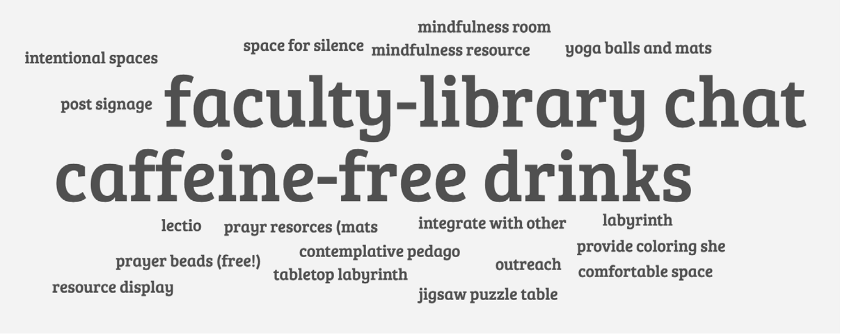

FIGURE 1 Session word cloud

SECTION 3: CREATING SPACE FOR MINDFULNESS

Audience members transitioned into the third part of the presentation by watching a news broadcast video which provided campus context about the importance of dedicated space for students to engage in contemplation and personal religious practices. Discussed in the video, Muslim students had petitioned for prayer space at CU’s Engineering Center in 2015. The Muslim Student Association and the CU Student government lobbied administrators to designate quiet spaces for student reflection. In 2016, a quiet space opened in the University Memorial Center (the student union at CU), and in 2017 another quiet space opened in CU’s Engineering Center (two years after the Muslim Student Association petition), which is where students wanted the space initially.

This campus context serves as an important backdrop to the eventual creation of the Libraries' Mindfulness Room. Prior to the opening of the Libraries' Mindfulness Room, Muslim students would pray wherever they could find a quiet space, often in stairwells or hallway corners, but still very much in public and with other patrons walking by. These spaces were not welcoming, and they did not facilitate an environment that embraces a whole-learner perspective. In December 2018, the Libraries' Senior Associate Dean convened the Libraries' Mindfulness Task Force and acknowledged the library as a central place on campus to support the whole learner, including their mental and emotional needs, and their desire for a space to rest and reflect.

In 2019, the Task Force began its work by identifying possible spaces for the room, curating a list of furnishings to be submitted for purchase, and, eventually, deciding on room use policies. The Task Force also accepted donated prayer rugs and cushions from the Muslim Student Association. A presenter explained how — acting as a Task Force member and in her role as Religious Studies Librarian — she solicited suggestions for purchasing titles from CU students and colleagues and from Atla colleagues to form a small, non-circulating collection which was placed in the room (see figure 2). In January 2020, the Mindfulness Room was opened for use. Two days before the campus shifted to fully online learning, the Mindfulness Room was scheduled to have a more robust grand opening with a panel discussion on the importance of mindfulness in education, but that event was canceled due to the COVID-19 pandemic. (The announcement highlighting the Mindfulness Room is available at: *https://www.colorado.edu/libraries/2020/02/05/mindfulness-room-norlin-now-open*.) In Fall 2021, CU Boulder, University Libraries, and the Mindfulness Room fully reopened. Currently, the Mindfulness Room is a peaceful, well-loved space on campus, with 2,253 admittances in the last year. The room is accessible to faculty, staff, and students affiliated with CU Boulder.

After learning about the context and timeline of the Libraries' Mindfulness Room, presentation attendees participated in a Think/Pair/Share activity, and discussed the following question with a neighbor or in the Zoom chat: "Who at your institution would most benefit from a mindfulness space in your library?" Participants were asked to share what they had discussed with the larger group. One participant commented on how the theological library that they work at naturally lends itself to a mindful space through its architecture. Yet another participant talked about students from various backgrounds who would most benefit from mental health or mindfulness programs and resources on campus. One of the presenters shared statistics from the ACRL 2023 Conference presentations with similar observations: students who most need such resources may come from a background of low socio-economic and educational status, may have a disability, or may have been previously incarcerated.

SECTION 4: DEVELOPING A MINDFULNESS COLLECTION

In this section, presenters shared an overview of the collection development process for the Mindfulness Room. Presenters described how title suggestions were solicited from the Atla community through the Atlantis listserv, and they highlighted other outreach efforts within the field to develop a collection development policy. The presenters emphasized how outreach to various communities and networks helped develop an engaging collection and ways to think about maintaining that collection (see figure 2). The current physical collection contains 41 books in the room, including two copies of the Quran. More recently, the Mindfulness Room collection has expanded to include eBooks. Due to early ordering deadlines and time constraints in Spring 2023, the presenters discussed how they shifted from purchasing additional print materials and focused instead on purchasing ebooks. These ebooks were selected based on the presenters' desire to highlight various mindfulness practices and spiritual beliefs. All ebook titles (and additional information on the Mindfulness Room) are visible on the Mindfulness Room guide online: *https://libguides.colorado.edu/mindfulnessroom*.

FIGURE 2 Non-circulating collection in the CU Boulder Libraries Mindfulness Room. Photo by Megan E. Welsh

The presenters also shared an overview of a more formalized collection development policy that is currently being created. In order to create this collection development policy, the presenters are consulting a policy provided over the Atlantis listserv, which will help compare and contrast existing collection development policies at CU Boulder, as well as current library school course material focused on collection development strategies.

SECTION 5: MAINTAINING A MINDFUL FUTURE

The final section of the presentation went over lessons learned from this project and plans for the future. Lessons learned included the following:

- Collection development can take on a variety of forms and is ongoing work.
- It is important to understand how personal librarianship style and work is influenced by mindfulness practices, and how this translates into a public space.
- It is also important to be intentional about outreach on campus.

Future plans for the Mindfulness Room and activities relating to the space include:

- Hosting a zine workshop on the theme of mindfulness
- Aligning engagement, outreach and programming with the 2023–2024 CU Boulder One Read, *The Book of Joy*, by the Dalai Lama and Archbishop Desmund Tutu, to help share mindfulness practices of contemplation, as well as practicing and embodying joy across the campus community.
- Continued collection development work, including finalizing a collection development policy for print and ebook titles to be added to the Mindfulness Room collection, and soliciting more purchase suggestions from the campus community
- Creating a book club/contemplative practice group
- Highlighting some of our Mindfulness Room titles around campus using the Libraries' outreach tricycle, "InfoMotion"

Finally, presenters encouraged attendees to reflect on the information they gained from the presentation and how they might want to plan and implement mindfulness activities and spaces in their settings. The presenters asked attendees to:

- Consider patron interests and needs
- Consider how to better use space in the library (and be creative!!)
- Consider how to collaborate with colleagues, departments, and local communities and organizations
- Consider how to incorporate mindfulness practices into their librarianship practice.

CONCLUSION

Mindfulness has become an important part of the library profession as more students need support navigating college campus communities as well as mitigating various stress factors throughout one's academic career. Indeed, many academic library leaders are taking greater notice of the various mental health struggles that students face, especially in the aftermath of the COVID-19 pandemic. Librarians can meet these unique needs of patrons by embracing a whole-learner approach when incorporating various mindfulness practices and resources into library spaces. Especially in spiritually diverse or even secular contexts, libraries can facilitate a welcoming environment for all patrons regardless of their spiritual or faith backgrounds. They can engage with mindfulness resources in order to support the whole student throughout their academic journey. This presentation gave an overview of embedding mindfulness activities and a physical space dedicated to mindfulness at a secular, public institution, providing the audience with key questions and considerations for implementing similar mindfulness initiatives in their own library setting.

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The Changing Stages of Priestly Formation in Seminaries

Kathy Harty, Research and Technology Librarian, Sacred Heart Seminary and School of Theology

Stephen Sweeney, Library Director, St. John Vianney Seminary

ABSTRACT The sixth edition of *The Program for Priestly Formation* (PPF6) is the governing document for Catholic seminary formation. This edition, based on the *Ratio Fundamentalis* (2016), is a major shift in how seminary formation is being conceived. Besides the PPF6 and the *Ratio*, Pope John Paul II's influential post-synodal exhortation *Pastores Dabo Vobis (I Will Give You Shepherds)* is also examined. Focusing on the human aspects of formation, the PPF6 lays out a 7–10 year program of studies. While not downgrading the academic aspects of seminary education, the emphasis on forming a holistic, well-rounded priest configured to Christ is causing some upheaval in Catholic seminaries. This session examines the context of Catholic seminary formation, explores the foundational documents governing seminary formation, and presents two case examples of the real-world application of that discernment. The seminaries highlighted are St. John Vianney Theological Seminary in Denver and Sacred Heart Seminary and School of Theology in the Milwaukee area.

INTRODUCTION

This paper examines the context of Catholic seminary formation in light of the foundational documents that govern this process, *The Program for Priestly Formation* (PPF6) and the *Ratio Fundamentalis* (2016) and presents two case examples of the real-world application of that discernment. The seminaries highlighted are St. John Vianney Theological Seminary in Denver and Sacred Heart Seminary and School of Theology in the Milwaukee area. Each of our seminary situations is a little different, and so let us begin by setting some context for each of our institutions.

CONTEXT

Sacred Heart Seminary and School of Theology is run by the Priests of the Sacred Heart, also known as the SCJs or Dehonians, and is located in a suburb of Milwaukee, Wisconsin. We have about 30 sponsors, both diocesan and religious orders. The FTE for spring 2023 was 108, and there are about 130 people enrolled. Residential students number around 20 and about 60 students are commuters from St. Francis de Sales Seminary, which is the diocesan seminary for Milwaukee and the provincial seminary for Wisconsin, with students from all five dioceses in the state. St. Francis students take the academic classes at Sacred Heart and receive their human, spiritual, and pastoral formation at St. Francis from their own formators. This is a very similar situation to the North American College in Rome, where the students take their academic classes at universities in the city and do the other aspects of their formation at the NAC. Seminarians at Sacred Heart graduate with the MDiv degree.

We have an English and Cultural Studies program, which includes both English language studies and learning about North American culture. The students in this program tend to be priests already, many of whom are members of the Priests of the Sacred Heart. There are several seven-week sessions held throughout the year, and once they have completed their studies they return to their ministries throughout the world. We also offer a Master of Arts in Theology degree which has three pathways: traditional day classes; a cohort model meeting one night a week using a flipped classroom method and a monthly Apostolic Saturday; and an online degree offered to selected candidates in formation for the SCJs in India. For this program, they study for the MDiv locally while also taking their MA courses with us, to prepare for possible further studies in Rome. The average age of all our students is 37; our residential seminarians are second-career, or “older” vocations, and the average age is 44. The St. Francis de Sales seminarians are closer to the traditional-aged seminary student at 31.

There are three full-time librarians, all of whom have faculty status; one part-time circulation assistant; and one or two student shelvers during the course terms. There are around 85,000 physical volumes, a sizable collection of serials in both print and full-text, and we have been increasing our digital resources for databases, ebooks, and the like over the last five or so years.

Saint John Vianney Theological Seminary is a diocesan Seminary that operates under the auspice of the Archbishop of Denver and is located in Denver, Colorado. During the 2022–2023 academic year, the full-time enrollment was 108 seminarians studying for ordination to the priesthood and 35 men in permanent deacon formation. In the Priestly Formation Division, we are fully residential using the Parish House model, which means that 108 FTE means that there were 108 seminarians in formation. The Seminary served 14 sending dioceses from around the world in addition to the Archdiocese of Denver. Seminarians from international sending dioceses came from Uganda, Vietnam, and the Kiribati Islands. In addition to the sending dioceses, seminarians also come from a handful of religious orders, including the Capuchin Franciscans, the Servants of Christ Jesus, the Disciples of the Heart of Jesus and Mary among others. The average seminarian at Saint John Vianney is between 20–30 years old.

Four staff comprise the library, totaling 3.5 FTE. One, the Director, has faculty status. A Reference Librarian, a Cataloging Librarian, and a part-time Circulation Assistant round out the four. During the academic year, the first-year seminarians spend three hours per week assigned to volunteer in the Library. There are 172,000 physical volumes, access to digital resources including JSTOR, EBSCO, the Library of Latin Texts and the Thesaurus Linguae Graecae among others. Current subscriptions total more than 100 print journals and newspapers.

SETTING THE STAGE/GOVERNING DOCUMENTS

The *Ratio Fundamentalis* (*The Gift of the Priestly Vocation*, December 2016) is the document from the Dicastery for the Clergy which lays out formation for all Catholic seminaries worldwide. An important line from the *Ratio Fundamentalis* is “The fundamental idea is that Seminaries should form missionary disciples who are ‘in love’ with the Master, shepherds ‘with the smell of the sheep,’ who live in their midst to bring the mercy of God to them” (RF, 4). The central focus of the latest version of the *Program of Priestly Formation* draws its impetus from that portion of the *Ratio*, reflecting on the lived experiences of seminaries and the Church in the United States in these opening decades of the twenty-first century.

The biggest change made in this international governing document is adding the Propaedeutic stage prior to seminary formation. This stage places a greater emphasis on human and spiritual formation. Intellectual formation is still important, but it tended to overshadow other aspects of formation. In the propaedeutic stage, it is seen as less critical. This addition is in reaction to the worldwide scandals of abuse which came out in the early 2000s, seen as a result of improperly formed human beings.

One issue when interpreting these norms is the difference in attitude towards law. The American approach sees laws as a minimum for righteousness; if the document says "should," we really have to try to meet that, almost on the level of a requirement. The European approach to such norms is more "Platonic" — they are an ideal for which to strive.

Another universally authoritative document to Seminary formation is *Pastores Dabo Vobis* (*I Will Give You Shepherds*), the 1992 post-synodal exhortation by Pope John Paul II. In 1990, the 8th Synod of Bishops occurred, with the theme "The Formation of Priests in Circumstances of the Present Day." As is usual, the pope wrote up this post-synodal exhortation, laying out a program to address the discussions of the synod. This document introduced the concept of "pillars" of formation: human, spiritual, intellectual, and pastoral. It began the turn to an increased focus on the other parts of formation, in addition to the purely intellectual. These facets have always been a part of Catholic seminary formation, but the non-academic were given more emphasis, and the human and spiritual aspects were distinguished from each other. The image might be that of a four-legged stool or table, with the academic leg being very strong (because easily measurable), and the other legs little twigs. The synod itself, and possibly this document, may have been in answer to 1983–86 Vatican visitations of seminaries caused by earlier formation crises.

PROGRAM FOR PRIESTLY FORMATION, SIXTH EDITION

The *Program for Priestly Formation*, sixth edition, is also known as the PPF6 or the PPF. It applies the international norms of the *Ratio Fundamentalis* to formation in the United States, as established by the United States Conference of Catholic Bishops. It became effective in the fall of 2022, with an implementation date of August 2023. The PPF will be a "lived document" for the near future, as there have been rumors of another edition in a few years.

The call to priesthood in this document is essentially communitarian in nature. It is within the community of the family, parish, or ecclesial movement, or through interaction with an institute of consecrated life or society of apostolic life, that a vocation to priesthood is discovered. This vocation is discerned and nurtured within the seminary community. "This community leads the seminarian, through ordination, to become part of the 'family' of the presbyterate, at the service of a particular community" (*Ratio Fundamentalis*, 3).

The library is mentioned in paragraph 362 of the PPF6: "As an essential resource for seminarians' life of study and reflection, the library collection of books and periodicals should be carefully maintained and appropriately expanded. Excellence in education at the graduate level demands access to a strong, professionally staffed library with print, nonprint, and electronic resources, as required by accrediting agencies." (PPF6, 362)

The new *Ratio* has changed the vocabulary used to describe seminary formation. (See table 1.) Previously, under the influence of *Pastores Dabo Vobis*, we used the term *Levels* of formation; so someone might be in a Pre-theology program, before entering Theology, whereas now they are in *Stages* of formation. To follow the previous example, the student would be in the Discipleship stage before entering the Configuration stage. We will discuss these in more detail shortly.

LEVELS	STAGES
Pillars	Dimensions (still Human, Spiritual, Intellectual, Pastoral)
Outcomes	Benchmarks

TABLE 1 New Terminology

There is also the move from describing the various parts of formation from *pillars* to *dimensions*. They remain the four aspects of human, spiritual, intellectual, and pastoral, but these are now seen as more integrative. The human and spiritual dimensions are always listed prior to the Intellectual. Finally, the *Ratio* and the PPF6 move from an outcomes-based evaluative method to a benchmark method. This has the feel of going from a "scientific" or "objective" way of evaluating students to a more fluid or observational method.

FROM LEVELS TO STAGES

There are now four stages of formation for priesthood: Propaedeutic, Discipleship, Configuration, and Vocational Synthesis. The Propaedeutic stage is the new addition, and is envisioned as lasting at least one full year, and could be up to three years. The Discipleship stage was formerly known as Pre-theology, with an academic focus on philosophical studies, with a minimum of 2 years. The Configuration stage coincides with the theological studies and should last about three and a half to four years. Finally, there is the Vocational Synthesis stage, which occurs after the seminarians receive diaconal ordination, lasts about six months, and occurs away from the seminary. These stages add up to a seven- to ten-year program — longer than current formation.

A chart was created by two of the faculty members at Sacred Heart to help the seminary revise its program of studies to conform to the new PPF. (See chart 1.) It lays out the stages and highlights the benchmarks for each dimension as listed in the document.

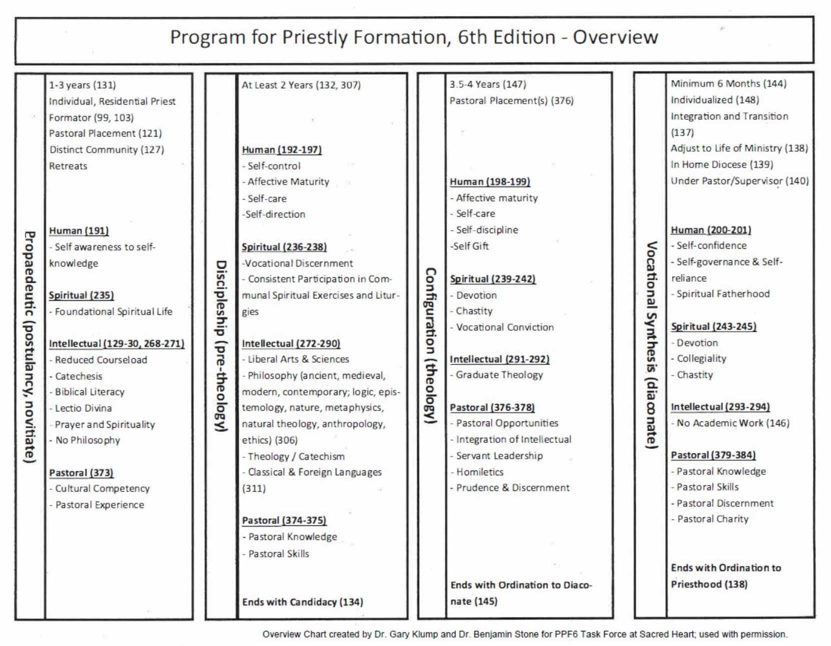

CHART 1 Overview Chart of PPF6

The Propaedeutic Stage

"The propaedeutic stage allows for flexibility in accord with the principles of the *Ratio Fundamentalis*, adapted to particular needs of seminarians and ecclesiastical entities" (RF, 131).

This stage is a time to instill a sense of Catholic culture prior to seminary formation. "A significant imbalance is present between the lifestyle promoted by contemporary society and priestly formation" (PPF6, 119) — perhaps an understatement. The goal at this stage is "an intense and profound vocational discernment" (PPF6, 122), such that it "should conclude with the seminarian's making a firm resolution to dedicate himself to the work of priestly formation or, alternatively, 'to follow a different path in life' as a faithful lay Catholic" (PPF6, 122).

Several models are suggested. Men with a college degree would have one year at this stage, with two or more years at the discipleship stage. Those without an undergraduate degree could do a one-, two-, or even three-year propaedeutic stage, followed by two to four years at the discipleship level.

St. John Vianney in Denver seeks to lay the "basic groundwork" of vocational discernment and formation. This initial twelve-month period is structured to provide a "more intensive preparation" (PPF6, 119). Though this new stage is now mandated to all seminaries, we are privileged to have done this for the last 23 years (previously known as the Spirituality Year). This dedicated period of time seeks to withdraw men from the world in order to deepen their interior life with Jesus Christ and prepare them for the years of formation to come. Two important milestones of the year are the poverty immersion in January and the 30-day silent retreat that concludes the year in June. Men in the propaedeutic year at SJVTS reside in a separate community located in a separate building on the north side of the seminary campus.

Sacred Heart will begin this stage in the fall. Because of the type of relationship we have with St. Francis de Sales Seminary and accreditation restrictions, there will be the same program at two locations. While academics is not to be primary at this stage, there will be 18 credits of academic work in order to fulfill visa requirements. The intent is to help students become used to a more intensive life of prayer and communal living. Our residential students will be living in a separate building on campus with their own formation faculty, with minimal interaction with the rest of the seminary community; a similar situation will obtain at St. Francis de Sales' location.

Both libraries are adding to collections of "cultural" resources — more on literature, art, Catholic culture and their relationship to growth in spiritual life. While propaedeutic year seminarians have access to the library, we will also be in touch with the director of formation to see in what other ways we can support this stage, perhaps by providing curated collections during the year.

The Discipleship Stage

Two years are the minimum time at this stage. From paragraph 132, this stage "…has at its core the goal of growing in an intimate relationship with Jesus Christ through the life of meditation and contemplation, as well as the training of one's character in Christian virtue, so as to lay a solid foundation for future stages." The study of philosophy occurs during this stage (PPF6, 132). Also: "The seminarian intensely discerns his vocation to the priesthood during the discipleship stage, and thus he can clearly articulate his call and his conviction to be a priest" (PPF6, 132).

At Saint John Vianney, the second stage of formation moves the men from the propaedeutic house to the two communities of the main seminary building. Here their formation passes through a period of two to three years, seeking to provide a "systematic and rigorous formation that has as its core the goal of growing in an intimate relationship with Jesus Christ (PPF6, 132)." This period builds on the foundation of the prior stage and is dedicated to the discernment and confirmation of the priesthood; one that culminates with the call to candidacy by the bishop. The central academic focus of this stage is philosophical studies. It contains a variety of theological, linguistic, and liberal arts courses. From a pastoral perspective, men engage apostolates that focus upon the corporal works of mercy. From a "civilian" educational perspective, the men complete this program with a BA in Philosophy from the University of Mary (Bismarck, North Dakota) and/or a BPhil from the Pontifical University of Saint Thomas Aquinas in Rome.

Sacred Heart offers two options for the Propaedeutic and Discipleship stages. (See chart 2.) Besides the philosophy courses, seminarians study Catholic thought, culture and literature, languages, and history. There will also be a capstone project of some kind, allowing students to earn an MA in Catholic in Catholic Studies by the end of this stage.

SAMPLE THREE-YEAR COURSE PLAN (PROPAEDEUTIC & DISCIPLESHIP STAGES)

Blue = Propaedeutic; Red = Discipleship; *Italics = MA in Catholic Studies*

PROPAEDEUTIC STAGE	
FALL	**SPRING**
Catholic Doctrine I (2 crs.)	Catholic Doctrine II (2 crs.)
Catholic Spiritual Tradition & Priestly Identity I (2 crs.)	Catholic Spiritual Tradition & Priestly Identity II (2 crs.)
Reading Sacred Scripture I (2 crs.)	Reading Sacred Scripture II (2 crs.)
Catholic Heritage I: Sal Terrae (3 crs.)	*Catholic Heritage II: Sint Unum (3 crs.)*
Total credits: 9 *(max allowed by PPF6)*	**Total credits: 9** *(max allowed by PPF6)*

DISCIPLESHIP STAGE *(with Philosophy Concentration for M.Div./STB seminarians)*	
FALL	**SPRING**
Ancient Philosophy (3 crs.)	*Medieval Philosophy (3 crs.)*
Logic (3 crs.)	*Philosophical Anthropology (3 crs.)*
Metaphysics (3 crs.)	*Introduction to Philosophical Ethics (3 crs.)*
The Catholic Imagination (3 crs.)	*Catholic Literature (3 crs.)*
Total credits: 12 (plus language or other)	**Total credits: 12 (plus language or other)**
FALL	**SPRING**
Modern Philosophy (3 crs.)	*Contemporary Philosophy (3 crs.)*
Epistemology (3 crs.)	*Natural Theology (3 crs.)*
Catholic Thought & Culture (3 crs.)	*Catholic Studies Capstone Seminar (4 crs.)*
History of Church Universal I (3 crs.)	History of Church Universal II (3 crs.)
Total credits: 12 (plus SS510, language, or other)	**Total credits: 13 (plus DT511, language, or other)**

SAMPLE TWO-YEAR COURSE PLAN (DISCIPLESHIP STAGE ONLY)

Red = Discipleship; *Italics = MA in Catholic Studies*

DISCIPLESHIP STAGE *(with Theology & Tradition Concentration for individualized ordination track)*	
FALL	**SPRING**
Catholic Doctrine I (2 crs.)	*Catholic Doctrine II (2 crs.)*
Catholic Spiritual Tradition & Priestly Identity I (2 crs.)	*Catholic Spiritual Tradition & Priestly Identity II (2 crs.)*
Reading Sacred Scripture I (2 crs.)	*Reading Sacred Scripture II (2 crs.)*
Ancient Philosophy (3 crs.)	*Medieval Philosophy (3 crs.)*
The Catholic Imagination (3 crs.)	*Catholic Literature (3 crs.)*
Cath. Stud. Elective (or Catholic Heritage I) (3 crs.)	*Cath. Stud. Elective (or Catholic Heritage II) (3 crs.)*
Total credits: 15	**Total credits: 15**

FALL	SPRING
Modern Philosophy (3 crs.)	Contemporary Philosophy (3 crs.)
Epistemology (3 crs.)	Philosophical Anthropology (3 crs.)
Metaphysics (3 crs.)	*Catholic Studies Capstone Seminar (4 crs.)*
Catholic Thought & Culture (3 crs.)	History of Church Universal II (3 crs.)
History of Church Universal I (3 crs.)	Scriptural Foundations (3 crs.)
Total credits: 15	**Total credits: 16**

Proposal Draft, used with permission. Created by the Academic Advisory Board at Sacred Heart Seminary and School of Theology.

CHART 2 MA in Catholic Studies Proposal (Sacred Heart)

Configuration Stage

“In the configuration stage, the seminarian models his life on the self-donation of Jesus Christ, Shepherd and Servant, as he prepares more immediately for Holy Orders. … Formation in priestly spirituality involves a heartfelt dedication to his ecclesiastical entity in loving obedience” (PPF6, 135).

The Configuration stage is envisioned to last three and a half instead of four years. According to paragraph 136: “The configuration stage … challenges him to acquire a proper priestly spirituality; …a greater awareness and personal assumption of priestly identity as he conforms himself to the sentiments and attitudes of the Son, understood as self-offering for the pastoral care of the sheep.” (PPF6, 136) During this stage, seminarians receive the minor orders of Lector and Acolyte, as well as participate in active service to the poor.

At St. John Vianney, the third and most substantial stage of seminary formation seeks to aid the man “to model his life on the self-donation of Jesus Christ … as he prepares more immediately for Holy Orders” (PPF6, 135). Throughout these years, seminarians move off-campus to what are known as “Parish Houses.” The basic idea behind this is to provide a deeper formative experience by living in a “family-style” community. Furthermore, the proximity to parish life affords a deeper immersion in the pastorate, as the men of this stage now focus their pastoral ministry in the context of the parish itself. The principal course of study in this stage is theology, though it likewise contains languages, history, law, and a variety of practicums. This stage, lasting three and a half years, concludes with the election and ordination of the seminarian to the transitional diaconate.

At Sacred Heart, our situation is somewhat different due to the relationship with St. Francis de Sales Seminary. At St. Francis, seminarians are assigned to a "teaching parish" for their entire time in seminary, while still living at St. Francis. However, Sacred Heart's residential seminarians have a different type of formation. We have developed "affinity groups" for non-intellectual formation in keeping with our mission of specialized formation. Depending on the needs of sponsors and students, they may be grouped by diocese, or type of expected ministry (rural, urban, etc.).

Among the work for the upcoming year in faculty council meetings will be another review of the curriculum. Sacred Heart currently requires 117 credit hours for the M.Div. We did a substantial review of scope, sequence, content, and essential course syllabi from 2012-2016, and so we don't anticipate as significant an overhaul this time around. Because the Configuration stage is seen as a three and a half- to four-year program, we may begin to use May sessions in order to complete all coursework.

Vocational Synthesis Stage

"The purpose of the vocational synthesis stage is to allow a deacon to enter into the life of a cleric, incorporating the entirety of the formation he has received from the moment of Baptism until his reception of Holy Orders. … The vocational synthesis stage is not a period of discernment for the priesthood. ... Therefore,... it is a preparation for the final judgment regarding the conferral of the Order of Priesthood…" (PPF6, 138).

This stage lasts approximately six months and begins with the diaconate ordination. Paragraph 137 of the PPF states: "Goal is to help the deacon make this essential transition before assuming the full responsibilities of priestly life…" This stage is distinct from a traditional pastoral year, but more like a mentorship period. It *must* take place outside the seminary building (RF, 75), from the time of leaving the seminary until priestly ordination (RF, 74).

For Denver, the final stage of priestly formation begins after the man's ordination to the diaconate. At this point, with his studies and seminary formation complete, he moves from the seminary and spends a final six months in preparation for the priesthood in a non-academic setting. Men from outside Denver will return to their home dioceses. While concluding their studies at SJV, resources such as spiritual direction and counseling will continue to be provided. In particular, we intend to offer a two-week intensive course covering a variety of priestly practicums and offering a canonical retreat before priestly ordination. As the diocese (and specifically the pastor) assumes the responsibility of formation in this stage, SJV likewise intends to offer support and a basic framework by which a true vocational synthesis can occur. In the end, the key to the final stage is that by immersion in the pastorate, the man may begin to integrate the formation he has received and allow it to catalyze into a priestly gift of self. At SJVTS, the vocational synthesis stage will be introduced in the spring of 2027, as provided for by the new PPF.

For Sacred Heart, the question will be how to supervise and/or certify that students are ready for ordination after six months. They are no longer in the seminary setting, probably geographically distant, and the local diocese may not have the support structure in place for proper formation. Fortunately, there is some leeway for implementing this stage. For the St. Francis students, this is less of an issue due to the nature of the Teaching Parish in their formation.

For both of our seminaries, this will be a year of adjustment, learning, and adaptation, and we look forward to seeing how this new edition of the *Program of Priestly Formation* will affect both the seminarians and the people whom they are ordained to serve.

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Creating a Digital Film Archive

Colleen Bradley-Sanders, Head of Archives and Special Collections, Brooklyn College

ABSTRACT Hasidic Jews came to the United States in significant numbers after the Holocaust, and a large percentage of them settled in Brooklyn, New York. The Hasidim are distinct from other New Yorkers, and from other Jews, in their old-world manner of dress, their customs, and lifestyle. Filmmakers Oren Rudavsky and Menachem Daum were granted extraordinary access to this community, to document their lives and share who they are with the world. From this access came the landmark documentary *A Life Apart: Hasidism in America*. The unused footage from the filming, a potentially rich resource for scholars, was inaccessible due to formats and lack of organization until Brooklyn College obtained an NHPRC grant to digitize and make it available to the public. The footage was opened to the public at the end of November 2022.

This paper will illustrate how the Archives at Brooklyn College resolved the problem of providing patron access to an undigitized film collection when we had no equipment for viewing, and neither expertise nor institutional funds for digitization. Before I discuss the project, a little background information will be useful.

In 1996, filmmakers Menachem Daum (whose father was a member of the Hasidic community) and Oren Rudavsky released their NEH-funded documentary, *A Life Apart: Hasidism in America* (see image 1). Approximately 97 minutes long, the film examines the lives and culture of America's Hasidic Jews, the majority of whom live in Brooklyn, New York. Although their decades of living in New York after surviving the Holocaust has changed their community to some extent, the Hasidim do live largely apart from mainstream America, not least through their mode of dress, language, and customs.

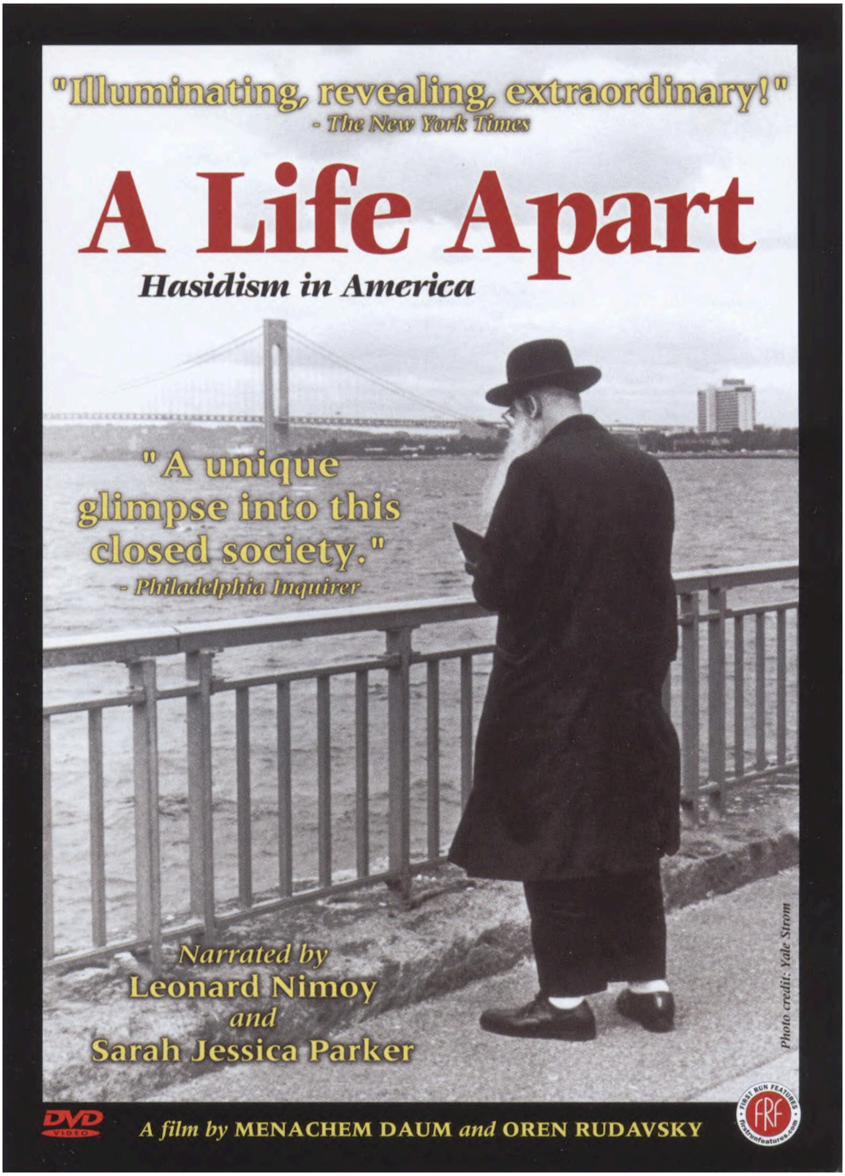

IMAGE 1 Cover for DVD version of *A Life Apart: Hasidism in America*. Photo by Yale Strom. Poster design Joe Sweet. Courtesy of Menemsha Films.

The film, as well as the archive of more extensive and widely varied footage that did not make it into the final cut, explores the Hasidim sense of self and their interactions with ever-expanding circles of larger communities and spheres, including their families; their courts, the community of all Hasidic courts; other American Jews; and their non-Jewish neighbors, politics, and the economy (see image 2).

IMAGE 2 Young Hasidic boy learning the aleph-beit. Photo by Oren Rudavsky.

The film footage and sound recordings, in a variety of formats, were donated by the filmmakers to Brooklyn College in 2012. In early 2020, not long before Brooklyn College shut down due to COVID, Rudavsky and Daum contacted me to discuss the possibility of digitizing the materials and making them available to the public.

The materials in this particular collection included ¾-inch tapes (which hold the audio tracks with low resolution images) and 16mm film reels. Because it consisted of formats to which we could not provide access, it was unprocessed. Labels were sometimes incomplete and confusing. Getting outside funding for the digitization project was the only way this collection could be opened to the public.

Fortunately, the producers were deeply involved in the project. They were invaluable not only for their knowledge and ability to be a liaison with the vendor, and consultants for the project archivist, but also for making sense of the physical collection in the Archives and determining exactly which materials were required for the digitization project.

Our first grant application, to the National Film Preservation Foundation, was unsuccessful, largely because their guidelines for what a grant would pay for were misleading, and our proposal did not actually qualify.

Over the course of the next year and a half, primarily working remotely, we also sought money from the NEH, and from the NEA (twice). All the applications were unsuccessful. The NEH application was the most challenging and frustrating, even with the help of a woman who'd both written and reviewed NEH grant proposals. I think our plans were perhaps too ambitious and not as well thought-out as they should have been.

I should add here that the various applications were not identical projects, largely due to varying amounts of funding available from the different granting entities. We wanted to get the funding any way we could, whether that meant a single grant or multiple grants and a project done in stages.

In the end, we were successful with a grant application to the National Historical Publications and Records Commission (NHPRC), and in 2021 we were granted $150,000 for our one-year project. With some aspects of the project slowed down by the COVID-19 pandemic (e.g., campus access, people getting sick, etc.), we requested a three-month extension, and made the project public at the end of November 2022.

WHAT WAS THE PROJECT?

Our proposal to the NHPRC was to digitize just over 69 hours of footage that was not included in the documentary, hire a project archivist to organize the digitized film segments, and create metadata records for each of them. Why do it at this time, over 20 years after the film debuted, and what made it worthy of a grant?

Mr. Rudavsky and Mr. Daum felt strongly that the unused footage contained material that would be of interest to researchers. In our grant application, we noted that there is interest in the Hasidim, demonstrated by the popularity of memoirs from young former Hasidim who chose to leave their communities, such as Deborah Feldman's 2012 memoir, *Unorthodox: The Scandalous Rejection of My Hasidic Roots*, which was the basis for a four-part miniseries on Netflix in 2020.

Digitizing the footage made it available to the public for the first time, and no comparable audio-visual collection on the Hasidim exists.

The archive contains original primary sources for scholars and the general public, including:

1. Oral histories with members of the Hasidic community, including two former Hasidim who have opted out of the community.
2. Community scenes with leaders of six Brooklyn Hasidic dynasties: Bobov, Ger, Munkac, Satmar, Lubavitch, and Viznitz.
3. Intimate scenes of Hasidic family life.
4. Events such as weddings, holiday celebrations, Holocaust commemorations, and more.
5. Post-Soviet spiritual pilgrimages by Hasidim to venerated sites in Eastern Europe, as well as Hasidic missionary activities among Jewish communities in former Soviet countries.
6. Interactions between Hasidim and other residents of Brooklyn,in Prospect Park and elsewhere.
7. Interviews with scholars, including Arthur Herzberg, Yaffa Eliach, Samuel Heilman, Martin Marty, Anne Braude, Rabbi Zalman Schacter-Shalomi, and David Fishman.

Brooklyn College currently uses Illumira for hosting its digital content. I said “currently uses,” because for the past year, I’ve been told that the college is moving to a new platform called Yuja. I have not yet had a single conversation about the migration of our existing digital collections, nor any training on the new platform. In addition, the College has had access to JSTOR Forum for a while, and I recently learned there is a new partnership with ITHAKA which will allow us to not only publish and manage our digital collections on JSTOR but will also add the digital preservation of collections through a service called Portico. In addition, JSTOR is apparently working on giving users the capability of posting audio and video collections. It would certainly make our life easier to have all our digital materials in one place, rather than split between Yuja and JSTOR. I believe our agreement officially begins in September, so I haven’t explored any of this yet.

In July 2021, we transferred all the materials to be digitized to the vendor, who was located in New York City and happened to be the firm that worked on the production of the original documentary. The grant was supposed to officially start on September 1. On August 25, the vendor sent out a press announcement about the closure of its media services operations and its plans to focus on their real estate holdings. They did not contact us, we had to reach out to them to confirm the closure and their inability to do the work they'd agreed to do.

We had to scramble to find another vendor on very short notice. Fortunately, as part of the grant application process, we had researched a couple of other vendors, one in Los Angeles, California, and one in Boston, Massachusetts. We didn't choose the one in Los Angeles because it couldn't do everything that we wanted, and the Boston firm initially didn't respond to our request for a quote. When we had to scramble after our first choice backed out, we contacted the Massachusetts firm again. Mr. Rudavsky had worked with Gamma Ray Digital in the past, and when we were desperate for a vendor in August 2021, they responded, and we could not have been happier with their work and customer service. In addition to digitizing all the outtakes, Gamma Ray Digital also provided the Archives with a new digital and color-corrected copy of the documentary.

The digitization alone would have cost us almost $146,000 of our $150,000 grant, if the vendor had not given us a significant discount that enabled us to stay within the limits of the grant and have money for the project archivist, among other things. The discount, along with in-kind contributions of time and expertise from the filmmakers, helped cover about half of the cost-share requirement. The NHPRC requires a 25% cost share with their grants. Table 1 shows part of the project quote from Gamma Ray Digital and is shown primarily to demonstrate that there were many steps to the process.

DESCRIPTION	QTY	RATE	COST
Evaluate & Prepare (if necessary) 168 lab rolls of 16mm color negative, estimated at 800 feet each	40	$35.00	$1,400.00
Clean S16mm color negative	141,312	$0.10	$14,131.20
Scan S16mm color negative outtakes and A/B roll feature film at 2K to flat ProRes 4444 files. Includes ProRes Proxy files with KeyKode Burn-in. Color correction of feature film	141,312	$0.58	$81,960.96
Upload review files to Frame.io for approval	168	$32.00	$5,376.00
Clean and Bake ¾" tapes (30 minute cassettes)	180	$10.00	$1,800.00
Digitize ¾" tapes (30 minute cassettes) to mov files	180	$90.00	$16,200.00
Pull up Digitized audio to 24fps Sync 75 hours of Audio to 62 hours Picture mov files	150	$60.00	$9,000.00
Create 2k ProRes with sync sound for each lab roll	168	$30.00	$5,040.00
Create mp4 from 2K ProRes	168	$30.00	$5,040.00

DESCRIPTION	QTY	RATE	COST
Archive Synced ProRes files, MP4 files for archive to LTO-8 2 sets. Price includes data prep (Checksum verification to Library of Congress Bagit spec), human- readable PDF manifest, tape stock and tape writing/verification	4	$550.00	$2,200.00
8 TB External Hard Drive for Pro Res and MP4 files	2	$450.00	$900.00
Freight Shipping (NYC->BOS)	2	$650.00	$1,300.00
Freight Shipping (BOS->NYC)	2	$750.00	$1,500.00
SUBTOTAL			**$145,848.16**
Cost Sharing/Discount	1	$26,000.00	$26,000.00
TOTAL			**$119,848.16**

TABLE 1 Partial image of vendor quote for project. Gamma Ray Digital (*www.gammaraydigital.com)*

I was extremely grateful to have the two producers working with me on this project, as I have almost no knowledge of filmmaking and the various steps that were part of the digitization process, especially the preparation. It would have been significantly more challenging to do without them, and I'm not sure I would have undertaken the project without their involvement.

Mr. Rudavsky worked closely with the vendor to ensure the work was done to our satisfaction, and actually handled the first step of the project himself, evaluating and preparing the 168 rolls of 16mm film negative, with the help of two assistants. The collection sat on the shelves in the archives from 2012 -2021, completely unorganized, exactly as the filmmakers had boxed it up for us.

This meant that before any digitization could take place, Mr. Rudavsky and his assistants had to sort through the disorder of the collection and splice film where sections had been removed for the documentary. The 16mm film had to match the ¾-inch tapes which had the audio but only low resolution non-archival quality images. But, before the ¾-inch tapes could digitized, they needed to be baked. That term confused me at first but some of you may be familiar with the phrase "sticky shed syndrome," which is the deterioration of magnetic tape. Literally baking the tapes makes them playable again, at least long enough to get them digitized.

Some of the ¾-inch audio tapes were missing, but fortunately Mr. Daum had a Hi8 backup and some DAT tapes, which covered the missing audio.

The original film was digitized, and digital shots from this 16mm film were then replaced in the dailies from which they were originally taken. A 2K version of each of the 168 negative rolls was made, digitized, and synched with the audio. An MP4 version of each roll was then created for us to upload to Illumira, and a high resolution 4K version of the documentary was created and color-corrected.

Once the film was cleaned, repaired, digitized, and synched with the audio, we needed to organize those 69 hours of film. Our project archivist, Roberta Newman, had worked with the producers as a researcher during the making of the film, and so was familiar with the footage. She also served as the Director of Digital Initiatives for the YIVO Institute for Jewish Research from 2013-2019, and so was well-qualified to do this work.

Ms. Newman worked over 300 hours to organize and catalog the film segments, creating metadata records for each one. She worked entirely remotely, using a collaboration software called frame.io. The vendor introduced us to frame.io, which provided a way for Mr. Rudavsky to check on the work being done, including color correction, audio synching, and noting any problems, such as gaps. At least once during the project he realized we were missing a tape and we searched through the archives to find it, and fortunately we did. Gamma Ray Digital uploaded low-resolution footage to frame.io, and using an individual account that Mr. Rudavsky opened (for low cost, maybe $20/month), Ms. Newman was able to organize the digitized film segments into series with varying numbers of individual segments. Frame.io allows users to make notes that are automatically time-coded to the footage and saved in a downloadable text file. The information in the text file was then easily transferred to an Excel spreadsheet Ms. Newman created for the metadata. She used this spreadsheet, which also included appropriate subject terms (using primarily Library of Congress Subject Headings), to create the records in Illumira. While Illumira was a pretty stable platform, she found it to be not very advanced for an image database, and also not very flexible. And this is one example of why we're looking forward to moving to JSTOR Forum with our digital collections.

After Ms. Newman created the Illumira records, I uploaded the video files from the hard drive containing the MP4 files. Once this was done I checked each record to ensure all the necessary information was in place, and then made the records public. This is the Illumira site that hosts our digital collections: *https://brooklyn.illumira.net/showcollection.php?pid=njcore:169222*.

The collection is divided into a number of series (called *sub-collections* on Illumira). There are 18 altogether, and each series has varying numbers of film segments in it. The Schiller family has only five segments, while the Gold family has 18, and there are 17 scholar interview segments. There are 185 segments in total.

We had some extra money: digitization was slightly less than we expected, and we ended up not needing to pay for digital storage. The NHPRC allowed us to repurpose the money by adding a new performance objective to our original list of objectives, which was the creation of several short, edited segments that could be used by educators, scholars, etc. Oren Rudavsky took on the task of creating these short segments. One segment shows men baking matzoh (*https://brooklyn.illumira.net/show.php?pid=njcore:197781*), while another, which Mr. Rudavsky just recently shared, shows the dedication of a yeshiva (*https://brooklyn.illumira.net/show.php?pid=njcore:199693*).

You can see on the list of sub-collections one titled Ger Yeshiva in Brooklyn. Within this series are 11 film segments about the Ger Yeshiva. When we click on one of the segments, you can see the abstract, which shows how the project archivist used time codes to indicate changes in scene or action within the segment.

PROMOTING THE COLLECTION

Once you've created a digital collection, you want people to see it and use it. To that end, we sent the metadata to Atla, and the collection was added to the Atla Digital Library and is available at *https://dl.atla.com/collections/a-life-apart-hasidism-in-america?locale=en*.

We have been putting our finding aids into ArchivesSpace for a few years, and we created one for this collection. Our ArchivesSpace instance, which is hosted by Lyrasis, can be reached from both the Archives website and the CUNY Catalog, which automatically pulls our records from ArchivesSpace (*https://archives.brooklyn.cuny.edu/repositories/2/resources/62*).

Clicking on a series title reveals all the segments within a series, and once you click on an individual segment, you can connect to the actual video by clicking on the link under the Scope and Contents label on the left. Our page for digital collections offers links to the full collection on Illumira, and also the finding aid on ArchivesSpace (*https://libguides.brooklyn.cuny.edu/c.php?g=1135687*).

I mentioned the college's new agreement for the use of JSTOR Forum. When telling people about the collection we try and direct them to our Archives page about the collection rather than directly to Illumira, since we've been told for over a year that we're moving to a new platform, and we didn't want to give people links that will become invalid.

The New York Jewish Film Festival is an annual multi-day event held at Lincoln Center every year in January, and the documentary originally premiered here, and this year the producers were able to get a screening of the newly digitized film on the schedule. In addition to talking about the archive in the post-screening panel discussion, we created a flyer for attendees, to let them know where they could find the archive.

IMAGE 3 Flyer created for the 2023 New York Jewish Film Festival screening of the documentary

Since the screening, and promotion of the collection on H-net and Facebook, we've also heard about members of the Jewish community learning about the archive on Twitter. I'm not a Twitter user, but one of the producers mentioned in April that while at synagogue someone mentioned to him how grateful he and his friends were that the outtakes had been put online. Mr. Daum asked where the person had learned about the archive, and they responded, "from Twitter." Apparently, there is at least one group on Twitter interested in Jewish-related topics, and word of our digital archive has appeared there.

NEXT STEPS

Our next big task will be moving the digital archive from Illumira to JSTOR Forum, if their AV capability will be available reasonably soon, or to the other content host selected by the College library administration, Yuja.

For future outreach efforts, we plan to work with our new user experience librarian to come up with ways to promote the use of the collection inside and outside the college. Of course, it could be in use already, and we wouldn't know since the platform is open to the public.

Longer term plans include Mr. Rudavsky creating some of those short segments from the scholar interviews that were unused in the documentary, and the filmmakers would like to hold a forum to show the material to the academic community and the public.

Discovery and Selection

A Librarian's View of Student Recruitment and Admissions

Andrew Keck, Chief of Staff, Perkins School of Theology at Southern Methodist University

ABSTRACT Have you ever wondered about the work of recruitment and admissions? And how it connects to the work of librarians and libraries, especially collection development? Join an insider's view that breaks down the essential tasks of recruitment, admissions, and financial aid while connecting these to the common work of librarians. We will also together explore ways that admissions departments and libraries might form creative partnerships that can advance the work of institution. These could include work around recruiting student workers, articulating research values, and preparing for future generations of students.

As I've reflected over my career of presentations at Atla Annual, this one seems to be the latest in a series that brings the curiosity and collaborative spirit of librarians to collaborate and work within other professions. One of my first presentations at ATLA Annual Conference was entitled "Are we IT" and considered the relationship between librarianship and information technology. For the old-timers here, it was during the 1998 Annual Conference that was held in the Xerox corporate center outside of Washington, DC. Since then, I've followed the curious and collaborative spirit of librarians into several different contexts, including my pivot into seminary administration now five years ago.

In the early Fall of 2022, our Associate Dean for Enrollment Management was about to announce her resignation and it became clear that there was likely to be a gap between her last day in an official capacity and the start of a successor. With admissions, it's essential to have a good handoff. As I brainstormed with the Dean and others, I quickly became the preferred option — not because I was any admissions genius but due to the trust of the current head, the current admission staff, and of course, the dean. Plus, librarians are organized, responsible, and mostly friendly.

While starting the transition in October, I was fully in the position by December 1 and a search for new enrollment management leader was well underway. I figured this was a six-month interim at best. Into February, it became clear that the search failed as there were no applicants that the search committee was prepared to invite for interview. We decided to let the search rest while we tinkered further with the job description and title, changing the language from "executive director" to "assistant dean." We relaunched the search two weeks ago and added a clearer timeline with deadlines and a couple of days in August for interviews. That's where we are now — receiving applications — and so I suspect that I will be able relinquish this role around October. I will have had a full year of admissions experience.

Today, I want to share a bit about what I have learned, how it parallels library work, and reflect about deepening connections between libraries and offices of admission.

THREE THINGS THAT I HAVE LEARNED

First, recruitment and admissions for theological education is a tough gig in ways that are worth reflecting about, given the implications for libraries and librarians. The demand for full-time and credentialed clergy is uneven but decreasing. Please understand that not everyone who wants to go to seminary wants to become clergy, but given that it's a significant purpose for MDiv and some MA degrees, the reduction on the demand side is palpable. You will note my specific reference to full-time and fully-credentialed. At least in my denomination, the United Methodist Church, the balance continues to shift toward part-time, alternatively credentialed clergy — who tend to be less likely to seek a graduate-level theological education for what is ultimately a part-time job. Second, and related to the first point, there is simply less interest in theological education, particularly among young generations who are also numerically smaller than earlier generations. In other words, you have fewer people and a smaller percentage of those are interested in theological education. Third, many of the usual pipelines or sources of prospective students are smaller or broken. Less demand, less interest, and less concentration of prospective students. There used to be churches, camps, colleges that a seminary admissions recruiter could attend and find a dozen students interested in theological education. One might not get all of them to attend your seminary but there would at least be a critical mass of conversation about the seminary attendance. Now, seminary recruiters must go more places to find smaller numbers of prospective students.

Second, there is a long and complex flowchart from prospective student to actual student. As the Assistant Dean for Enrollment Management, I'm often asked, "how do the numbers look for next fall?" and I realize that there are many, many numbers based on where students may be in the flow. We tend to track inquiries (people who have inquired), applications awaiting submission, applications awaiting materials, applications submitted, decided, admitted, denied, admitted and accepted offer, admitted and matriculated, admitted and enrolled, enrolled at census date. When I was asked back in April to estimate how many new students we would expect to have in the fall, I looked back at historical numbers to figure out what percentage of inquires or applications awaiting submission typically would make it to census enrollment. I also came to find out that only 27–42% of the fall entering class had typically been admitted by the end of April. This makes for some anxious summers!

Third, the bleeding edge of recruitment is marketing. At Perkins, we have made some investment in what is often called *inbound marketing*. In my translation, this is effort to build and engage users with content related to our brand, and to cultivate these persons over time such that some percentage of them would apply and become students. This effort makes use of search engine optimization and keyword strategies. As an example, our marketing firm said for some strange reason, the two-word combination *seminary school* seemed to capture more searches than just the word *seminary*. It was counterintuitive to us; a *seminary* is a school, and while we were used to *school of theology* or *divinity school* or *theological seminary*, *seminary school* is not a phrase in common usage. We followed the data and wrote a blog that regularly using the two-word phrase *seminary school*. Anyway, this in-bound marketing work got us into the world of TOFU, MOFU, and BOFU. TOFU (or *top of funnel*) uses this metaphor of a funnel where you would start with a larger universe of people at the top of the funnel who would be engaging with your content and then end up with smaller universe of people at the bottom of the funnel that would be interested in theological education. The idea was that we might attract someone into TOFU, or top of funnel, by a blog post or a video. If they found us through Google searching or an ad, we would consider them TOFU but then we would offer “sign up to get this great ebook or longer video that explains more about this thing.” Then, we might consider them MOFU, or *middle of funnel*. They are interested enough to give us their name and email address. Once we would have some of the contact information, we would use that to engage them in further content: to see another video and eventually, we would invite them to attend a virtual event or to learn more about our degree programs. Here, they would be BOFU, or *bottom of funnel*. Sometimes awkwardly, a dating metaphor is apt here. How to do you make the original introductions? How do you begin to exchange or share information, even personal information like phone numbers and email addresses? How do you get to sharing information about a degree program and for them to share their educational/vocational interests? How do you invite someone to attend a session to learn more or be part of a campus visit? How do you get someone to consider and commit to apply (queue the ring!), follow through with the application and solicitation of references, negotiate and accept the financial aid package (dowry), and then overcome any cold feet and show up to classes. And then, persist through an entire degree program (the third anniversary for a full-time MDiv).

PARALLELS WITH LIBRARIANSHIP

The Planning and Art of Selection in Collection Development

For me, this is where I saw the greatest parallels, except we are in a current period of abundance of books and scarcity of students. The parallels are a bit stronger if one considers an earlier period when books were relatively scarce and had to be sought after as well as chosen. One of the exercises I went through with the admission staff and others was to develop the admissions version of a collection development policy. Not that we always get to choose what books are published or in this case, which students will apply but what would be an ideal entering class. For us, this ended up being related to imagining the classroom experience and the critical mass or ratios that might influencing the vibrancy and flourishing of the classroom. For instance, we ideally wanted a certain representation of students who have been employed in ministry, a certain representation of students who were coming straight from undergraduate institutions, various representations of age, ethnic and gender identities, and minimum numbers and ratios among our degree programs. What's an ideal cohort or classroom size? How is it different for on-campus versus hybrid education? What are reasonable minimums or maximums?

Just as librarians might chose to go to various book publishers, dealers, or fairs, where should we go for recruitment? Just as librarians might seek out publishers that align with their own faculty publishing or use within the curriculum, admissions looks for the contexts that will most likely yield students interested in our seminary and its programs. We are a United Methodist school and so we go to other Methodist-related colleges, universities, and campus ministries. We find conferences and gatherings that include our alumni and those who might influence a prospective student. For example, we have a Baptist House of Studies. There are some kinds of Baptists that would be open to coming to Perkins while others that do not. So, it is important to be recruiting among the right kinds of Baptists or in our case, the left kinds of Baptist.

One of the differences here is that ultimately, in libraries, the library chooses the book — the book or other resource generally doesn't get much say in the matter, whereas in admissions the choice of admission is a mutual one. Still, the selection and acquisition of a licensed resource is perhaps a little bit closer to the admissions process. For a licensed resource, a library can indicate interest but then might be left to negotiate price and terms of the license. Similarly, a seminary and a student can indicate mutual interest but a good bit of the decision for the student is dependent on the financial aid package. Also, like a license, we can put conditions on students in terms of maximum or minimum course load they can take in semester.

Once one comes to agreement about admissions and financial aid, we have a new parallel in tracking the financial aid packages and terms over time (just as a library might track price and license), ensuing that the student arrives in a similar way that library systems might track the arrival or availability of purchases resources. New student orientation is typically the handoff between admissions to academic affairs student life in a similar way that the end of acquisitions involves a handoff to cataloging and circulation.

The Scaffolding of Information Literacy

As alluded to at the beginning, the admissions and recruitment process in many cases involved developing the knowledge and capabilities of prospective students in ways that can be roughly like information literacy. Some prospective students only barely understand theological education, the difference between degrees, the various vocational outcomes, or the fact that a good theological education will not answer all their questions about God but rather only helps them to pose better ones. (Again, sort of like libraries.) As an admissions staff interacts with prospective students, we try to scaffold our messages and interactions to help students better understand these unarticulated but broad principles. At the point of entry, there are also lots of detailed instructions regarding the orientation for entering classes and community. In my days in theological education, new student orientation was often a multi-day affair: there can be a lot to learn to fully operate a degree student in a complex institution within higher education.

The Descriptive Nature of Cataloging

Part of getting the right messages out to the right people at the right time means a vigorous description of prospective students. We do track what emails we send to them, which ones they open, describe the nature of the phone calls or email interactions, which events do they attend, which programs were they curious about, or where they seem to be stuck in their application. In theory, we could identify everyone who has contacted us or responded to our contact in the last nine months but hasn't indicated their interest in a specific degree program and send them a message that describes our degree programs. Or perhaps we do some video profiles of alumni in a diversity of vocations and then we send this to prospective students who have started but not completed an application as a way of helping them envision vocational goals related to their education. So, in similar ways to descriptive cataloging, we have to describe both the prospective students and the content/messages that we would want to send.

The Customer Service of Public Services

Hospitality, friendliness, and welcome are traits for both admissions offices and the public services of libraries. You want both the physical office and the virtual spaces to be welcoming and you want staff to be responsive in answering questions. Like a reference interview, some questions are going to be quick and factual while others are going are going to dig deeper and need to take longer. Also, one must keep an updated website, printed or digital guides, and other materials that describe and guide the user toward a particular degree or concentration.

CONNECTING ADMISSIONS AND LIBRARIES

Library as Asset and Partner in Recruitment and Admissions

When doing the campus tour, the library stop helps develop the prospective student's imagination about being a student. What would it be like to have access to such a wealth of digital and print resources? What would it be like to use the library as a place of study? What kinds of rare materials and exhibits could they explore and experience as a student? It's a similar visualization of having student sit in on a class. As someone who has sat at a public service desk when a tour is coming through, it's often helpful to give admissions some talking points about the library that are accurate and factual or provide some training for admission staff/student ambassadors.

With enough advance notice, there may ways of pulling together a sample of resources or rare books when you know its visit day for the Baptists or the sacred music program.

Similarly, the design and usability of the library and the library's webpage has an impact. Does the library seem to have carpet or a website that seems to be from the 1980s? Does the library have welcoming staff and spaces? Is it a place where student might want to be?

Libraries as Recruiters

In some cases, as the library acts as a front door for the seminary — particularly with longer hours than most admissions offices, you may unknowingly host prospective students in your library. They could be external patrons, who have been developing a curiosity about some aspect of theology and regularly come in to use the library. Alumni who use the library are 70% more likely to do a Doctor of Ministry degree. (I just made that statistic up.) There could be student workers, especially when hiring undergraduates or library colleagues working at other schools who say, "you know, I've always thought about going to seminary."

Partly because the library is thought of as a safe and welcoming space, a library may receive some direct inquiries about the kinds of programs offered at the seminary or the qualities of a faculty or the cost of an education. It's great when you can make a personal connection but not so good if you are guessing or making stuff up about your seminary. Please feel free to refer folks to someone in the admissions office. Or better yet, ask the person their name and contact information so that an admissions person can follow-up.

As a regular librarian in prior institutions, I've served on admissions committees, evaluated applications, helped host and organize orientation days, conducted special tours of the library or rare book room, joined prospective students at meals/receptions, etc. I'm sure many of you have done this and even greater things with the admissions professionals in your schools. I would be pleased to hear your experiences and ideas as well as any questions you might have.

Eat, Play, Love

Re-figuring Media Literacy Instruction as Play

Chris Rosser, Theological Librarian, Oklahoma Christian University
Heath Rosser, Student, Oklahoma Christian University

ABSTRACT Gameful design empowers curators and creators= for *(in)formative* instruction. For re-visioning and reinvigorating course building, gameful design offers a next-level move for transformative learning by creating *(in) formational* spaces where desire drives students to explore, overcome challenges, and earn rewards. Our own approach incorporates five elements: structure, story, aesthetic, play, and desire. This session introduces two exemplar courses that demonstrate robust philosophical, pedagogical, and playful thinking electrifying *(in)formation* via gameful design, emphasizing the value of non-required, desire-driven learning.

MOVE 1: THE GAME WE'RE PLAYING

Friends, both virtual and visceral, we are grateful for this opportunity to share this presentation entitled *Eat, Play, Love: Re-figuring Media Literacy Instruction as Play*. My name is Chris Rosser, Theological Librarian at Oklahoma Christian University; presenting with me today is my son Heath Rosser, student at OC who began working with me as a library intern several years ago in high school. Part of Heath's work as intern was to help think about curricular and co-curricular design and to develop instructional delivery aspects for several courses. Heath has been able to participate in gameful course design both behind the scenes as a developer in several courses and as a player (or student) in *Eat, Play, Love*, the media literacy course that is the focus of this presentation.

I've been very grateful to Heath for the ideas and creativity he's shared along the way—it's very helpful to have a student on hand to beta test what may seem like odd or out-of-the-box strategies for course design and delivery. For over seven years now, I've worked to understand and implement gameful design in all my courses, including courses whose heart is information and media literacy instruction, and I've presented at the Atla Annual Conference for several years on aspects of gameful design and its application within theological librarianship. Gameful design offers a means for converging curricular and co-curricular learning, and I believe this convergence is the future of education.

Last year, I presented an ethical orientation to our media-rich, info-saturated society, claiming that media discernment (rather than media literacy) offers an important way forward. The heart of last year's message was this: "Among players who live, move, and have our being in a media-rich, info-saturated system, media discernment refers to a disposition of heart and requisite skills for critically attending to self and to other in love so that info consumption nourishes well-being" (Rosser 2022, 183). Now, we hope to demonstrate how this ethic was not only delivered but also profoundly actualized within and through a gamified course. Proof of concept has been achieved, and we'd love to share the results.

We invite all participants to see yourselves as players—after all, participants at a conference and students in a classroom are just roles we adopt within the play-full worlds we already inhabit. We invite you into the storied worlds of these gamified courses with the hope that our explanation will become for you a meaningful and transformative experience. Among this learning community, we hope to share how *gameful design* actualizes *(in)formation* through encounter, how gameful design facilitates whole-person learning—mind, heart, body, spirit. Let's begin by offering our point and purpose so that the end will be clear from the beginning:

Point

Gameful design empowers curators and creators for *(in)formative* instruction.

Purpose

To offer participants two exemplar courses that demonstrate robust philosophical, pedagogical, and playful thinking electrifying *(in)formation* via gameful design, so that together we might discern the pedagogical value of non-required, desire-driven learning and generate ideas for gamifying instruction.

Our game today involves three moves: What, Why, and How. We want to first talk about *what* gameful design is and *why* gamification is a transformative mode for engaging students; but the bulk of this presentation will be a conversation about *how* to create desire-driven spaces so that participant-heroes might also gain ideas for gameful application in your own contexts. So, if you're ready, players, let's play.

MOVE 2: WHAT WE'RE PLAYING AT

We begin not with what gamification is but rather who and what we are as theological librarians and those associated with the Atla community. Several years ago, Atla rebranded as "Collectors and Connectors in Religion and Theology," and I really appreciate these markers of shared identity. To collectors and connectors, we also add curators of information; and these three markers—connectors, collectors, curators—are charged with the needed energies for electrifying gameful design.

We are *connectors* because we know that encounter with difference is the heart of learning and of love. We facilitate third-space encounters by which students come face to face with new information and unexpected others. We serve at the intersections, within the interconnected matrix of diverse voices and perspectives, and the connections we foster are the mode and medium of love and learning: *self* face-to-face with *other*, since learning and love each requires encounter with difference or otherness.

It's an odd move, but I requested my library name badge read, *Chris Rosser, Necromancer*. While this title typically gets a confused stare and sometimes a laugh out of students, the term reveals something important about librarianship: librarians connect patrons with the words and thoughts of other minds, often the minds of those long dead! Such acts of blessed necromancy are facilitated by the collections we build and preserve. So, librarians as *collectors* conveys the access we provide to other minds, to unknown ways of thinking and of being, calling forth the strange and unexpected, which is the art and science of necromancy.

We are also *curators*—and this marker of identity is where much of our focus will be in this session because curation of information is how we build out robust spaces for desire-driven learning that is the heart and soul of what we mean by gameful design. But let me suggest what gamification is not: gamifying learning is not simply or merely adding game elements to instruction—elements like points, badges, leaderboards, and avatars. Such elements add a gamified feel, but gameful design is so much more. *Gamification* means applying game-design principles in non-game contexts (Boskic and Hu 2015): "gamifying a learning experience offers a means for imbuing education with curiosity, imagination, and play; it offers freedom to make mistakes (a mess-up means starting over again and again until you've gained the skills to level-up). Through gamified learning, students are driven by desire to explore and overcome challenges" (Rosser 2020, 176).

Several years ago, I discovered Kevin Bell, whose book *Game On! Gamification, Gameful Design, and the Rise of the Gamer Educator* exchanges *gamification* with the concept of *gameful design*. Bell says, "Gameful design takes elements of what makes games, or other forms of engagement, intriguing, boils them down to a fundamental level, and then applies them to educational experiences" (Bell 2017, 17; cf. Bell 2018, 42). Reframing gamification as gameful design has truly been a game changer in my own instructional design.

In my own teaching and in all my courses, I incorporate five elements of gameful design: structure, story, aesthetic, play, and desire. *Structure* refers to a cohesive conceptual model around which the course is built. *Story* refers to an imaginative world or narrative into which students are invited and that facilitates course flow. *Aesthetic* refers to sound and image that captures imagination as students play through the course. *Play* refers to aspects of gameplay, like adopting an avatar or gamified persona, earning badges or micro-credentials, gaining special tokens for obliterating misses, exploration that leads to serendipitous discovery and reward, boss fights instead of exams, and other such elements that make learning feel like play. And finally, *desire*, which to me is the most important element of gameful design, by which we build the course to foster and facilitate learning motivated by desire, with loads of options, low risk, high flexibility, and high capacity for reward. Two other elements—not necessarily gamified elements but crucial nonetheless—are feedback and reflection. We'll spend more time with each of these elements as we discuss two exemplar gamified courses: *Eat, Play, Love: Adventures in an Information Ecosystem*, and *Heroes in the Making*.

MOVE 3: WHY WE PLAY

To better frame our next move, let's consider: Why might gameful design offer a beneficial approach to course design, specifically for today's learners? Although I've mentioned this in past presentations, I think it's important to offer my own philosophy of teaching, not least so that it becomes apparent that gameful design is not kitsch—we don't diminish our teaching by incorporating gameful design:

> Learning is an encounter between self (sameness) and other (difference). Whole-person learning considers body, mind, heart, and soul—aspects envisioned as thriving, understanding, desiring, and imagining. Through facilitated encounters between self and other, students enlarge capacity to thrive, broaden understanding, clarify desire, and electrify imagination, so that love and learning transform body, mind, heart, and spirit. My purpose therefore is *(in)formation*—to reach and transform a student's heart, soul, mind, and strength. I recognize that the truest path to the heart is not through the head but through the gut, and gamification enables us to bring learning to spaces of desire. Transforming the whole person involves reorienting or clarifying desire so that students' love (i.e., what they desire) vectors more truly toward diverse others. Love is therefore both the motivation and goal of teaching. (Rosser 2020, 177-78)

As co-curricular spaces, our libraries can intentionally facilitate third-space encounters between self (sameness) and neighbor (difference). In my own context, *(in)formation* is our catchword, conveying identity and intent as we fulfill our ethical and instructional aims to form and inform for whole-person learning.

So again, let me underscore: gamification is not kitsch; we as instructors do not diminish our teaching when we incorporate gameful design. On the contrary, gameful design brings learning to spaces of desire, important for learning because humans are players — we are creatures-at-play — and human activity (including learning) is infused with play (cf. Huizinga 2014; Rosser 2020). My philosophy of teaching is informed by a belief that humans are players, which, among other things, means that humans intend the world through story, and story is truth's profoundest delivery device. We make sense of the world through story because we are storied creatures; so, rather than thinking about ourselves as *thinking things* (homo sapien), we are instead *playful things* (homo ludens), driven as we are by story and by desire.

Gameful design empowers librarian-instructors to actualize *(in)formation* as we live, move, and have our being in liminal spaces between the curricular and co-curricular. Gameful design can facilitate encounter between self and other in special worlds where students, as whole persons motivated by desire, are formed and informed. This is the heart of gameful design.

MOVE 4: HOW WE PLAY AT LEARNING

To introduce a gamified media literacy course I teach entitled *Eat, Play, Love*, let's attend to the first minute of an under-four-minute introductory video together (*https://bit.ly/EatPlayLoveIntro*). Here's the script from the video's beginning:

> Friends, welcome to Media Literacy! My name is Chris Rosser and I'm Theological Librarian for the Beam Library; I'll be your instructor—or maybe better, I'll be your travel guide—as we engage media literacy and discernment as a game we'll be playing together all semester.
>
> Media Literacy is a three-hour, online, gamified course that sharpens critical-thinking skills for more thoughtful, ethical information consumption. Students participate in information creation and dissemination, identify and analyze misinformation and disinformation, and encounter media-immersed humanity not just as consumers but as neighbors to love.
>
> Hmph. That description sounds boring. OK, let me tell you what the course is really about: Media Literacy is just the stuffy name for the course catalog; the real name for our course is *Eat, Play, Love: Adventures in the Information Ecosystem.*
>
> And our course is a game we'll play for the next three weeks, encountering and engaging news, media, and information in real time. You see, rather than just thinking about media literacy or media ethics, we're paying attention to *who* and *what* humans are and *how* and *why* humans behave the ways they do in relation to information.

The purpose of this course is to challenge participants to play with media literacy, or media discernment, as crucial for *(in)formation*. As mentioned, we wonder: "Is it possible that our use of media—our use of these devices that tether us one to another—is it possible that our use of media might initiate within us growth and maturity?" (Rosser 2022, 183). These are questions we're wrestling throughout our course, ethical questions similar to gritty tensions raised in games like *The Last of Us*, for example, with which some might be familiar through the recent HBO series. Ambiguity and gritty questions are the foundation of robust world building.

So, first, we consider structure. While the course unfolds linearly (task to task and module to module), the course and all activities reflect an overarching model, Joseph Campbell's "Hero's Journey" cycle: leaving the familiar or status quo, followed by departure into unfamiliar spaces where heroes encounter trials and then ultimately return from their trials with a treasure of discoveries made in special, upside-down adventures (Campbell 2008).

The Hero's Journey is a cycle of departure, initiation, return, and this cycle is also the spiral of experiences we encounter in students, especially those beginning college-level studies, who depart the familiar for the unknown. So, the Hero's Journey model naturalizes movement into and through "special worlds" so that encounter with the unfamiliar becomes a normalized experience; in other words, the Hero's Journey model normalizes the strange.

Including an architecture—what we're calling *structure*—means incorporating an overarching model so that students might better conceptualize their journey as learners through the course and beyond. Let's take just another couple of minutes to consider a secondary orientation video that better explains the story, aesthetic, and play elements of this course (*https://bit.ly/EatPlayLoveActivation*). Here is the video's under-four-minute script:

> Hero, you've been activated! Briefly, let's overview the game we're playing and get you started off right. As you know, you're a hero with a sword, a sword named Krino, and you're on a mission to discern the true intentions of Medea Literati, a super secret organization with global influence. In 11 moves—and by the way, we're calling each new learning content a "move"—in 11 moves, you're gonna make it out of this nightmare dungeon-crawl with some answers. Resistance is counting on you, hero!
>
> Each move will take about three hours (or less, depending on your pace). Since this is a three-week course that's worth 3 credit hours, we have to think in terms of a 15-week semester and a course that meets three times each week. You'll work through 11 moves, each taking about three hours time-on-task, with a couple of extra bits of content thrown in, and some work in a side-quest-like desire-driven learning space called the Ianua Forum. So, if you'll commit to three hours a day (not including weekends or holidays!) over the duration of our three weeks together, you will have no problem finishing this course—you've got this hero!
>
> Alright, here's how to get started. Begin by overviewing the syllabus; you'll probably wanna review the syllabus throughout our course to see how far you've come and all you have left to overcome. Sometimes, the syllabus isn't enough, so don't hesitate to reach out to your instructor—I am here to help!
>
> Next, take a moment to explore Blackboard, see what's lurking behind each menu item, and get a sense for where things are in terms of our course platform. And when you are ready to begin, click Dungeons, and let's go.
>
> New content opens each time you click "Mark Reviewed." So, to access your next move, click "Mark Reviewed," and new content will appear. Each move is introduced with a special transmission from Resistance Headquarters to help orient you, to give you a sense of what to expect. Listen to (or read) the transmission, click "Mark Reviewed," and your next move will appear.

> For each move, you'll find instructions about how to proceed. Follow the instructions completely so that you don't miss anything, since there are typically multiple minor tasks to accomplish for each move.
>
> You'll proceed in this way—clicking "Mark Reviewed" and opening and completing new content—until you reach your final move, which is called Hour 11: Resolution. As described in your syllabus, you'll learn more about this "final showdown" as our game progresses.
>
> Throughout, you'll be responding to discussion prompts or posting content in submission folders—and if you have questions as you go, be sure to ask your instructor. You'll also be spending some time in the desire-driven learning space of the Ianua Forum (*ianua* is a Latin term for "door"). But you'll learn more about the Ianua in a separate video, hero. You'll also hear more about grades and badges as we go, so don't sweat it; let's just get started.
>
> Finally, be on the lookout for non-required opportunities to gather with other heroes for our Virtual Dumpster Fires! These are always a great chance to sharpen each other and share what we're discovering. Alright, once you've explored a bit and feel comfortable, click Dungeons, open new content by clicking "Mark Reviewed," knock out your tasks, and let's do this, hero! Three hours a day for three weeks, and this adventure will be worth it. Reach out if you have questions, and keep Krino sharp. Let's go!

As you can see, we incorporate story as an important aspect of gameful design. Humans are storied creatures, and we inhabit storied worlds, making sense of the world through story (cf. Rosser 2020). Since the term *student* can signify a character in the drama of learning, we design to build out the stage upon which students will play. "The imagined world of story is formative space, and what we learn in storied worlds follows us out" (Rosser 2020, 180). Gameful design, then, involves developing storied worlds for students to inhabit as they play through the course.

In the case of *Eat, Play, Love*, students imagine themselves to be a hero-traveler bearing a sword named Krino—the Greek root of our term *critical* thinking—on a spiraling adventure through the information ecosystem. Students come to see themselves as a hero-character carrying Krino; they are invited to "don the hero's garb, strap on the hero's katana, and to see themselves as a character in a story as much as they are a student in a class" (Rosser 2020, 180). Students are encouraged to post an avatar or image that conveys how they envision themselves as heroes.

Perhaps surprisingly, introducing an overarching story does not require drastic revision to tasks and assignments; not every aspect of the course must be saturated by the story. Instead, learning happens beneath the overarching narrative so that *krino* simply offers a touchstone throughout, recalling students to the story of our game without the game itself turning into a distraction. So, as you design, consider crafting storied worlds your students can inhabit; encourage them to see themselves as characters on a journey as they play through the course.

Gameful design also thinks about aesthetics. Syllabus design can be playful, and your learning management system can become a playground of gifs or images embedded within discussions, tasks, and announcements, aesthetic aspects that convey story, reminding students of the game. In *Eat, Play, Love*, students earn a special token for going beyond bare-minimum requirements; they can get the Red Mage, a token that lets them obliterate a missed task. In our LMS, an earned Mage appears as a GIF: armor igniting in flame to reveal spreading wings! So, gameful design makes good use of the LMS and syllabus by aesthetically conveying play-full elements.

Beyond story, aesthetics, structure, and play, we discover desire-driven learning as the beating heart of gameful design. Friends, as librarians we are curators; that's a strength we have, and curation is a profoundly transformative aspect of gameful design because curation fosters and facilitates desire-driven learning.

Now, what I mean by *desire-driven learning* is this: learning that is driven by desire (a super technical description!) The way to accomplish or to facilitate desire-driven learning is to create lots and lots of non-required options, to allow for high flexibility, and to provide loads of feedback (students need to feel instructor presence, to know we're all on this journey together). Briefly, let's consider a video summary of a one-week course entitled *Heroes in the Making*. The video was created to introduce faculty to gameful design; it reviews and reinforces gameful design concepts we've covered in this session and also describes desire-driven learning (*https://bit.ly/HeroesInTheMakingCourse*). Here's the under-five-minute script:

> Dear Faculty, I'm gonna do my best to condense this presentation on gamification for the Fall 2022 Faculty Workshop down from 25 to under five minutes. Here we go!
>
> Gamification refers to the incorporation of game design into course design. But gamifying a course is not just a kitschy move; there are profound pedagogical reasons for gameful course design, and not least because gameful design pays attention to who humans are and how humans learn. People are players, we learn with and are driven by our gut as much as our noggins. People are desiring, storied beings, and we make sense of the world

through story. So, in my own courses, I apply two primary aspects of game design: I invite students to adopt a persona, to see themselves as a hero who carries a sword named Krino (a tool for discernment); and I invite them join our hero's journey, a model around which our course is constructed. Now, you can pause the video and read my own philosophy of teaching, if you like; this captures the heart of why gameful design is impactful for me and for my students and how gameful design centers whole-person learning and transformation.

The ethic energizing all my courses is the self-other construct, and whaddaya know that construct also mirrors our Hero's Journey model. I use the hero's journey because it normalizes experience of the strange and unknown—students anticipate that they will encounter new and challenging learning, but they also anticipate return to the familiar, but now empowered with new knowledge, insights, and experiences. So, let me share a gamified course—*Heroes in the Making*—as a recent exemplar of gameful design.

During Honors Summer Academy, *Heroes in the Making* met face to face daily for one hour with some outside-of-class work to be completed online. As you can see, the syllabus reflects the course's playful intent. Outside-of-class learning content followed the contour of the hero's journey, and students were required to select and complete one Heroic Task each day. Completion of a task earned the students XP (or, Experience Points), and students were encouraged to complete work beyond the required minimum to earn extra XP since our course culminated in an epic Boss Battle, and abundant XP was a key to victory! Students also had opportunity to earn XP in a fully optional, non-required space for desire-driven learning. In this forum, discussion threads provided lots of options for further learning that resonated with or reinforced our in-class conversations. I added new options daily, which typically consisted of a curated video to watch and a simple prompt to guide reflection. Here are some results to consider: In total, there were 311 posts (about 160 from students, and the rest offered my feedback to student posts); the totally optional, desire-driven learning forum offered 17 different threads, and most were worth five (5) points; this optional forum received 125 posts, and students earned 267 total non-required points! All of their earned XP was needed to overcome the nasty Human Salvo Cleric (there's a backstory here, don't worry about it now)—and the boss battle involved using XP to cast attacks or charms by rolling giant, inflatable dice at the Cleric (who was one of my kids in costume, super fun!)

This brief video doesn't offer space for me to describe how gameful design helps me assess learning outcomes, how gameful design helps me create a culture of reflection and feedback, how gameful design can generate a robust learning community in virtual spaces—but it does, and if you wanna know more about gameful design, I'm here for it. So, all the best as you incorporate strategies for active learning this semester; the Teaching and Learning Committee is here to help!

Crafting spaces to facilitate desire-driven learning by creating numerous, non-required options is the heart of gameful design. This concept has been proven in my own courses, including a recent World Religions course, which I'll hopefully more fully discuss in a future Atla Annual Conference session. For now, suffice to say that out of over 100 learning experiences created to guide learning and fulfill outcomes, students chose their own path to course completion; they followed their heart into learning they desired, and their reflections posted at each point of encounter powerfully conveyed the substance and value of these learning experiences. Among 30 students and in all the threads of our many discussion options, we made over 1,350 posts! Half of those posts reflect my own feedback to students, revealing robust interaction between students and instructor normalized in a gamified context, since "games . . . create a two-way communication path embedded in a ludic [playful] space" (Breuer, Bessant, and Gudiksen 2022 140). Robust feedback and intentional reflection are key to learning, knowledge transfer, and retention (cf. chs. 5-6 in Chan 2022). But consider: 30 students made nearly 700 substantial posts; this means that almost every student composed the equivalent of a 10-12 page paper and didn't even realize it. We'll talk more about this course in a future Atla session.

MOVE 5: PLAYFUL TAKEAWAYS

Friends, here we are, at journey's end. Heroes, you did it—you successfully navigated the light and dark of another Atla Annual session. And what did you gain as you rounded the arc out of strange encounters with out-of-the-box course design and now return to your status quo? Let me briefly share my own takeaway, what I discern as the aim of gameful design:

Through gameful design, together with students we inhabit *story* as class becomes its own storied world; students envision themselves as hero-travelers in search of light from new learning facilitated by encounter; they are a hero carrying a sword called Krino (discernment), not a weapon but a tool for facilitating encounter between self and other. Intentional, humble encounter between self and other is our ethical orientation since we know that learning and love each requires encounter between *self* (sameness) and *other* (difference). Through encounter, we enlarge our capacity to love the neighbor as the self, which makes learning a game worth playing and gameful design a worthwhile endeavor. As noted above, gameful design brings learning to spaces of desire, where whole-person transformation involves reorienting or clarifying desire so that students' love (i.e., what they desire) vectors more truly toward diverse others (Rosser 2020). Love then becomes both motivation and end (or telos) of teaching, and gameful design empowers us—curators and creators—for *(in)formative* instruction.

For associated materials including course syllabi, a gamified course final, and videos from these and other gamified courses, visit: *https://bit.ly/eatplaylovefinal*.

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Jaroslav Pelikan on Libraries, Librarianship, and Theological Education

A Remembrance

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ABSTRACT A remembrance of historian Jaroslav Pelikan who gave a plenary at Atla's 2004 Annual conference.

Some of you will remember the great Yale historian, Jaroslav Pelikan, at Atla's 2004 annual conference in Kansas City. In his plenary address, he begins by acknowledging his "enormous debt…to the entire library profession." He goes on by quoting the lyrics from an old music hall song, "You made me what I am today: I hope you're satisfied!" (Pelikan 2004, 97)

Pelikan will be chiefly remembered as one of the twentieth century's greatest church historians. Most of us think first of his work on the American edition of Luther's Works and, of course, his five-volume series, The Christian Tradition: A History of the Development of Doctrine, as evidence of that fact. Historian Mark Noll, who interviewed Pelikan in 1990 just after the release of the fifth volume of *The Christian Tradition*, referred to him as "perhaps the foremost living student of church history" (Noll 1990, 24) Noll also called *The Christian Tradition* (in an unpublished manuscript) "the twentieth century's greatest work of church history in English" (Mark A. Noll Papers).

In the 1980s and 90s this same giant among American intellectuals and educators was also advocating for a "new collegiality" between "research librarians" and "research scholars," where the latter view the former as genuine peers of equal status and partner more intentionally in the business of teaching undergraduate and graduate students. Pelikan believed that this relationship required "serious attention," and that the quality and integrity of teaching, learning, and scholarship depended on it. He first articulated his vision of "collegiality in teaching" at an ARL conference in 1989 (Pelikan 1989) and published a version of it soon after as a chapter (11) in his book, *Idea of a university: a Reexamination* (Pelikan 1992), a commentary on John Henry Newman's influential book. (Newman 1996)

Pelikan's earnest plea seems to have fallen on deaf ears. Clearly, nothing systemic has changed. Pelikan did leave us an example of what he envisioned, which takes us back to the 2004 Atla conference, where Pelikan was joined in the plenary duties by Valerie Hotchkiss, currently the Library Director at Oberlin College, who coauthored with him the four-volume *Creeds and Confessions of Faith in the Christian Tradition* (Hotchkiss and Pelikan 2003).

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"Let All the World in Every Corner Sing"

Providing Linked Data Access to Global Christian Hymnody in Wikidata

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ABSTRACT WikiProject Christian Hymns began as one individual's involvement in a pilot project to test Wikidata as an identity management platform, but it has continued on as a standalone project to improve the coverage of global Christian hymnody in Wikidata and connect the resulting data to library resources. The complexity of hymnody creates challenges in the Wikidata environment, with tunes ranging from African American spirituals and medieval chant to contemporary Christian worship melodies and adaptations of folk music. The addition of texts from a variety of sources and languages increases the complexity. This paper describes the creation of the project, discusses the difficulties encountered in developing a data model, shows visualizations that explore various aspects of the data, and demonstrates connections with library resources while considering ongoing challenges.

BACKGROUND

Wikidata, a community-curated structured data repository related to Wikipedia, offers an opportunity for cultural heritage institutions to experiment with new ways of providing access to their resources. Freely editable, Wikidata allows anyone with an Internet connection to create and edit metadata for nearly anything in the world, from chemical formulas to buildings to Cookie Monster. Thanks to its public domain Creative Commons license, Wikidata's metadata can be reused in all sorts of applications, including Wikipedia infoboxes, search engine knowledge panels, and artificial intelligence applications such as Siri and Alexa. This free and open model has attracted participation from galleries, libraries, archives, and museums looking for new ways to enhance their collection metadata and share it outside of traditional library data silos.

As part of this wave of participation, the Library of Congress Program for Cooperative Cataloging (PCC) launched a pilot program during the COVID-19 pandemic in the fall of 2020 to test Wikidata as an identity management platform that might make it easier for catalog and metadata librarians to create name authority records (*https://www.wikidata.org/wiki/Wikidata:WikiProject_PCC_Wikidata_Pilot*). I was working from home as a catalog librarian at Wheaton College at the time, and I needed a project to help fill the work-from-home hours, so I signed up for the pilot program. Participants were allowed to create their own projects, so I decided to work on Christian hymns for the following reasons. First, I have an educational background in music and Christian theology, with performance experience in sacred choral music, so I had personal expertise in the knowledge domain. Second, my family owns a personal collection of hymnals and related reference sources that I could refer to without relying on access to library-owned resources while the building was closed for the pandemic. Third, there had been little activity in Christian hymns in Wikidata up to that point, so there was a large knowledge gap in that subject area. Finally, the Wheaton College Archives & Special Collections owns an extensive hymnal collection comprising more than 2,000 Protestant hymnals from the 1790s to the 1980s (*https://archives.wheaton.edu/repositories/5/resources/774*), and I hoped to connect my Wikidata work with the library's hymnal collection.

For my project scope, I chose one hymnal, *Glory to God: The Presbyterian Hymnal* (*Glory to God* 2013). I had a copy of it at home, so it was easily accessible. My main sources for information were the hymnal itself; the hymnal's companion volume (Daw 2016), which had background information on the hymns and hymn writers in the hymnal; the *Canterbury Dictionary of Hymnology* (*https://hymnology.hymnsam.co.uk/*), an online subscription resource covering a variety of topics in global Christian hymnody; and Hymnary.org (*https://hymnary.org/*), a free online index of hymns and hymnals. Hymnary.org was especially important because each tune, text, and person that it indexes has an identifier that is a valid property in Wikidata, so I wanted to use those identifiers to link the data in Hymnary.org to Wikidata. Additionally, Hymnary.org's data is downloadable as a .csv file, making it easier to set up batch uploads of data to Wikidata.

With all of this in place. I was ready to start. I sat down with the hymnal, intending to add or edit each hymn manually. However, it quickly became apparent that this was going to be far more complicated than I initially imagined. This hymnal has 852 hymns, for starters. But then there were all of the composers, hymn writers, translators, and other factors that I hadn't considered. I had failed to consider the data model.

DATA MODELING

Wikidata has a variety of data models that can help one figure out how to format data for Wikidata items in various subject areas. For example, there are data models for books (*https://www.wikidata.org/wiki/Wikidata:WikiProject_Books*), music (*https://www.wikidata.org/wiki/Wikidata:WikiProject_Music*), and so on. If Wikidata editors consistently follow these models, then the data is easier to use because it follows expected patterns.

When I started, there were few items related to hymns in Wikidata, so there was no data model to draw from. The data that was already in Wikidata had been entered inconsistently, so I could not easily infer a data model from existing data. Having no idea what I was getting into, I began creating items without a data model. Image 1 shows the data model in my head. There would be one Wikidata item for each hymn, and one for each person involved with the creation of the hymn. Pretty simple, right? But then there was reality. From the moment I began looking at the first hymn, "Holy, Holy, Holy," with English text and a Korean translation, I started to realize that the model in my head didn't fit reality. And it went downhill from there. What you will see next are some of the challenges that I faced in relation to data modeling.

IMAGE 1 Original mental construct of a data model for hymns

A fundamental challenge I encountered is that one hymn does not equal one Wikidata item -- at least, not exactly. One way of looking at a hymn is to see it as one entity, basically like a song, as you can see in Image 2 on the left. That was how I originally thought of it. However, from an academic and liturgical viewpoint, hymns are more like two entities combined: a text and a tune, and you can mix and match tune and text pairings if they have the same hymn metre, which is the number of syllables for the lines in each stanza. This second version is how Hymnary.org models it, and it uses identifiers for both text and tune. Once I had a better sense of my data, this was also how I wanted to model it because that's how scholars would likely want to use it.

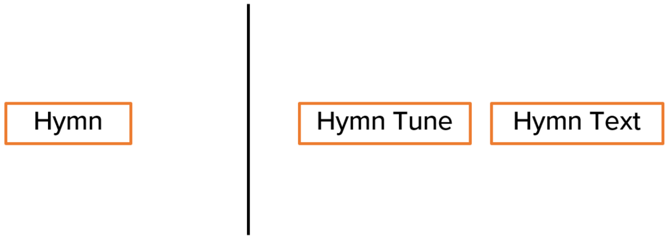

IMAGE 2 The model on the left shows as a hymn as one entity, like a song; the model on the right shows a hymn as two entities: a text and a tune.

Hymnary.org then combines tune and text into a hymn instance, with its own identifier, for each time a particular combination of text and tune is published in a hymnal (see image 3). If the same combination of a text and tune appears in 100 hymnals, then Hymnary.org will record 100 instances for it.

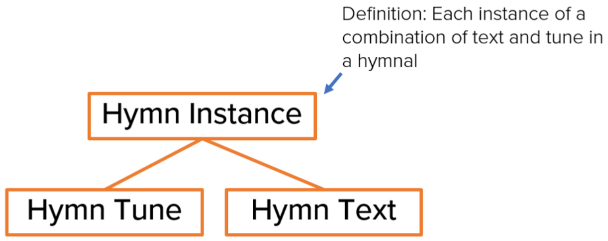

IMAGE 3 Hymnary.org's use of a hymn instance for each time a combination of text and tune is published in a hymnal.

I thought about doing this but decided against it. If I were to implement it, there would be at least 1,391 instance items titled "Amazing Grace" in Wikidata, which would make it difficult for people wanting to find other Wikidata items with that title, such as the album *Amazing Grace* by Aretha Franklin. I also chose a hymn instance, but I'm not implementing it the same way as in Hymnary.org, with one instance for each time it shows up in a hymnal. Instead, Image 4 shows how I use it for a unique combination of text and tune, regardless of how many times that combination shows up in different hymnals.

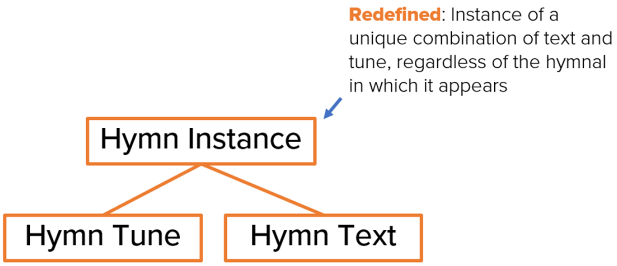

IMAGE 4 My use of a hymn instance for a unique combination of text and tune, regardless of how many hymnals use the combination.

Even though I have now figured out a model that incorporates the concepts of hymn instance, tune, and text, putting it into practice can get complicated, as the following example shows. Image 5 shows the Wikidata item for "Jesu, Meine Freude," the hymn text written by Johann Franck in 1653.

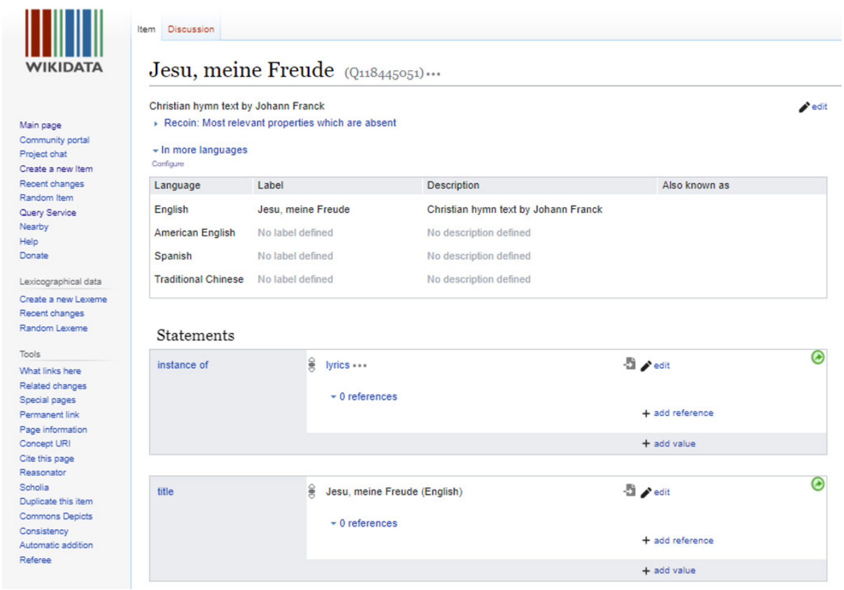

IMAGE 5 Wikidata item for "Jesu, Meine Freude:" https://www.wikidata.org/wiki/Q118445051

There is also a Wikidata item for the hymn text "Jesus, Priceless Treasure," which is Catherine Winkworth's 1863 translation of "Jesu Meine Freude" into English (*https://www.wikidata.org/wiki/Q118445068*). The German text and the English translation are typically set to the hymn tune titled JESU, MEINE FREUDE, composed by Johann Crüger in 1653, and this hymn tune has its own Wikidata item (*https://www.wikidata.org/wiki/Q109747915*). Then there is the version of the tune JESU, MEINE FREUDE that was harmonized by Johann Sebastian Bach in his motet *Jesu, meine Freude* (*https://www.wikidata.org/wiki/Q118445111*). I keep this separate from the original tune because some hymnals include the Bach harmonization and some do not, and I consider Bach significant enough to make the distinction. For the text and tune alone we already have four Wikidata items. Now we combine them to get more. There is a Wikidata item for the hymn instance of "Jesu, meine Freude," which is the combination of the original German text with the original unharmonized tune (*https://www.wikidata.org/wiki/Q17050641*). Another item exists for "Jesu, meine Freude," the hymn instance that combines the original German text with the harmonized tune (*https://www.wikidata.org/wiki/Q118445130*). Yet another hymn instance item describes "Jesus, Priceless Treasure," which combines the English translation of the text with the harmonized version of the tune (*https://www.wikidata.org/wiki/Q118445101*). At some point, I would like to figure out how best to connect the German text and harmonized tune with the item for Bach's motet (*https://www.wikidata.org/wiki/Q892166*), but that has some unresolved complications. This comes to eight items involved with one hymn, not counting the items related to the composer, the hymn writer, the translator, and the harmonizer.

Another challenge was to ensure that the data models that I created would dovetail into the models already in Wikidata. My musical content overlapped with music data models already in existence, so I needed to make sure that I didn't contradict what was already in place. Image 6 shows the Wikidata item for the hymn tune "All Things Bright and Beautiful," by William Henry Monk. When I first started creating items for hymn tunes, I would create a Wikidata statement claiming that the item was an instance of a hymn tune.

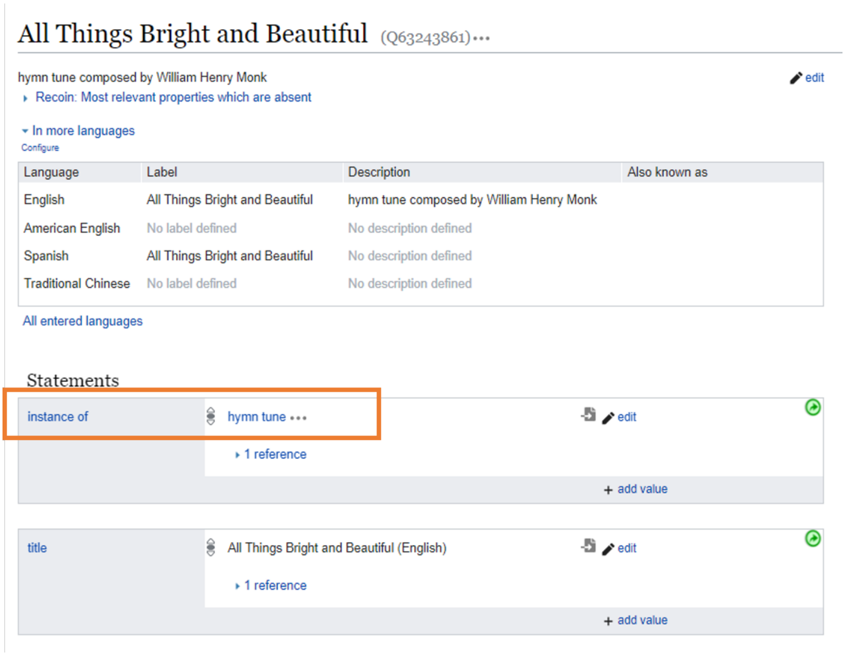

IMAGE 6 Wikidata item for "All Things Bright and Beautiful," as originally modeled: *https://www.wikidata.org/wiki/Q63243861*

After creating several items in this manner, I discovered that Wikidata's WikiProject Music (*https://www.wikidata.org/wiki/Wikidata:WikiProject_Music*) preferred all musical works to be an instance of a musical work/composition to help with standardized data querying across all musical works in Wikidata. The type of musical work should then be indicated by using musical form and genre statements. Image 7 shows how I adapted my data model to reflect the WikiProject Music model and fixed the data in the items I had already created. Hymn tunes became instances of musical work/composition, with the form of hymn tune.

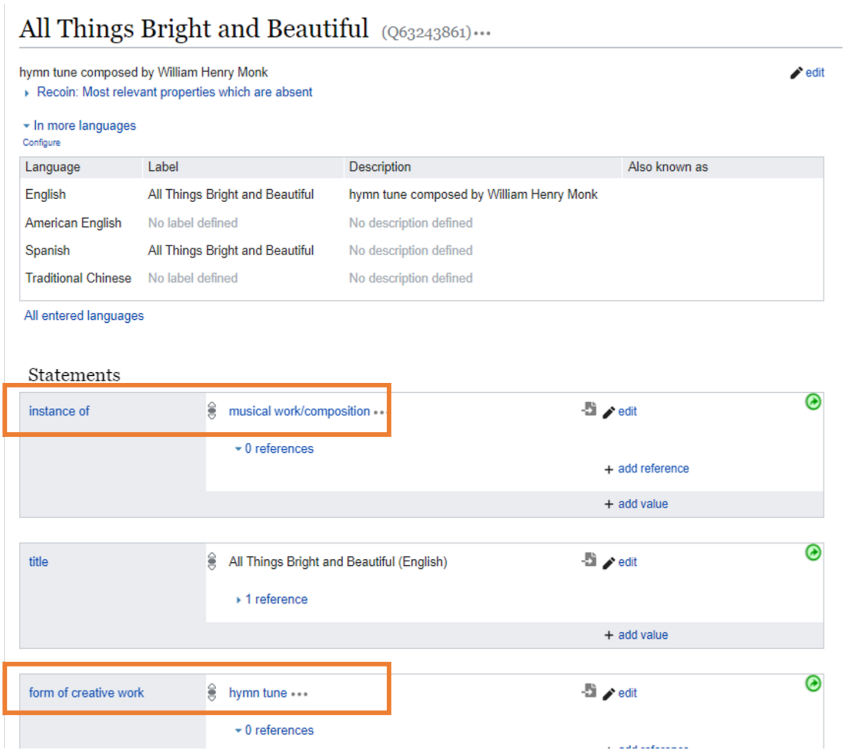

IMAGE 7 "All Things Bright and Beautiful," after it was edited to reflect new model: *https://www.wikidata.org/wiki/Q63243861*

Similarly, hymn instances such as "To God Be the Glory" by Fanny Crosby and William Howard Doane were once described as an instance of a Christian hymn (see image 8).

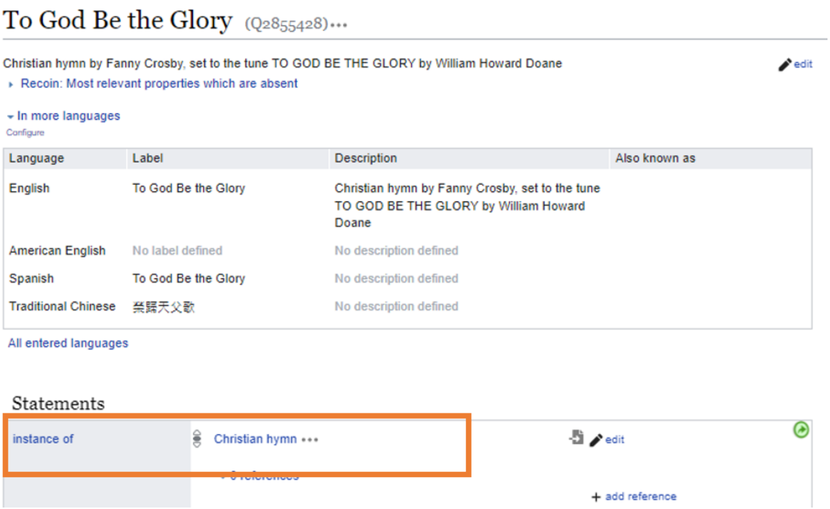

IMAGE 8 Wikidata item of "To God Be the Glory," before it was edited to reflect the new model: *https://www.wikidata.org/wiki/Q2855428*

But now the recommended model is to describe them as an instance of a musical work/composition, in the form of a song, with the genre of Christian hymn (see Image 9). This makes them consistent with the WikiProject Music model. There is still data clean-up needed, however, because other Wikidata editors have created hymn items that do not conform to this.

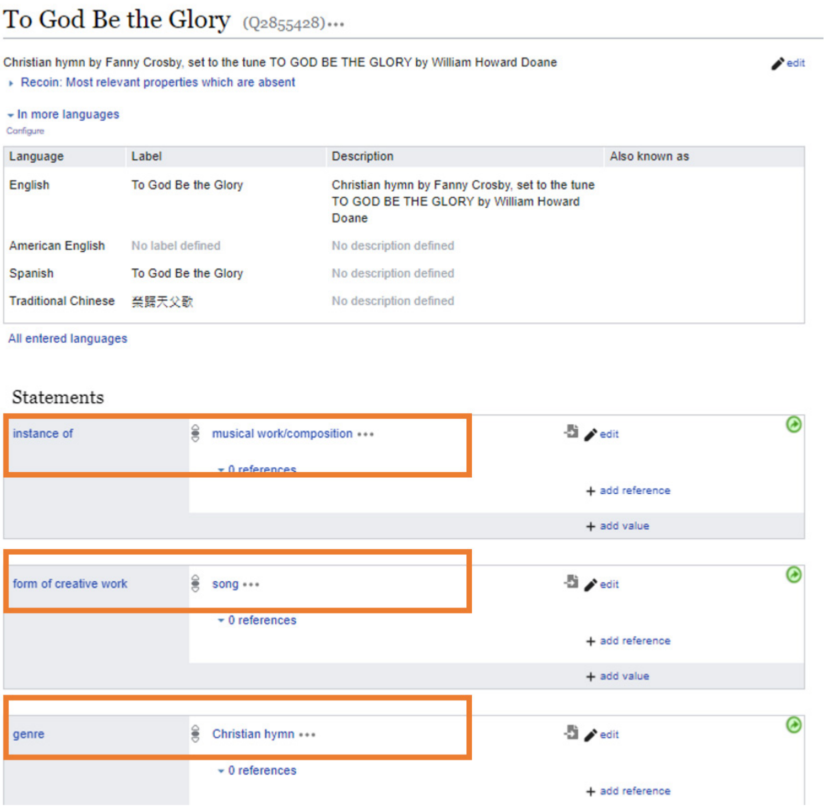

IMAGE 9 "To God Be the Glory," after the item was edited to reflect the new model: *https://www.wikidata.org/wiki/Q2855428*

Yet another challenge is determining what to do when to fit into existing models in Wikidata when they are insufficient or incorrect. When I first started working on this project, the Wikidata item for the concept of "Christian hymn" conflated the idea of a hymn text with the idea of a hymn that combines a text and a tune. The concept of Christian hymn was defined as a type of Christian song, but the item had other properties that indicated that a Christian hymn could also be defined as a hymn text, as you can see on the right side of Image 10, where it says a Christian hymn is also known as a hymn text.

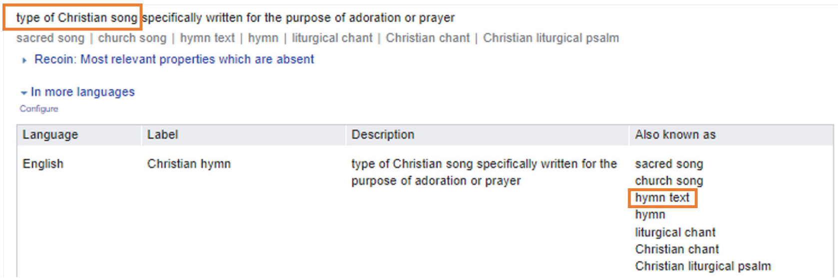

IMAGE 10 Close-up of the definition and labels for the Wikidata item for "Christian hymn" before the concept was changed: *https://www.wikidata.org/wiki/Q856713*

In some ways, this definition is accurate. A hymn text alone could be called a hymn, but for purposes of describing hymn texts separately from Christian hymns that combine a text and tune, this was a problem. Also problematic was that the item allowed the use of a Hymnary.org text ID, tune ID, and instance ID to be used to describe a full hymn (see Image 11). This does not match Hymnary.org's data model at all. The text ID only refers to a text, the tune ID only refers to a tune, and Hymnary.org's concept of a hymn instance was different from anything in Wikidata.

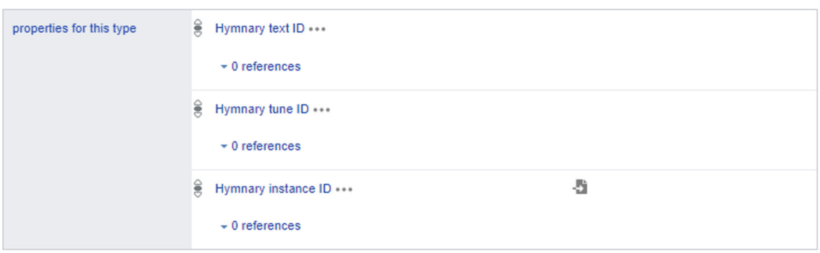

IMAGE 11 Close-up of allowed properties for the Wikidata item for "Christian hymn" before it was changed: *https://www.wikidata.org/wiki/Q856713*

Before I could start adding hymn texts to Wikidata, I had to sort out this mess. I could have just fixed it all without telling anyone, but I wanted to be a good Wikidata citizen, so I asked the community. Every Wikidata item comes with a discussion page, so I described my conundrum on the "Christian hymn" item discussion page (*https://www.wikidata.org/wiki/Talk:Q856713*) to see if anyone had any problems with my proposed solution. Nobody did, so I began fixing the problem. I created an item for a hymn text (see Image 12), then moved over all of the properties from "Christian hymn" that were only appropriate for the hymn text alone, such as the Hymnary text ID.

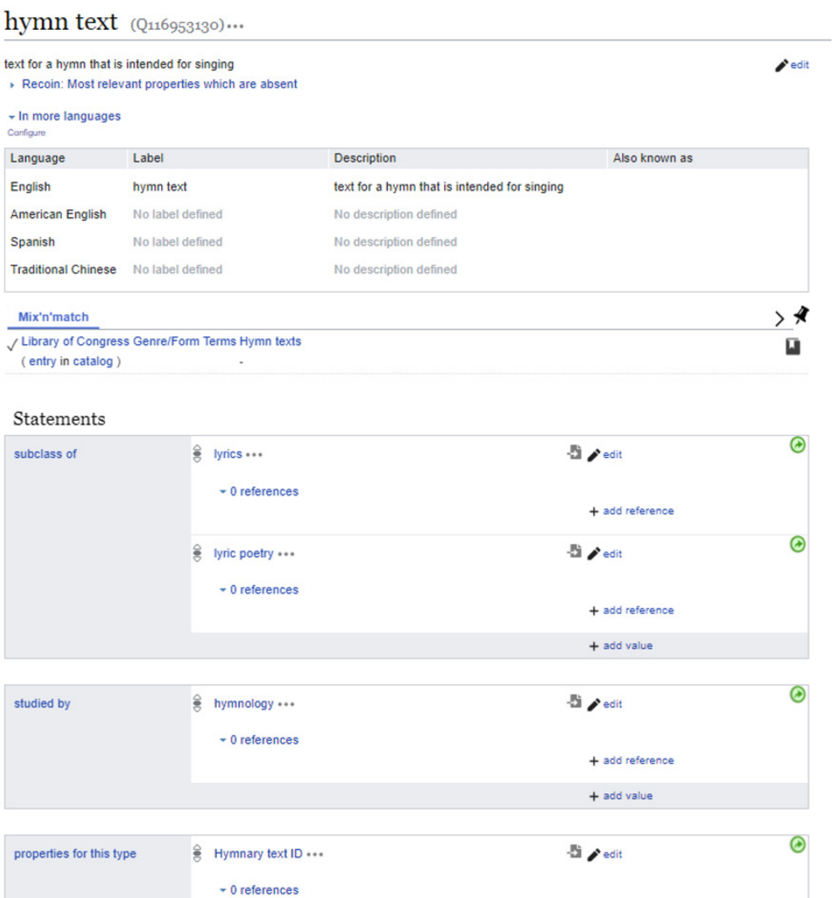

IMAGE 12 Wikidata item for "hymn text:" *https://www.wikidata.org/wiki/Q116953130*

Another challenge I've come across is the modelling of hymn tunes not originally written as hymn tunes. Some songs that appear in hymnals, particularly contemporary ones, are not technically hymns at all, such as national anthems, African American spirituals, gospel songs, traditional folk music, Taizé chant, and contemporary Christian pop music. The growing diversity in our hymnals is a beautiful thing to see, but with diversity comes complexity, which creates challenges in data modeling. My current solution is to describe the tune both as a hymn tune and as a more generic melody, adding extra details so that others looking for the tune can find it whether they're looking for it as a hymn tune or in another form. For example, BÍ-NÍU (see Image 13) is an adaptation of a Bunun rice-pounding song from Taiwan. For this tune, I've still claimed that the musical form is a hymn tune, but I have also added melody as a form. To reflect the cultural origins of this tune, I have added other statements to indicate that the original work comes from the Bunun people of Taiwan. It is not a perfect solution, so I may change my data model in the future if a better option presents itself.

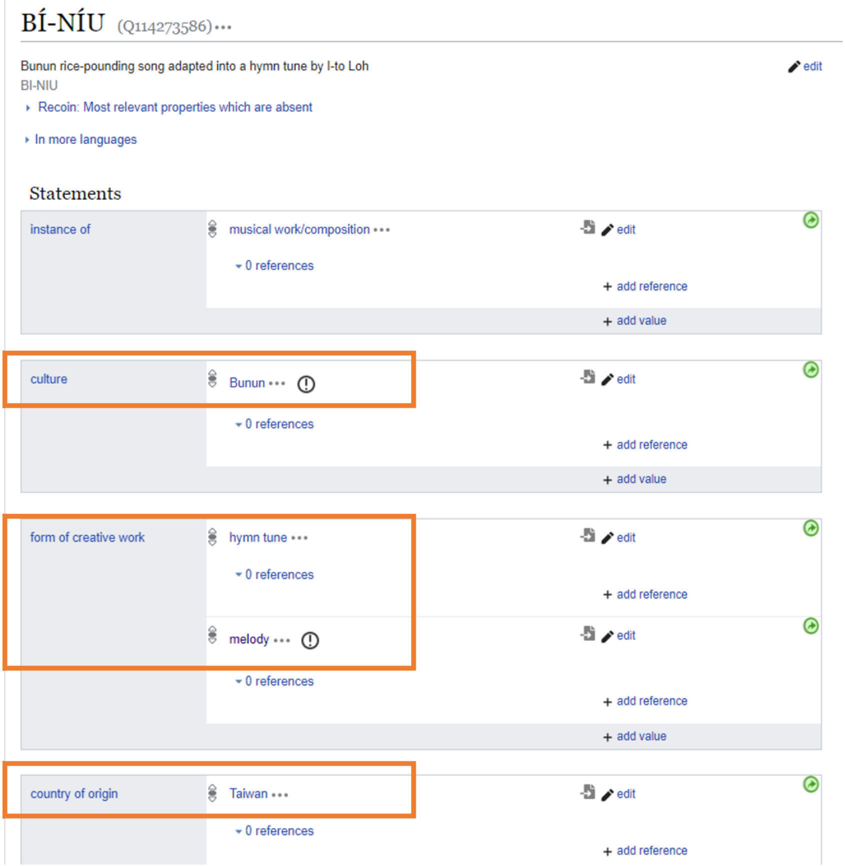

IMAGE 13 Wikidata item for the hymn tune BÍ-NÍU: https://www.wikidata.org/wiki/Q114273586

Now that I have worked out some of the modeling challenges, I have created a simplified visual of my data model (see Image 14), to show how the different pieces fit together.

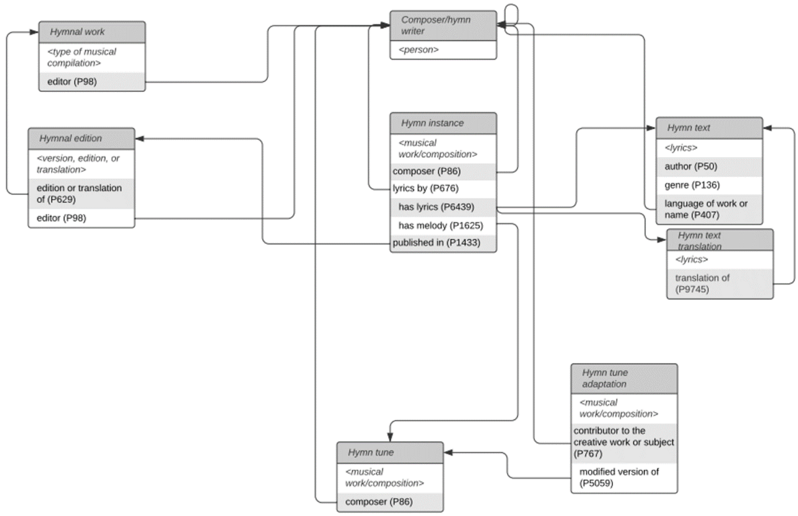

IMAGE 14 Simplified diagram of data model for the project

Each box represents a category of item, and the rows in each box indicate some of the properties that can be used to describe that kind of item. The hymn instance is at the center of the model, and this hymn instance connects to hymnal works and editions, hymn texts and translations, hymn tunes and adaptations, and all of the people involved in creating and editing them. You can see the comprehensive version of this in table format on the project page (*https://www.wikidata.org/wiki/Wikidata:WikiProject_Christian_Hymns#Models*), which contains information on describing composers and hymn writers, hymn instances, hymn texts, and hymn tunes.

DATA VISUALIZATIONS

A benefit of using Wikidata for this project is the ability to use premade data visualizations that open new avenues for exploring the data. These data visualizations are created using the SPARQL query language in the Wikidata Query Service (*https://query.wikidata.org/*). I'm still learning SPARQL and don't know how to do anything complicated, but here are some samples of what I've done so far.

The most comprehensive visualization is a graph that explores the connections between all of the items in the project (https://w.wiki/4DWJ). It's rather unwieldy since the project has become so large, but I love browsing it to see the connections that I might not notice otherwise. In Image 15, you can see Martin Luther connected to several tunes and texts for which he is responsible, along with connections to other Protestant Reformation figures (such as Philipp Melanchthon, Martin Bucer, and John Calvin), which shows relationships between major Reformation figures and the hymnody developed during the time period. You can also see Luther's influence by Augustine, whose writings have also made appearances in Christian hymn texts.

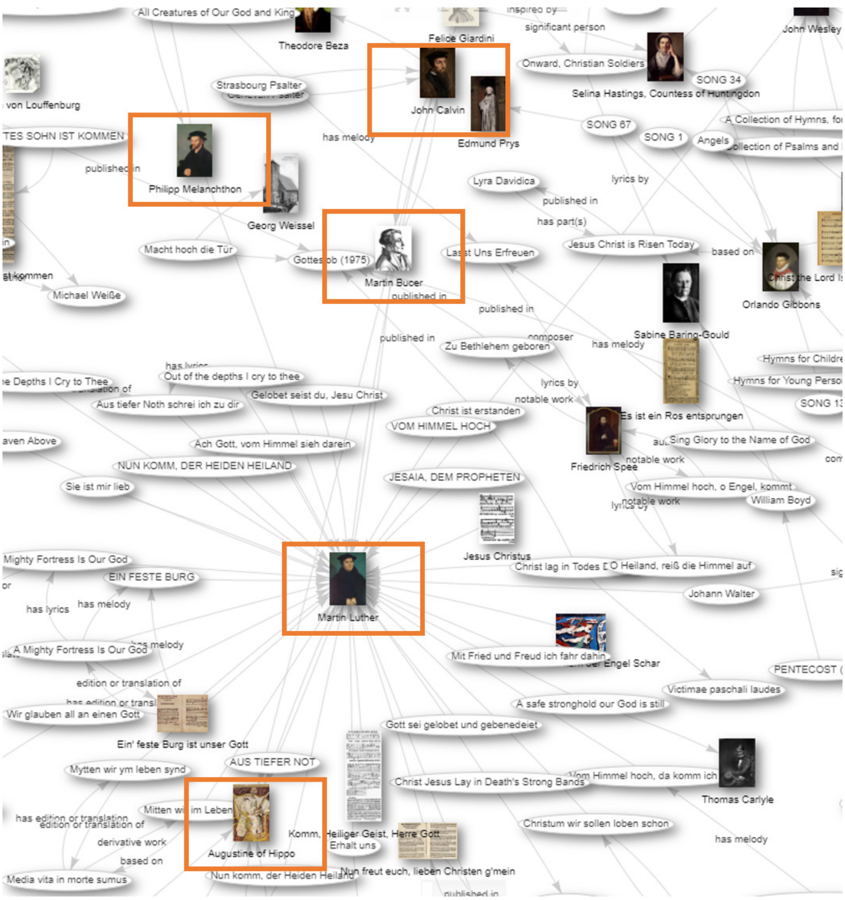

IMAGE 15 Close-up of graph visualization of the project, focused on Martin Luther and his connections in hymnody: https://w.wiki/4DWJ

The online timeline creation tool Histropedia (*http://histropedia.com/*) can use Wikidata queries to generate timelines. The timeline shown in Image 16 includes all people in the project who have a recorded birth date.

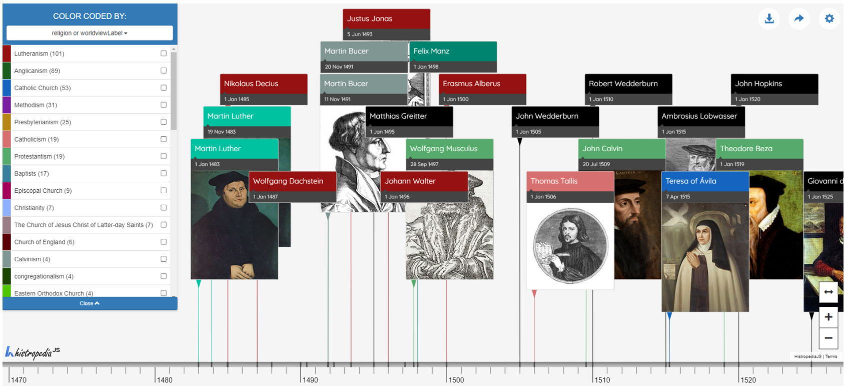

IMAGE 16 Histropedia timeline of all of the people in the project with a recorded birth date, faceted by religion: *https://shorturl.at/hyZ16*

You can zoom in and out of a time period to see more people. This one focuses on the Protestant Reformation era, so you can see people such as Martin Luther, Thomas Tallis, John Calvin, and Theodore Beza. You can further focus the timeline by clicking on the facets on the left to narrow by a particular religion. This is only as good as the data it draws from, however, and Wikidata is weak in coverage of religion, so that needs some cleaning up. An additional quirk that I haven't been able to figure out is that when Wikidata records two potential birth dates for a person, they appear twice in the timeline, as Image 16 shows with Martin Luther and Martin Bucer. I'm hoping to fix that at some point. You can also create timeline facets for other characteristics such as geographic location.

Data visualizations have also helped me identify gaps in my content, so I've changed my project scope as a result. This map data visualization from 2021 (see Image 17) shows that the bulk of my hymn writers and composers at that time had been born in the United Kingdom, Western Europe, and the East Coast of the United States.

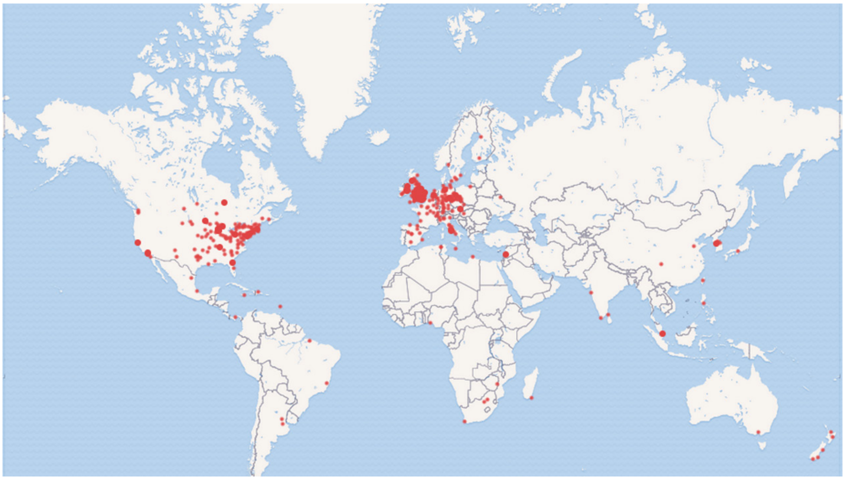

IMAGE 17 Map visualization showing the birth places of all hymn writers and composers in the project in 2021: *https://w.wiki/4JKk* (as seen in 2021)

Also in 2021, almost 200 hymn writers in the project were English speakers, 60 were German speakers, and a few other languages trailed behind, mostly Western European (see Image 18). Data like this inspired me to diversify my work, so I have expanded my scope to include a more global variety of hymns.

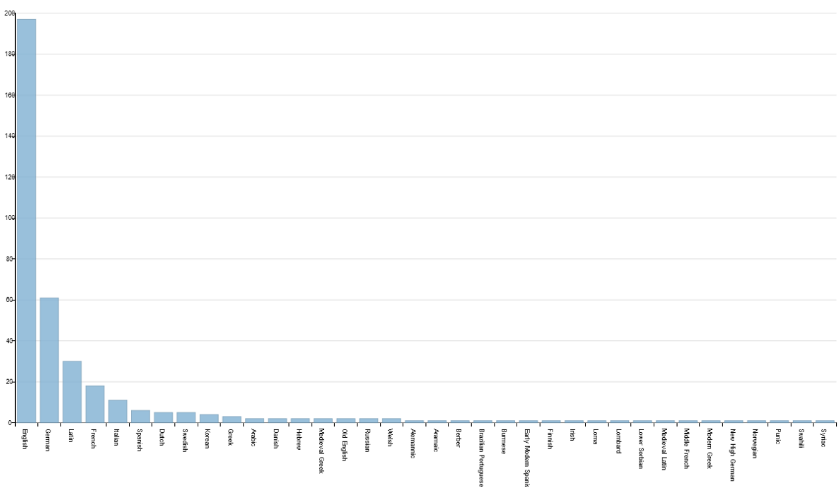

IMAGE 18 Bar chart showing all the languages spoken by the hymn writers in the project in 2021: *https://w.wiki/4KiH* (as seen in 2021)

While this new scope has come from a variety of sources, I have particularly focused on *Sound the Bamboo* (2006) and its hymnal companion (Loh 2013). The hymnal contains hymns from a variety of Asian locations, while the hymnal companion contains background information about the hymns and their composers. Because of the Asian emphasis, the current map visualization (see Image 19) shows more hymn writers from Japan, Korea, China, India, Indonesia, and the Philippines, but I've also seen expansion in Brazil, Panama, and parts of Eastern Europe, the Middle East, and Africa.

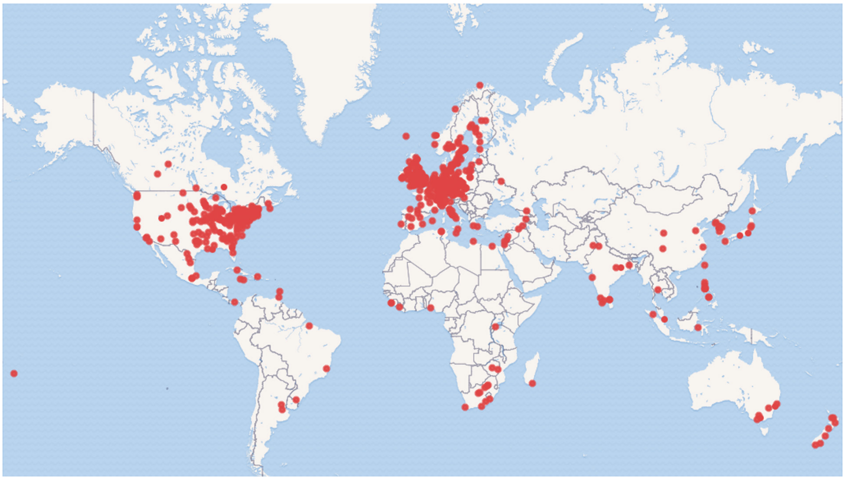

IMAGE 19 Map visualization showing the birth places of all hymn writers and composers in the project in June 2023: *https://w.wiki/4JKk*

English language speakers still dominate at 326, but I've seen inroads in Japanese, Korean, Hindi, Mundari, Burmese, and others. The updated bar graph with all of the new languages is too large to show in a legible way, but you can see an up-to-date version at *https://w.wiki/4KiH*. In order to increase the project's global diversity in the future, I've begun compiling a list of hymnals to focus on later that include hymns from Asia, Africa, Latin America, and the Caribbean (*https://www.wikidata.org/wiki/Wikidata:WikiProject_Christian_Hymns#Other_Sources_for_Focus*).

CONNECTIONS TO LIBRARY MATERIALS

Because I've been spending so much time working on the hymn tunes, hymn texts, and composers and writers involved in Christian hymnody, I haven't been able to make many connections to library materials yet, but that's still a major goal of the project. I need a critical mass of hymn data in Wikidata first, and then I can create batch processes to connect that data to library resources. Before I can accomplish that, a major task is to sort out the hymnals. Up to this point, I've been working at the level of texts, tunes, and people. None of these things are library materials. But hymnals and hymn reference sources are. The reference sources aren't so much of a problem, but the hymnals are trickier for two main reasons. The first problem is that there isn't a good model in Wikidata for music scores. Wikidata's WikiProject Music has a model for musical compositions at the work level (*https://www.wikidata.org/wiki/Wikidata:WikiProject_Music#Composition_properties)*, but nothing for published manifestations that I've found, so I'll need to come up with something on my own. I will likely make them somewhat like books, with separate items for works and editions as is recommended in WikiProject Books (*https://www.wikidata.org/wiki/Wikidata:WikiProject_Books*). The reason I would want to do this is that some hymnals come in multiple editions. One example is the Genevan Psalter, which was important in the Protestant Reformation and is still influential in contemporary hymnody. It came in eight editions ranging from 1539 to 1562. These eight editions vary in content, so it would be important to differentiate them in Wikidata. However, I haven't yet figured out how to indicate that while the editions are in volumes like a book, their content is mostly musical rather than textual.

The other problem is creating an effective batch process to add hymnal items to Wikidata. I could enter them manually, but that would take a lot of time. Hymnary.org lists 6,523 hymnals in their database, and they don't index every hymnal in existence. I would like to create a batch process to save time. One option is to use the data from Hymnary.org. There I can do a browse search for all of the hymnals in their collection (*https://hymnary.org/search?qu=%20in%3Ahymnals*), download the data in .csv format, and upload the data to Wikidata in a batch using the data tool OpenRefine (*https://openrefine.org/*). However, for this approach to work for connecting the Wikidata items to library materials, the data needs to include OCLC identifiers, and Hymnary does not include that data. When I've manually looked up hymnal titles from Hymnary in OCLC, the data often doesn't match, so I have to sort out that problem.

However, this does not mean that library connections aren't already happening. A good example is the hymn tune ANTIOCH, composed by Lowell Mason. Some may be more familiar with it as the tune for the Christmas carol "Joy to the World." Image 20 shows the Wikidata item for ANTIOCH displayed in Reasonator (https://reasonator.toolforge.org/?&q=60463566), a data visualization tool related to Wikidata.

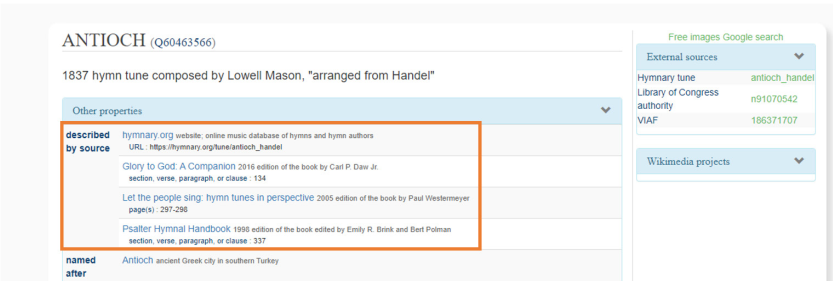

IMAGE 20 Reasonator page displaying the Wikidata item for ANTIOCH, highlighting the "described by source" section: https://reasonator.toolforge.org/?&q=60463566

The top section highlighted in Image 20 shows reference sources that describe the tune. Somebody wanting to know more about ANTIOCH could look it up in Reasonator and find library-owned reference sources that would tell them more about that tune, if the data is recorded in Wikidata. The section shown in Image 21 lists some hymn books in which the tune is published.

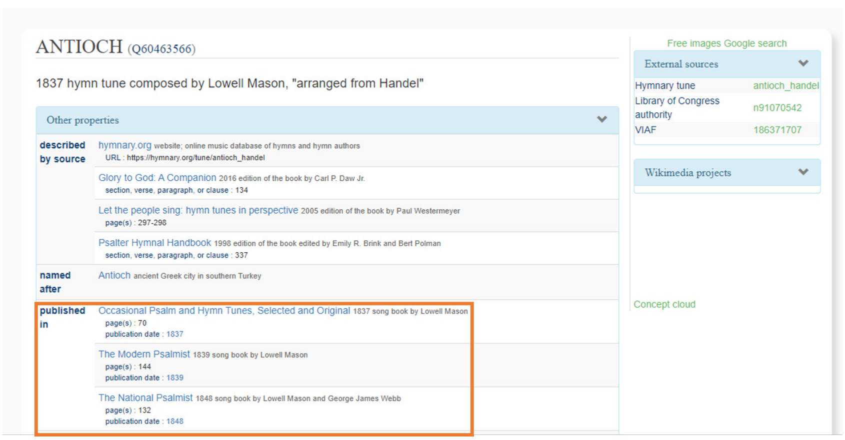

IMAGE 21 Reasonator page for ANTIOCH, highlighting the "published in" section: https://reasonator.toolforge.org/?&q=60463566

The section highlighted in Image 22 shows that this tune can be found in the Yale University Library Digital Collections.

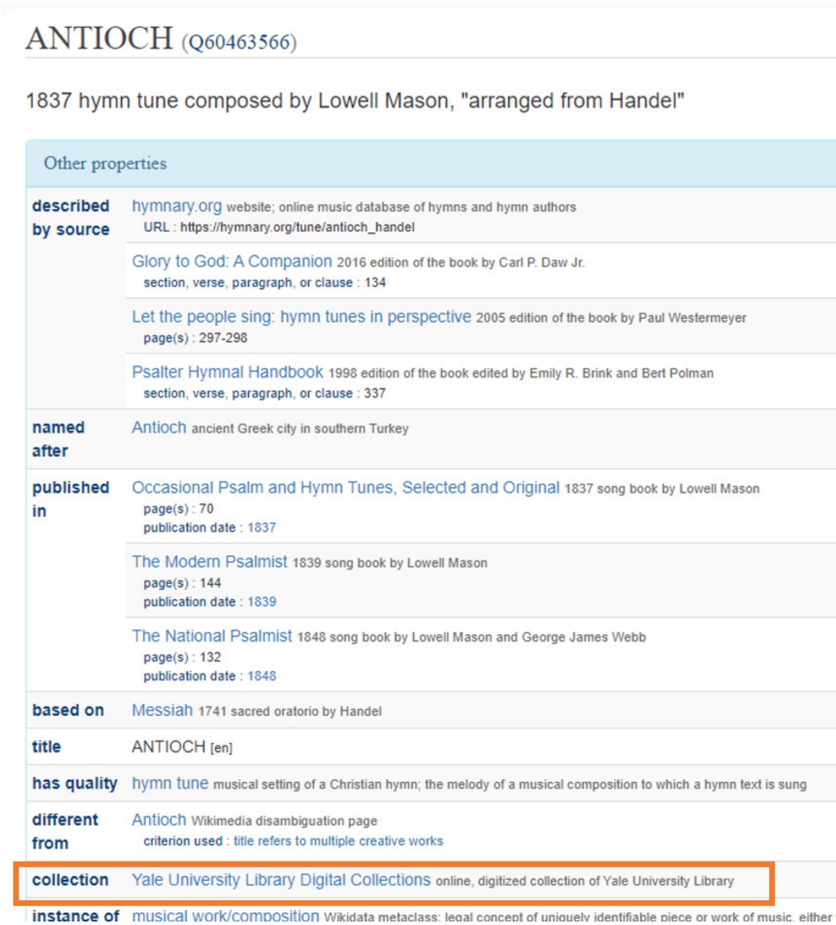

IMAGE 22 Reasonator page for ANTIOCH, highlighting the "collection" section: *https://reasonator.toolforge.org/?&q=60463566*

If you look that up in the Wikidata item for ANTIOCH, you will be directed to the appropriate page in the Yale University Library Digital Collections, which has a digital scan of the tune from a copy of Lowell Mason's *Occasional Psalm and Hymn Tunes* (1837): *http://digital.library.yale.edu/digital/collection/1027_2/id/28*. The "External sources" section shown in Image 23 links to other identifiers, two of which direct to library data.

IMAGE 23 Reasonator page for ANTIOCH, highlighting the "External sources" section: https://reasonator.toolforge.org/?&q=60463566

These identifiers are important for connecting this Wikidata work to discovery of library resources. As part of the Linked Data for Production project, Cornell University has created a prototype in their discovery layer, Blacklight, that uses data from Wikidata to enhance library catalog records for classical music (Clarkson et al. 2023). Their work is reliant on the linking of these library identifiers with Wikidata identifiers to pull the data together. This tells me that the hymn data I'm creating in Wikidata could be usable in similar ways.

CONCLUSION

Though the project started as a small part of the PCC Wikidata Pilot, it has continued past the pilot to become its own project: WikiProject Christian Hymns (https://www.wikidata.org/wiki/Wikidata:WikiProject_Christian_Hymns). It currently includes 1,364 hymn writers, composers, and translators; 1,901 hymn tunes; 895 hymn texts; and 570 hymn instances. Even more valuable than this is the complex web of relationships built between these items, a growing knowledge graph that has the potential to connect researchers of Christian hymnody with library resources in new ways. There is much work to be done before this can be truly valuable for those who are interested in global Christian hymnody. Among other things, much more data needs to be added and quality assessment processes need to be developed, but a solid foundation has been laid for future work.

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Living Out the Second Greatest Commandment

Applying the American Library Association's Ninth Principle

Rory Patterson,Associate Dean, Planning, Administration, and Operations, Jerry Falwell Library, Liberty University

ABSTRACT The American Library Association revised its Code of Ethics in 2021 to include a Ninth Principle, which starts with a sentence that reflects the Golden Rule. In this presentation, texts from multiple religions are presented to suggest how the Ninth Principle aligns with those religions, as well as with the Golden Rule. Further consideration is given with Jewish and Christian scriptures and suggests a resonance with the second part of the Ninth Principle. Questions in the latter part of the presentation call the reader to professional and personal actions based on the religious principles presented, ALA's Ninth Principle, and one's own personal ethics. The audience and readers are invited to continue the discussion in future Atla conferences.

The American Library Association (ALA) adopted the Ninth Principle to the Association's Code of Ethics in June 2021. The Ninth Principle states:

> We affirm the inherent dignity and rights of every person. We work to recognize and dismantle systemic and individual biases; to confront inequity and oppression; to enhance diversity and inclusion; and to advance racial and social justice in our libraries, communities, profession, and associations through awareness, advocacy, education, collaboration, services, and allocation of resources and spaces. (American Library Association 2021)

The first sentence of the Ninth Principle, "We affirm the inherent dignity and rights of every person," seems to call to the Golden Rule and what Jesus, in Mark 12:31, called the second greatest commandment. This start of the Ninth Principle also resonates with many world religions, which also have statements similar to the Golden Rule. This paper will consider several of those religious statements and then compare statements from Jewish and Christians scriptures with phrases in the rest of the Ninth Principle.

The first item considered is the United States of America's civil religion. The United States started with its Declaration of Independence, published in 1776. ALA's Ninth Principle harkens to the Preamble of the Declaration of Independence, which states, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness" (US 1976). They both state that people are valuable and have rights. US politics focus on finding a balance between the expression of and limits to rights. Some seek to find that balance personally by the Golden Rule.

Norman Rockwell, a popular US artist in the mid-twentieth century, published his "Golden Rule" painting on the cover of the April 1, 1961 issue of *The Saturday Evening Post*. This picture featured people of different religions, races, and ethnicity behind the text "Do Unto Others As You Would Have Them Do Unto You." Rockwell's commentary on the picture was, "I'd been reading up on comparative religion. The thing is that all major religions have the Golden Rule in Common. 'Do unto others as you would have them do unto you.' Not always the same words but the same meaning" (Rockwell 1961). Many academic encyclopedias and dictionaries list passages from religious texts that support the Golden Rule (Bok 2005; Carson 2013; Himelstein et al. 2002; Singer 2001; Traer 2011; Unterman 1997).

This author sought the quotes within their original contexts. The following were found in English translations of the religious texts or from apologetic sources for that religion.

- Buddha said, "Treat not others in ways that you yourself would find hurtful." (*Udanavarga* 5.18, as cited in Scarboro Missions 2000)
- In Confucius' *Analects*, "Tsze-kung asked, saying, 'Is there one word which may serve as a rule of practice for all one's life?' The Master said, 'Is not *reciprocity* such a word? What you do not want done to yourself, do not do to others'." (*The Analects*, XV:24, Classical Library 2001)
- Hindu scriptures state, "This is the sum of duty. Do not unto others that which would cause you pain if done to you." (*Mahabharata* 5:1517, from the Vedic tradition of India, as cited in Humanity Healing 2012)

- Guru Nanak states to Sikhs, “Accept all humans as your equals, and let them be your only sect.” (Discover Guru Nanak 2019)
- Taoist writings say, “Therefore, surrender your self-interest. Love others as much as you love yourself. Then you can be entrusted with all things under heaven.” (*Tao Te Ching* 13.4, Terebess Asia Online 1982)

These five quotes present principles similar to the first sentence of ALA’s Ninth Principle. They call for treating others as valuable and avoid things that one would not want done to themselves. Some even call for treating others as your equal and loving them.

This is like the statements in the scriptures of the Abrahamic faiths:

- The Prophet states: “On the authority of Abu Hamzah Anas bin Malik (may Allah be pleased with him) — the servant of the Messenger of Allah (peace and blessings of Allah be upon him) — that the Prophet (peace and blessings of Allah be upon him) said: ‘None of you will believe until you love for your brother what you love for yourself.’ Related by Bukhari & Muslim.” (40HadithNawawi.com n.d.)
- The Jewish law states: “You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.” (Leviticus 19:18, NASB).
- Jewish commentary, the Talmud, expands on the law: “There was **another incident involving one gentile who came before Shammai** and **said to** Shammai: **Convert me on condition that you teach me the entire Torah while I am standing on one foot.** Shammai **pushed him** away **with the builder’s cubit in his hand.** This was a common measuring stick and Shammai was a builder by trade. The same gentile **came before Hillel. He converted him** and **said to him:** That **which is hateful to you do not do to another; that is the entire Torah, and the rest is its interpretation. Go study.”** (Talmud, Shabbat 31a, Steinsaltz 2019; bold in original)

The Christian Synoptic Gospels have similar stories about this command in Leviticus.

- “One of them, a lawyer, asked [Jesus] a question, testing Him, ‘Teacher, which is the great commandment in the

Law?' And He said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'You shall love your neighbor as yourself.' On these two commandments depend the whole Law and the Prophets." (Matthew 22:35-40)

- "One of the scribes came and heard them arguing, and recognizing that [Jesus] had answered them well, asked Him, 'What commandment is the foremost of all?' Jesus answered, 'The foremost is, "Hear, O Israel! The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." The second is this, "You shall love your neighbor as yourself." There is no other commandment greater than these.' (Mark 12:28-31)
- "And [the lawyer]answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.' And [Jesus] said to him, 'You have answered correctly; do this and you will live'." (Luke 10:27-28)

The Gospel of John extends this concept by Jesus stating his new command:

- "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another." (John 13:34-35)

The Apostle John continues this command in his epistle, stating:

- "And this commandment we have from Him, that the one who loves God should love his brother also." (1 John 4:21)

The Apostle Paul follows Jesus' new command to love one another and removes the first commandment listed in the Synoptic Gospel.

- "For the whole Law is fulfilled in one word, in the statement, 'You shall love your neighbor as yourself.'" (Galatians 5:14)

The Ninth Principle echoes these religious commands and the Golden Rule. Affirming the dignity and rights of others in one's practice of librarianship is supported by religious ethics and ALA's code of ethics. How can or do you implement the Golden Rule in your library?

ALA's Ninth Principle continues with, "We work to recognize and dismantle systemic and *individual biases*; to confront *inequity and oppression*; to enhance diversity and inclusion; and to *advance* racial and social *justice* in our libraries, communities, profession, and associations through awareness, advocacy, education, collaboration, services, and allocation of resources and spaces" (ALA 2021; italics added). The primary sentence is expanded in the second compound sentence—which this author will focus on, with specific reference to the italicized phrases.

Recognizing one's own individual biases addresses the philosophical critique of the Golden Rule about the person who likes pain wanting to inflict pain on others. One must know oneself to see where there are biases that might negatively impact one's application of the Golden Rule and treating others and their rights with respect. This self-assessment is also basic information literacy practice and instruction.

Confronting inequity and oppression, and advancing justice are common themes in the prophets in the Hebrew Bible and the Sermon on the Mount. Walter Houston, in "Social Justice and the Hebrew Prophets," defined social justice as "*Social* justice is fairness between social classes and groups. Social justice involves treating different groups in society fairly. Fair treatment is not necessarily equal treatment because different groups may be unequal to begin with" (Houston 2021, 1382). The prophets sought to remind the rulers to provide that fair and just treatment to the poor and disadvantaged. Below are select sections from the Prophetic literature:

- Poetry in Isaiah:

> "Woe to those who enact evil statutes,
> And to those who constantly record unjust decisions,
> So as to deprive the needy of justice
> And rob the poor of My people of their rights,
> So that widows may be their spoil
> And that they may plunder the orphans.
> Now what will you do in the day of punishment,
> And in the devastation which will come from afar?
> To whom will you flee for help?
> And where will you leave your wealth?
> Nothing remains but to crouch among the captives
> Or fall among the slain.
> In spite of all this, His anger does not turn away
> And His hand is still stretched out." (Isa. 10:1-4)

- "Behold, the rulers of Israel, each according to his power, have been in you for the purpose of shedding blood. They have treated father and mother lightly within you. The alien they have oppressed in your midst; the fatherless and the widow they have wronged in you." (Ezek. 22:6-7)
- "Therefore because you impose heavy rent on the poor and exact a tribute of grain from them, though you have built houses of well-hewn stone, yet you will not live in them; you have planted pleasant vineyards, yet you will not drink their wine. For I know your transgressions are many and your sins are great, you who distress the righteous and accept bribes and turn aside the poor in the gate." (Amos 5:11-12)

Many have heard of Micah 6:8 ("He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?"), but Micah also states:

- "Now hear this, heads of the house of Jacob, and rulers of the house of Israel, who abhor justice and twist everything that is straight…" (Mic. 3:9)

Jesus also provides these themes during his Sermon on the Mount:

- "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect." (Matt. 5:43-48)

ALA's Ninth Principle calls for librarians to practice in ways that align with these scriptures. How can or are you implementing these principles into your ethics in your library and librarianship? The discussion in this session suggested a panel at Atla Annual 2024 that expands this discussion; would you be interested in joining as part of investigating how to apply these principles into your librarianship?

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Models of Librarian and Teaching Faculty Relationships

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ABSTRACT Librarians' relationships with teaching faculty are a critical component of library success in connecting users to resources and providing engaging services. However, many librarians report challenges relating to teaching faculty. Librarians should proactively manage their relationships with teaching faculty as both sides share the goal of enhancing student learning and research. When collaborations are successful, the users/students benefit most. Librarians should start their outreach by ensuring faculty are aware of collections and services. Then, they can work on better identifying teaching faculty needs and interests. The hard, and ongoing, work of building these relations comes as librarians develop their communication skills, understand teaching faculty as library patrons, strategize the next steps in the relationship, foster mutual trust, and leverage their complementary expertise. Librarians that have good working relationships with teaching faculty at their institutions are better able to contribute to their library's mission and enrich student learning and research.

Academic librarians and teaching faculty share the common goal of enriching student learning. The nature of librarians' relationships with teaching faculty can help or hinder this goal in a variety of ways. This paper seeks to chart out the nature of this relationship as well as map best practices for fostering a healthy relationship. To do so, I will describe the relationship both from the point of view of librarians and from teaching faculty to articulate the often quite different ways both sides perceive this relationship. Then, I will discuss attitudes and practices from the library and information science literature that promise to enhance relationships between teaching faculty and librarians for the mutual benefit of both, as well as for students. Most of the library and information science literature on these relationships take the form of case study reports on collaborations or partnerships. While some best practices can be gleaned from these examples, comparatively little focus is given to the nature of the relationship itself (Phelps and Campbell 2012, 15). It will be important, then, to focus this essay on the literature dealing directly with the history, nature, and best practices for successful librarian-teaching faculty relationships.

In recent decades, the nature of academic librarianship has shifted to a more service-centered approach rather than a strictly collecting and access approach. Subject, reference, or liaison librarians (hereafter *liaison librarians*, for simplicity), who are a key connection point between the library and the teaching and research of a higher education institution, have moved from primarily focusing on collection development to engaging students and researchers with library services (Filgo and Towers 2021, 3–4; Cooper and Schonfeld 2017, 2–3). Where services are prioritized, the relationships between academic librarians and their constituents began to take on greater importance. This shift corresponds to recent suggestions that libraries and librarians should focus more on contributing to the creation of scholarship and research (e.g., Lewis 2019). To contrast with this new understanding of academic librarianship, "a collections focus was dedicated to the end-point of scholarship: the books, journals, and other documents that fill the shelves of the library" (Filgo and Towers 2021, 5). Relationship-building and collaboration with teaching faculty naturally arises from this shift in library goals. Although libraries have undertaken significant changes in recent decades, this does not guarantee that faculty themselves are up-to-date on how the library operates or what librarians can offer (Creaser 2014, 205).

Altogether, this led to the development of the liaison librarian (or its functions) as a changing role within the academic library. Liaison librarians likely have the goal of serving and enriching the learning and research within their institution, and to do this effectively, relationships must be built with teaching faculty. Teaching faculty are often the most effective mediators between librarians and students due to the role they play in students' education (Schlak 2016, 415). Even apart from a desire to collaborate with faculty for its own sake, this student-centric goal of liaisons can form the ultimate "why" for building these types of relationships (411). The Association of Research Libraries, in a 2009 publication, offered a similarly relationship-centric perspective on liaison work: "new kinds of relationship building, particularly with faculty, are central to effective liaison functions" (Hahn 2009, 1). But whose loss is it if teaching faculty and librarian relationships fail? The answer to this question highlights, for many librarians, the reason for the relationship in the first place: it is primarily the students' loss when these relationships are ineffective (Schlak 2016, 416). When relationships thrive, all parties involved benefit in substantial ways. This has been demonstrated in the numerous case studies within the library and information science literature reporting on the outcomes of librarian-teaching faculty partnerships and collaborations. (For an illustrative example, see Tucci, 2011.)

However, historically and in their contemporary configuration, academic librarians and teaching faculty remain highly separated. There are organizational reasons for this, such as the fact that librarians mostly work in the library building whereas teaching faculty are spread throughout an institution's campus. Librarians usually follow a comparatively rigid and inflexible working schedule as well (Christiansen et al. 2004, 118). There is also the matter of the relative social prestige of the two professions, with teaching faculty work considered more highly valuable than "service" centered library work (119). Some of this mismatch is certainly due to the lack of awareness of what librarians do and how they contribute to higher education, but it remains nonetheless a potential obstacle for effective relationships between the two groups.

The next sections will investigate how each side views the relationship and its dynamics, starting with the librarian side. One sociological study discovered that they, along with teaching faculty, perceive a large separation consistent with the research above. Only librarians, however, view this gap as problematic and detrimental to student learning (Christiansen et al. 2004, 118). Because librarians often have the goal of serving students, poor relations with teaching faculty are seen as obstructing that goal. In a study of popular librarian-focused listservs, Given and Julien discovered that many postings contain a highly pessimistic view of faculty personalities. When librarians talk to one another in this way, they are more likely to share these views. "The vast majority of postings were quite negative in their assessment of faculty members' attitudes" (Given and Julien 2005, 33). Many librarians feel they are treated unfairly or viewed unequally by teaching faculty. This dynamic has led some librarians to strategize about ways they can gain esteem by asserting themselves as equals in the academic environment. Meuleman and Carr, for example, advocate for liaison librarians to stop using the language of "service" and instead frame their work as "partnerships" to enhance student learning (Meulemans and Carr 2013, 80). They've identified a handful of anxieties present on the librarian side based in perceptions of teaching faculty views of the value of academic librarians. To address these anxieties, they've counseled librarians to set out their teaching philosophy and policies and to be clear with teaching faculty on the goals of any partnerships (82–83). This advice, however, is clearly illustrative of the large gap that librarians perceive between their own self-understandings and the perceptions they have of the faculty. Because many faculty do not see librarians as experts in a research field, however, this strategy of librarian self-assertion has the potential to backfire if performed without heeding this wider dynamic of academic culture.

From the faculty side of the equation, they do not perceive the separation in the same way. To many teaching faculty, the gap is not understood as particularly problematic when compared with their goals of research or teaching. "They do not identify any negative consequences as arising from this disconnection" with librarians (Christiansen et al. 2004, 118). While there are hundreds of published articles on how librarians can successfully navigate their relationships with teaching faculty, there is no comparable literature from the other side, written mainly by teaching faculty on the relationship. To gain perspective on teaching faculty's views, some library and information science researchers have undertaken studies that involve interviews or analyzing the case study literature to glean insight to variables that teaching faculty view as contributing to successful collaborations. Overall, one recent research report downplayed the librarians' problematic perceptions by uncovering that faculty are, in fact, generally satisfied with their libraries and librarians (Fagan, 2020). Where the gap surely exists, however, is in faculty awareness of what libraries and librarians can offer, as well as the unique skills of librarians. Focusing one's outreach efforts to faculty on marketing for awareness may pay outsized dividends.

In one study using a survey methodology, nearly one-third of teaching faculty admit to never collaborating with a librarian to any extent. Of these, most respondents indicated that they did not know or were not aware how librarians could help their research or teaching mission (Perez-Stable et al. 2020, 62). Corroborating this reasoning, another interview-based study discovered that faculty want librarians "to align their services in ways that make them easily understood by faculty" (Schlak 2016, 415). While some of these collaboration differences are likely due to various institutions' academic cultures, these similar findings suggest that librarians should learn how to better market their skills and services to a clientele that is often simply oblivious to how librarians can contribute. Perhaps this is due to librarians themselves not identifying the true needs of teaching faculty, and instead, attempting to utilize library jargon or traditional librarian-centered work in their collaborations. One quantitative study in the literature found that the single most important aspect to librarian-teaching faculty partnerships was whether the librarian had correctly both identified and understood the needs of teaching faculty. Amante et al. write, "The most important variable was needs identification and understanding… The identification and understanding of needs has a determining impact on the willingness of faculty to collaborate" (Amante et al. 2013, 100). This suggests, alluding to some of the best practices, that librarians should develop relational intelligence skills at all stages of their collaborations with faculty by acutely understanding what it is that teaching faculty need. It is critical to be honest with oneself about what faculty needs truly are, irrespective of what individual librarians want them to be. Librarians should be aware of planned courses, the overall curriculum, new faculty, recent publications, and faculty research plans at their institutions. While general best practices apply, it is always most effective to tailor library services to the actual needs of one's patrons within their unique setting.

Since "relationship building is the cornerstone to all liaison work," librarians should develop a pragmatic approach considering the above dynamics and perceptions of teaching faculty relations (Filgo and Towers 2021, 28). In the Association of Research Libraries report on the future of liaison work, it is noted that "liaison librarians need well-developed, high-trust relationships to create strategic opportunities" as a way to enhance and participate in student learning and faculty research (Hahn 2009, 2). Librarians should take seriously the skills necessary for any healthy relationships and they should draw on their complementary expertise to serve student and faculty learning and research. Relationship skills include empathy and understanding of the other party, so this might involve undertaking analysis of curriculum or teaching faculty research interests in a way that is not simply ad hoc. Better relating to teaching faculty and their mission starts with a deep understanding of what it is that faculty are doing and working on. Librarians can employ a variety of methods to aid in this understanding, like developing spreadsheets for curriculum and faculty interests, or by simply asking teaching faculty about their research interests (13) in informal settings.

Some researchers have encouraged the exploration of relational skills developed in the world of business or philanthropy. Bales argues that the approach to relationships in philanthropic studies is easily translatable to librarians because it involves considering each constituent individually while slowly and sustainably advancing that relation for its mutual benefits (Bales 2015, 550). Bales, for instance, employs a spreadsheet where the status and next steps for each relationship is closely tracked. While this could appear over the top, other researchers have had success employing relationship-building methods from the world of business and sales, which they deem "relationship marketing" (cf. Norris, 2019). The key variable for these scholars is the cultivation of trust in the relationship, such that both parties are aware of the intentions and goals of the other and have proved mutually helpful over time (Phelps and Campbell 2012, 16). The importance of trust shows up often in the literature. Therefore, focusing on it can be a useful counter to the pessimistic attitudes on the part of librarians discussed above. In the arena of trust, collaboration projects should, ideally, be of equal interest to both sides of the relationship so that perceptions of ulterior motives are less likely (Díaz and Mandernach 2017, 277).

If just starting or attempting to forge relationships with newer faculty members, librarians may simply plan an informal coffee or lunch meeting with individual faculty members to get to know them better. Kuchi has argued, along these lines, that it is crucial for librarians to meet faculty (and other patrons more broadly) in their own environments rather than simply relying on interaction when they come into the library (Kuchi 2022, 663). Librarians should regularly seek out contact with faculty in the environments where the faculty reside, perhaps at groups, programs, or events outside of the library. An added benefit to this style of institutional participation is that librarians can become "insiders" to these groups and participate at that privileged level. This can help shape faculty perceptions and expectations of librarians, as more than simply cloistered service or support staff, but as active participants in the educational life of their institutions. Put in more basic terms, the mere fact of librarian visibility elsewhere on campus can help change patron perceptions.

Leveraging their complementary expertise and skills is another way that librarians can contribute to successful teaching faculty-librarian relationships. Problems are more likely to arise when librarians view the relationship through a strictly competitive lens, as if they were competing with faculty for students' attention or contending with faculty who think librarians are not true subject experts. Both fields of competition are, in my view, losing battles. Instead, librarians should draw on their extensive knowledge of the research process, information literacy, and knowledge of resources as a demonstration of their value to the academic mission. Teaching faculty are unlikely to consider librarians as equal peers in their field of study, but they are much more likely to acknowledge how librarians can better help students with certain aspects of the learning process (Cooper and Schonfeld 2017, 8). Approaching the relationships from a non-competitive point of view is better suited to develop the relational trust that collaborations thrive upon (Given and Julien, 2005, 36). In this way, the existing difference between teaching faculty and librarians identified above can be reframed positively. Librarians have a complementary expertise to offer academia, and do not need to worry as much about whether they or faculty are better suited to teach students or share subject expertise. By focusing on the mutual goal of improving student and faculty scholarship, librarians can collaborate with faculty on grounds they will perceive as helpful and jointly beneficial (Perez-Stable et al. 2020, 66). Some faculty have even reported a genuine improvement in relations when their expectations of librarians are gently challenged through complementary expertise (Díaz and Mandernach, 2017, 277). The trust that librarians hope to gain from teaching faculty might come more sustainably through this leveraging of mutually reinforcing expertise.

One final trend of recent research in academic librarian behavior comes through the concept of deference. McCartin et al. (2022) studied deference behavior among librarians in relating to faculty. They discovered that librarians are often unnecessarily deferential to faculty in ways that harm students and the faculty they are trying to serve. Light pushback on faculty ideas is indeed one way to foster additional trust and reframe faculty perceptions of what librarians can offer. For example, librarians should feel comfortable suggesting alternative lesson plans for information literacy sessions in the classroom or going beyond the syllabus in helping students with research assignments for which they are uniquely suited. This demonstrates the value of what librarians offer, provides a chance for librarians to do more than mere service or support, and encourages faculty to leverage the complementary expertise of librarians in educating their shared students. Some librarians have had success in this model by assisting teaching faculty with understanding bibliometrics to improve the research output of their institution (Vinyard and Colvin 2018). Another similarly unmet need identified in the research is for librarians to help faculty to stay up to date on their field's scholarship by reporting new publications, trends, or highlighting influential scholarly conversations that may have been overlooked (Arendt 2012, 173). There are a multitude of other possibilities, but they all involve utilizing the strengths that librarians have honed through training and experience so that they position themselves to offer a unique service to the academic mission.

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NACO/SACO

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ABSTRACT The Program for Cooperative Cataloging Operations Committee meets annually to update participants on developments and information related to working cooperatively with other catalogers within the program. The Listen and Learn session is an overview of important points of this meeting, as well as an update on the state of affairs of the Atla NACO and SACO Funnels programs.

The purpose of the NACO/SACO Listen and Learn is twofold. First, it offers an update as to the state of the Atla Funnels Program. Second, it is a report on the PCC Operations Committee meeting, which was held in person this year during the first week of May. This was the first Operations Committee held in person in three years, so the information is somewhat extensive.

ATLA FUNNELS STATISTICS

From September 2022 until June 2023, roughly 75% of Atla's fiscal year, the NACO Funnel completed 450 new or updated records, specifically 349 new and 91 updated. This is down from last year, where at the June marker we were at slightly over 600 new or updated records. Our records for new and proposed changes to headings for SACO are also down, at seven compared to nine last year and thirteen the year prior. Our number of actively participating institutions has also gone down; to date this fiscal year only five institutions have input records to NACO, down from seven last year and eight the year prior. This downward trend is being seen throughout the cataloging world. The Library of Congress reports that 90% of all NACO work has been done by 90 institutions and that 50% of all new work is coming from just 14 institutions. So, we are not unique in our numbers. This downward trend leads well into a discussion of the state of the Funnels Program.

THE STATE OF THE FUNNELS PROGRAM

As can be seen in our statistics, if we want this program to thrive, we need to both a) encourage members in the program to contribute, and b) increase the number of participating institutions. A "c" could be added for having qualified leadership and mentorship in the program: while Atla staff are able to care for the administrative side of being the Funnels Coordinator, none are qualified to mentor because they are not independent NACO contributors.

The following steps are being made by the Atla staff to reinvigorate the program. First, we are working with program directors at the Library of Congress. Atla's hope is to be able to offer directed NACO training as well as SACO training sometime in the next year for anyone that needs to brush up and for anyone interested in becoming part of the program. We will also allow and encourage Atla metadata staff to become participants in the program and they will be a part of the training. We are also in talks to partner with the technical services group at the Association of Christian Librarians (ACL), creating memberships for catalogers from ACL so that they can participate in and receive training with the Atla Funnels. That was all part of step one. Second, we are hoping to create a collaborative method for mentoring new members as well as current members who are still not independent NACO contributors. As participants know, an evaluator is necessary for a period of time before independence. Our hope is that we can arrange to have some of the evaluations come from the Library of Congress, but we have not made that arrangement yet.

On the part of our current NACO participants, we are going to make a request to keep this program going. That request is that if you are an independent contributor, we ask that you be willing to act as an evaluator for our non-independent contributors. The idea is that we can spread that responsibility, which was in the past held by the Funnels Coordinator, among several of our members as well as staff from the Library of Congress, so that we can both keep our non-independent contributors able to submit work and so that we can increase the number of participants. All other responsibilities related to the Coordinator position will be carried out by Atla staff, but we are not able to be an evaluator, which is a necessary function to keep the program going.

UPDATES FROM PCC OPERATIONS COMMITTEE

Standing Committee Updates

The Standing Committee on Applications has two important points to note. First, the committee has completed a survey on the potential implications of doing away with the standard of coding the 008/29 field as "b" and adding the 667 note "Non-Latin script reference(s) not evaluated" in name authority records with cross-references in non-Latin scripts. Further notes on this will come from the Standing Committee on Standards. The second important development is the charging of a task group on BIBFRAME-to-MARC conversion, which will work to document best practices on conversion, to maintain the current repertoire of MARC descriptive fields to BIBFRAME, and to create new standards for access points according to the ongoing development of related standards.

From the Standing Committee on Standards, the first point relates to non-Latin script coding I have just referenced in the previous committee. The policy revision will allow new and revised name authority records with non-Latin script references to be coded as "a" in the 008/29 fixed field rather than "b," and the 667 reference to evaluation will be omitted if the text has been evaluated. Records with non-evaluated scripts will retain their "b" coding and 667 reference. Partial evaluation of scripts will need to retain their "b" coding and the 667 note should be updated or written to clarify which scripts have been evaluated and which have not. NACO Participant's Manual and the LC Guidelines Supplement will be updated in August for these changes. A second point from the committee is that guidelines for the use of updated language codes, now ISO 639-3, are available. These will create more granular information and access to indigenous, historical, artificial, and sign languages. The LC Demographic Group Terms continue to maintain a list for linking demonyms and associated places in the Name Authority Files and in LCSH.

Finally, updates from the Standing Committee on Training. First, the Linked Data Training Group is in the process of developing a curriculum for PCC members to participate in metadata creation using BIBFRAME and linked data. Second, the Documentation Survey Task Group put out a survey to PCC members to create a SWOT analysis related to the quality of training materials. Finally, and most importantly, the RDA Training Task Group is developing an extensive set of training modules on utilizing the RDA Toolkit for monograph cataloging. The 17-module introductory training is scheduled to be released in July and will be found on the *Cataloger's Learning Workshop* website (*https://www.loc.gov/catworkshop/*).

OCLC Update

Several topics came in the OCLC update that should be noted. First and foremost is the end of life for the Connexion browser; this will no longer be available as of April 2024. Users of the browser version will need to move to the Connexion client. Automatic updates being made: all K-level records are updated and OCLC is currently updating I-level records with roughly 25 of 42 million records complete. K- and I-level records will no longer be able to be made at this point. They are also working to enrich as many records as possible with DDC call numbers. Roughly 85 million records are candidates, and since February roughly 25 million are complete. OCLC has also tested a method to strip 375 gender fields from records in accordance with a previous decision made on gender markers in records; they are awaiting Library of Congress approval before proceeding. In addition to this, 880 fields for non-Latin scripts have been added to the fields that may be added or edited on Program for Cooperative Cataloging (PCC) records with non-PCC authorizations. Finally, MARC field 387 (representative expression characteristics) and 788 (parallel description in another language of cataloging) as well as a significant number of subfields have been added.

Other Updates of Concern for NACO/SACO

The first set of updates comes from the PCC Task Group on Gender and has relevant points to both NACO and SACO. As has been stated previously, the 375 field to record gender should no longer be used. Items currently in work and which will be coming to the Library of Congress are: a) a change in documentation related to name changes, specifically in relation to gender transition, i.e., "deadnaming" in authority records; b) updating information gendered terms in occupation, activities, and associated groups; an example given in session was the appropriateness use of the designator "former nun" for a transgender male; c) and finally, the task force is preparing information for the LC Demographic Group Terms related to gendered demonyms. They are also looking into LCSH headings for gendered relationships, such as the heading "Man-Woman Relationships."

Another update offered relevant to the creation and updating of name authority records was related to privacy and security concerns. While no concrete decisions have been made on policy yet, the concern has arisen that name authority records for living persons should be as descriptive as possible when needed, but they still need to respect the privacy of the author. Real-world examples that were given include authors who publish information in opposition to their countries of origin, as well as several instances of authors in the United States that have recently written on systemic racism, the rise of domestic right-wing terrorism, and LGBTQ rights have had the extensive information of their name authority record (such as the university they teach at) used to harass and dox them. Alternate identification, such as ORCID identifiers have been proposed.

Two relevant subjects came up from SACO updates. The first item is on the continuing discussions of utilizing outdated terminology for indigenous peoples in LCSH. The Library of Congress is asking for patience on this — they are hiring someone specifically to spearhead the work on terms for indigenous people, but this will take time. The second item of interest for SACO Funnel members is that a needs assessment for training was completed over the last year. While those that utilize the training materials found them useful, many responded that the information was unclear and people were left uncertain as to how to complete forms. The SACO group at the Library of Congress will be reevaluating and updating all training materials and will be developing new onboarding and training for members and Funnel Coordinators.

Other People's Money

Kris Veldheer, Director of the Paul Bechtold Library, Catholic Theological Union
Gillian Harrison Cain, Director of Member Programs, Atla

ABSTRACT Drawing on their experiences (one as a library director, the other as a grant administrator), the authors offer insights on the value of grant writing to fund special projects or activities that would be otherwise beyond a library's institutional budget.

Have you ever wanted to do a project or wondered how you could pay for some sort of continuing education? Does your library budget never seem to stretch as far as you need it to? Over the past decade, the authors have both collaborated as well as worked individually to tackle the issue of finding or funding specific projects related to Atla libraries. Mainly, Kris Veldheer's role has been as a department head and library director looking to fund specific projects like archives digitization, rare book evaluations and continuing education for library staff. In her role with Atla, Gillian Harrison Cain administers grants for Atla libraries interested in doing special projects and programs. Together, these individuals offered both sides of the issue of using other people's money.

The first thing to think through is, what do you want to do but don't have the money or resources for it? Think broadly here, because this could be anything from taking a class to improve your management skills, to tackling your first digitization project, to a collaborative effort to write an open educational resource with a faculty member. Some people keep a running list of these unfunded projects, while others choose to look for grants or funding opportunities only when they need someone else to pay for something. To give you some examples to start your thinking, Kris has received an IMLS grant (Institute of Museum and Library Services) to digitize a local history collection from the archives of the Graduate Theological Union in Berkeley, California. The grant included two years of completely funded training and education plus additional funds to buy digitization equipment. More than just this single project, the IMLS grant paved the way for future digitization projects as well as provided equipment such as a voice recorder to capture oral histories and a flatbed scanner to digitize personal papers and other artifacts. But this is just about archives or special collections. There are many other ways to get things done around your library using money from someone else.

One aspect of the work of Member Programs that Gillian oversees at Atla is to administer grants for Atla institutions, groups, and individuals. Some of these grants include consultation grants, library impact grants, regional grants, and a digitization grant program. There are also diversity scholarships, global librarians' grants, registration grants as well as travel grants for attending Atla Annual. It is well worth the time to explore the member benefits section of the Atla website to see if one of the existing grants or scholarships might fit what you are trying to do. Similarly, if there is something you are interested in doing and don't see a scholarship or grant listed to cover it, Member Programs is open to being contacted to see if they can help you accomplish your goals. Gillian and Kris have worked together through consultation grants to help Kris rewrite a collection development policy, evaluate an archive, and analyze a rare book collection. Also, some of the grants can be applied to more than one Atla institution if there are two libraries who have similar needs. For example, on two occasions, Kris has teamed up with other local Atla libraries to share the costs of bringing in experts partially funded through Atla consultation grants. All these grants and scholarships come down to the earlier suggestion to think about what you or your library wants to do but doesn't have the money to make it happen.

Another way to think about using other people's money is to take advantage of training and educational opportunities. On the Atla website, there are several professional development resources including continuing education programs and an archive of educational and informational webinars presented by Atla staff and members. These can be another way to get free or low-cost training that is targeted to a specific issue you need to know more about. Along similar lines, do you or your library belong to a state or regional group that offers continuing education? The Bechtold Library at Catholic Theological Union (where Kris is the library director) is a member of the Consortium of Academic and Research Libraries in Illinois (CARLI). CARLI offers both self-paced learning, online classes, in-person workshops, and larger programs such as OER and data management training. Kris has been part of CARLI Counts, a curriculum developed by CARLI to teach librarians how to collect and use data to tell the library's story. First, in developing and doing a project of her own, Kris worked on data collection for electronic resources which were then turned into graphics for faculty meetings to explain database usage. Now she is still a part of CARLI Counts through mentoring other librarians in developing their own data projects. Kris is also taking a basic cataloging class taught through another local Illinois based library system to brush up on her cataloging skills.

Looking for and using other people's money leads to many interesting opportunities. Some people with more experience getting grants or even writing grant applications can mentor others with less experience. If you are comfortable using your school's development office, there might be other opportunities to work with them on grant writing or exploring donor opportunities. Not all development officers are library-oriented, so depending on what you are trying to achieve, sometimes the better choice is trying for a grant or scholarship on your own. There are also grant writing workshops available to help sharpen your skills and equip you with possible language to help you write a better application. In the end, the most important resource you will have for getting other people's money is your list of ideas and projects for your library that are beyond your budget. There is money out there to support your ideas, but you may need to think creatively to find it.

Perlego, a Friend or Foe?

E-textbook Streaming Service

Hannie Riley, Librarian, Wycliffe Hall, University of Oxford

ABSTRACT Considering the success of Spotify and Netflix, it was inevitable that an e-textbook subscription-based streaming service become available on the market. Perlego, a personal all-you-can-read digital e-textbook subscription provider, launched in 2017 under a motto of accessibility and affordability for all. They targeted individual students directly and slowly gained popularity. However, with the COVID-19 pandemic, Perlego turned its business model around by offering a free subscription to meet the outcry for online resources during the first few months of lockdown and by working together with librarians to offer institutional subscription licences. Since then, this new way of providing e-resources has become mainstream. Also, with development of useful built-in study tools, such as a reading list management called Workspace, one-click referencing, and Notebook, it has risen above being simply an e-textbook streaming service to an educational learning platform. Librarians must think hard about what effect this will bring to the future.

INTRODUCTION

Spotify and Netflix are part our lives. According to Ruby (2023), Spotify has 515 million active monthly users and "210 million premium subscribers across 184 regions" and Netflix has "over 232 million paid subscribers worldwide as of Q1 2023." In 2022, Netflix produced 891 original films and series, "generating $31.61 billion in revenue and $4.49 billion in net income" (Ruby 2023). They have changed the way people listen to music and watch videos and films. No one questions their steaming service business model nowadays.

Not only music and videos, e-book subscription sites are already on offer for unlimited reading for a flat monthly fee, such as Wired, Scribd, Kindle Unlimited, Bookmate, and Kobo Plus. However, they are for general reading, not specialised in academic teaching and learning. For students who are struggling with the cost of living, an e-textbook streaming service can be an excellent solution and that is where Perlego comes in.

WHAT IS PERLEGO?

Perlego is a subscription service that gives users limitless access to over one million academic e-textbooks (Perlego 2023). It is often referred to as "Netflix for textbooks" (Gooding 2018) or "Spotify textbooks" (Tobin 2022). Just like other streaming services, it adopted an individual subscription model over the internet.

Perlego was founded in 2016 by two Cambridge graduates, Gauthier Van Malderen and Matthew Davis, who were battling with the cost of textbooks as students, and launched in 2017 (Watts 2022). It offers personal all-you-can read digital subscription monthly or annually. A subscriber can join and leave anytime they want. It is easy to create an account by signing up online and simple to leave. Their flat costing model offer is $18 per month for a monthly subscription or $12 per month for an annual one.

Access to over one million non-fiction titles is provided with 24 topics are represented on the Perlego platform. Over 62,000 titles are available in the Theology and Religion topic. Theology and Religion ranks in the top third in the collection size order. Considering its unpopularity as a subject in higher education (The Brisith Academy 2019) this is a large collection. That is not the kind of attention this subject usually gets in academia.

When Perlego launched, it focused on selling private subscriptions to consumers, mainly university students, directly by working in partnership with various commercial companies and educational related organisations such as Barclays Bank, Vodafone, Talis (educational technology company), and UCAS (Universities and Colleges Admissions Service) (Talis 2021; Naik 2020). New students were given a free subscription as part of a welcome package when they opened a student bank account or purchased a new mobile phone. For example, Barclays Bank student account holders were offered a free one year subscription to Perlego (Ingham 2020) as an opening reward, while Vodafone, a British multinational telecommunications company, gave their mobile phone users six weeks of free access to Perlego as part of their mobile package (Digital Society 2020). Free trials often yield continuation of subscriptions. This business model, however, completely bypassed the institutional libraries.

From the inception of Perlego, librarians in the UK were not sure about what to think of Perlego, as their marketing focus was completely different from traditional publishers and e-resource providers. Keeping out of libraries and institutions, Perlego talked to students directly as its driving force was completely outside of librarians' remit. All libraries could do was sit uncomfortably by and witness that some of their students started to feel no need to visit institutional libraries by taking out Perlego subscriptions. Many subscribers felt Perlego was sufficient to carry out their studies successfully without libraries. One small theological seminary librarian in the UK saw a drop in physical library visits and was even questioned about the value of her library service by her senior management team (Anonymous, Perlego Subscription 2021).

Since 2017 its business was growing rather slowly, then suddenly it hit the jackpot.

COVID-19 PANDEMIC

In 2020, only three years after the launch of Perlego, COVID-19 halted the entire world. Due to the pandemic, library doors were firmly shut for a lengthy period, many librarians were furloughed, and students were left with no access to library books. Librarians were anxious to continuously provide a service to desperate students. Perlego saw this and realised more openness and willingness from publishers as well as urgency and desperation from academic institutions, which was accelerated by COVID-19, to swiftly provide teaching resources online to students. It seized the opportunity and acted quickly. It reached out to academic libraries in the UK (Naik 2020) and offered free subscriptions to all students for a few months during lockdown via their libraries (Young 2020). Of course, an offer of a free trial was not new to Perlego. It was its standard marketing practice to students directly before the pandemic in partnership with private companies but the difference this time was that it did it through libraries. Perlego started to approach institutions directly and engaged with librarians. Librarians asked their students to sign up for a free Perlego subscription. When this trial was over, Perlego offered a cheaper rate for libraries to buy bulk licenses for their students.

This was a huge turnaround. Its marketing focus had moved from individuals to institutions, and this enabled universities to buy Perlego subscriptions on behalf of their students. Many librarians, especially small libraries with weak e-book provisions, were quickly taking up subscriptions for their students during the pandemic hence Perlego's new indirect selling model via institutions pushed a huge increase in their sales (Naik 2020). Perlego became popular in theological seminary libraries and now just under 20% of institutional ABTAPL (Association of British Theological and Philosophical Libraries, *https://abtapl.org.uk*) members have purchased over 3,000 licences according to Perlego (pers. comm., June 2023).

Librarians became an agent to deal with Perlego licences and the licence distributor to their students. The librarian previously mentioned above, who had been questioned about her value quickly became a project leader for her institution to work with Perlego e-books. Furthermore, she not only negotiated the licence fees and monitors usage, but also facilitates the reading list creation and worked closely with academics to collaborate on reading list management (Anonymous 2021). This was also testified by another librarian who shared her experience of using Perlego. It allows faculty to engage with librarians much more easily through their reading list menu called Workspace (Naik 2020; Thurm 2023).

Is this success of Perlego simply down to pure luck, being in the right place and at the right time due to the COVID pandemic? There is more to Perlego as it continues to expand.

BENEFITS

The advantages of Perlego will be examined from the perspective of various stakeholders: users, publishers, institutions and lastly, libraries.

Users' Perspective

The Perlego portal offers great ease of use and compatibility with all devices. It is uncomplicated to sign up and painless to unsubscribe to. The web portal is effortless to navigate. Users can access it remotely anywhere and at any time with a simple login. Also, it offers offline access to 30 downloads which allows users to read without Wi-Fi, does not expire as long as your subscription is valid, and the downloaded contents are easily swapped anytime. This online and offline availability is ideal for distance learning students, especially internationals. In addition, the e-book reading page setup is straightforward and consistent to view.

This is a very different experience for users compared to general library e-book provisions. For library e-books, depending on publishers or database providers, often the e-reader format tends to differ book by book and users have to be accustomed to this inconsistency. Even after downloading e-books to read offline, access might last only for a few days or few weeks, varying title by title. This complication is due to publishers' and vendors' contracts and provision. It is very confusing to users. However, even though over one million books are on offer in Perlego, all e-books are in one simple format. This is a huge advantage over institutional library e-books.

Also, with one million titles the collection coverage is extensive, and many key textbooks are by reputable educational publishers like Routledge and Harvard University Press. It offers one million titles from over 5,000 publishers, across 900 topics in six languages, which allows students to read comprehensively across multiple disciplinaries in a pleasant portal. Some titles which are not available for institutions to purchase as e-books are also offered on Perlego.

In addition, the Perlego e-reader is very visual. Its sleek and clean design appeals especially to young users who are digitally receptive. It is attractive to look at and easy to move around, giving a pleasing experience to navigate. In June 2023, I interviewed a young library intern in Houston and this history student was so impressed with the appearance of Perlego she claimed that she would take out a subscription straightaway after browsing only for a few minutes (Anonymous 2023).

Perlego's affordability is a strong selling point to users. According to the Office of National Statistics in the UK, "more than three-quarters (78%) of students were concerned that the rising cost of living may affect how well they perform in their studies." (Johnston and Westwood 2023) In the report of Student Money Survey 2022, students' total spend in a typical month is $119 in 2022 which is a 14 % increase from 2021 in England. They spend $21 per month on course materials (Brown 2022). In the States, Hanson (2022) stated that "25% of students reported they worked extra hours to pay for their books and materials: 11% skipped meals in order to afford books and course materials." Steylemans (2022) also claimed that "35% of students earn poor grades because of textbook costs, and 65% skipped buying them in 2021." Therefore $18 per month on a Perlego subscription for over one million titles is reasonable for students.

The last appealing element to users is that it has nailed it with the issues which are close to the student's hearts. According to Steylemans (2022), Gauthier, CEO, said Perlego was founded "to help make learning more accessible and affordable for all." Perlego's UK website talks about accessibility and sustainability heavily. Perlego offers wonderful accessibility tools which are easy to use with many features. It promotes that digital books mean no paper waste. It is keen to claim that taking out a subscription contributes to sustainability and the environment.

Publishers' Perspective

Perlego knows how to work with publishers, especially small ones. For many small publishers without the infrastructure and resources to publish institutional e-books, Perlego offers an excellent alternative to make their publications available digitally by providing PDFs of their books. This simplicity allows the publishers to outsource digital publications to Perlego. These publishers are small fish in a big pond and Perlego offers a worldwide digital platform. This is the main reason why so many theology and religion titles are available in Perlego (pers. comm., June 2023).

Also, Perlego provides publishers' anonymised aggregated data on market trends and shares sales reports of usage and interaction figures with in-depth demographic and geographic data, which helps the publisher to make more data-driven decisions on publishing (Naik 2020).

Next is piracy. Steylemans (2022) pointed out that more than one billion publications were illegally downloaded each year; thus, publisher revenue dropped by 23%. Also, he reported that "in 2021 Perlego intercepted searches for more than 2.5 million planned illegal downloads." With this effort, Perlego successfully persuaded publishers to legitimize this by making these e-book downloads available on its platform, and by removing the cost burden of printing and distribution by publishers themselves. In this way, publishers can benefit from sales by recapturing untapped opportunities in this digital world by just providing their PDFs (Perlego n.d.).

Theological Institutions' Perspective

Perlego has five winning formulas for them.

Firstly, a simple purchasing model. Unlike traditional e-resource purchasing, its streaming service is common and familiar to management. This business practice is easily comprehensible by non-library staff as Perlego explains everything in plain English and does not use jargon. This makes it more appealing to management and administrators. As they can understand Perlego, they are more likely to want to have it.

Secondly, wide and quality collection coverage. Popularity in researching multidisciplinary subjects has become a new trend in academia, hence its wide coverage has desirability in theology education. Over one million quality titles are far more than you can possibly hold in a small library. It appeals and is very good value for money.

Next, a new funding provision. A Perlego subscription might not necessarily be cheaper overall especially if student numbers are high, but its individual monthly costing model enables many institutions to transfer the subscription cost to students directly. This is done by including the Perlego fee in student's tuition fees rather than taking it out from the library budget.

Additionally, enhanced collaboration. Ease and intuitiveness of use is also beneficial to non-library staff, especially academics. Also, Perlego provides marketing/training materials to enable this. These characteristics lower the barrier and allow teaching staff to get involved easily so it has given libraries a new way to engage with them regarding course materials and help them to think more about accessibility.

Furthermore, Perlego offers many useful built-in tools. Equipped with a specially developed built-in study application such as a reading list management tool (called Workspace), one-click referencing, and a new digital Notebook, it has risen from a simple e-textbook streaming service to an educational platform. For small institutions which could not afford to pay for all these digital tools and e-books, Perlego offers their central digital learning platform.

Librarians' Perspective

Librarians prioritize their users: meeting users' needs and providing the best solution is their goal. If what Perlego offers meets the needs of users instantly in a legitimate way, with a vast amount of quality materials remotely at an affordable price, it is hard to argue against. Perlego ticks all the right boxes.

Also, it enables libraries to fill gaps in the collection instantly and economically. For example, a librarian emailed the Association of

British Theological and Philosophical Libraries (ABTAPL) group mailing list to get some collective wisdom. He was after an e-book and said that this title was seemingly impossible to get as an institutional library. The suggested alternative option was to take out a Perlego subscription for the duration of the module being taught. This was a cheap and cheerful solution which could be resolved straightaway.

Moreover, being an instant and flexible provision is a great benefit. Bulk buying functionality allows instant access to its collections. Purchasing licenses is so simple and it is easy to distribute its licences to students, transferrable to the next cohort painlessly. After college, if a student wishes to continue with their Perlego subscription personally, they can keep their own account by paying the fee directly to Perlego from its website.

Not only is the simplicity of the purchasing model attractive to management and administration but also to librarians as it saves lots of time and administrative work with no need of looking into different vendors to see availability and compare costs of different licensing and credit options.

In addition, as it is easy to use, work with, and train staff, Perlego lowers the barrier for anyone to get involved in the library e-resource provision. Therefore, Perlego allows a new way to engage with lecturers regarding course materials, helping them to create reading lists conveniently with less training. It has enhanced the relationship between faculty and library staff (Thurm 2023).

Lastly, Perlego provides excellent customer service. Compared to traditional vendors, Perlego is immensely helpful and responsive. Its chat box is available from the platform to students, academics, and librarians alike (Thurm 2023). Its customer service deals directly with subscribers, so libraries have fewer problems to deal with from users.

LIMITATIONS

With all its benefits, Perlego is not without its limitations.

The first concern is collection dependency. Although institutions and libraries are welcome to make new book suggestions, and Perlego is actively collecting reading lists, it does not provide all the titles which are required for teaching and research. Also, all libraries with Perlego offer undifferentiated and identical e-collections. Libraries cannot build their strength and specialty in e-book collections. It is tricky to get the balance right between renting and owning collections and meeting current needs verses long-term collection development in a digital landscape, with many factors to consider. Therefore, each librarian must confidently determine what is best for their library and community of users.

Kotext and Bibliu are competitors in this textbook streaming market, but Perlego is by far the leading runner (Steylemans 2022). This means that there is always the danger of a domineering company overcontrolling the sector due to power concentration, for example, price hikes, change in purchasing practice and degradation of customer service.

The upside of a fixed subscription is simplicity to understand and easy to work with but on the other hand it has no flexibility to allow different options to choose from. For example, a library might want to have only the “theology and religion” topic to cut costs. Some might want to handpick certain topics rather than having all one million titles.

There are some mechanical limitations built in Perlego. It doesn’t give pagination numbers for referencing. This takes faculty and particularly students time to get used to. Perlego is working on solving this problem. Also, its referencing tool is not as good as referencing management systems, such as Mendeley, RefWorks, and EndNotes. In the same way, their reading list tool is not as specialized as reading list software like Talis.

The last hinderance is that as libraries lose specialization in their collections, librarians also in their professions. It is too easy to be used and managed by non-library staff and as library collections are identical it is less appreciated.

CONCLUSION

When Perlego started off its business model by excluding libraries, it looked more like a foe to information professionals, but it has become a friend since the COVID-19 pandemic. As Spotify and Netflix are now part of daily life, Perlego might stay regardless of whether the education industry likes it or not. It has spread its wings to Europe (Tucker 2021) and expansion into America with funds raised by Mediahuis Ventures (Steylemans 2022). By 2022 it has attracted over 400,000 users from more than 6,000 institutions in 172 countries, 40% of whom are in the US. In 2021 alone, Perlego saw 450% subscriber growth. Its growth and success are inevitable considering the rapid digital shift accelerated in the education sector by the pandemic.

Given this is the case, it will be better for libraries to keep it as a friend and work together. However, we all know that friendship does not always last forever. It is important for us to watch carefully as to what this new product will bring to library and information professionals' lives in the future.

One last interesting point to consider is this. For places like Pakistan, which is ranked seventh in the World Watch List by Open Doors as the most extreme persecution for Christians (Open Doors 2023), selling and buying Christian theological books might result in many difficulties. Therefore, Christian theological seminaries in this county heavily rely on donations from overseas (Younas 2023). The logistics of collecting surplus printed books and shipping them to these seminaries has proven very tough with various obstacles. In a situation where political unsettlement, oppression of religious freedom, freight complication, bribery and corruption, and administrative bureaucracy are persistent, Perlego might be the ideal, or only feasible, option to support these seminaries.

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Planning and Evaluating Library Services

Reflecting on Real Practices

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ABSTRACT This session shared data from a qualitative project studying how directors of small theological libraries engage in planning and evaluation and summarized the study's findings along six themes. The second half of the session provided the opportunity for attendees to discuss their experiences in planning and evaluation.

To explore how directors of theological libraries go about planning and evaluation, the researcher received planning documents and interviewed six directors of theological libraries via Zoom. Research questions included: (1) what processes do directors use for goal setting? (2) what institutional support for planning do directors receive? (3) what role do outside standards play? (4) what would help directors improve their processes for planning and evaluation? Participants all worked in small libraries with fewer than six professional librarians.

In the first half of the session, the researcher summarized findings. Based on analysis of interview transcripts, six themes emerged:

- First, half of those interviewed made an initial diagnosis of their library setting when they became the director and relied on that analysis to guide planning.
- Second, participants stressed that planning should be realistic. They focused on a small set of goals that could be achieved in a short period of time (often, one year).
- Third, external standards (specifically, those of the Association of Theological Schools, regional accrediting agencies, and the Association of College and Research Libraries) were important. For some, these standards provided firm guidelines with which to comply. For others, external standards represented best practices to aspire to.

- Fourth, participants reported that they generally felt supported in planning and evaluation by their supervisors. Only one reported that library planning was highly integrated into the school's institutional planning process.
- Fifth, participants reported that their main conversation partners were other librarians, as opposed to other administrators in their setting.
- Finally, participants reported that to improve their practices they needed more time or more staff. Some noted that standard planning tools do not seem to fit smaller schools with few professional library staff.

In the second half of the session, attendees shared examples of their own approaches to planning and evaluation. They noted the challenges inherent in asking patrons (students and professors) to complete surveys and the benefits of discovering stories about how libraries support student success and faculty research productivity.

Re-Envisioning Reference as Outreach

Promoting Reference Services in the Wake of the Pandemic

Rebekah Bedard, Instruction and Theology Librarian, John W. Graham Library, University of Toronto

ABSTRACT The COVID-19 pandemic has changed theological education and reference services. Today a growing number of students are studying and accessing the library remotely, and some libraries have found their reference numbers declining. Does reference still matter? If so, how best can we promote reference services to students who may never see us at the reference desk? Since the beginning of the pandemic, there have been excellent studies on theological libraries' services for distance learners, but there have been few studies on reference services in particular. Studies on the promotion of reference services in academic librarianship predate the pandemic, and further research is needed on how theological libraries can promote reference services in the wake of the pandemic. This study addresses that gap by exploring how we can re-envision reference as outreach to better reach students today. It looks at the vital nature of reference services in supporting academic success, equity, wellness, and connection and examines current challenges to reference services and to reaching students. Finally, it looks at innovative strategies for promoting reference services in the wake of the pandemic through partnerships, Personal Librarian programs, communications, instruction, events, and engaging services. I argue that reference is vital today and that we need to be proactive in promoting it.

INTRODUCTION

In my first position 10 years ago, I worked as a Reference Librarian at Pitts Theology Library, and I sat at a busy research desk near the library entrance. Students came to the desk to ask questions all the time and their peers followed suit. I loved reference. I loved working with students and faculty and answering all their questions, from in-depth research questions to "how do I use the scanner?" I've worked in reference and outreach for 10 years – first at Pitts and then at the City of Toronto Archives, where I supervised Reference and Outreach. I have provided in-person and virtual reference, and at the City of Toronto Archives I led an initiative to transform reference services for the digital age. I also love outreach and thinking of new ways of doing things and like to think of myself as adaptable to change. I was thrilled when a theology librarian job came up at the University of Toronto's John W. Graham Library during the COVID-19 pandemic re-openings in early 2022 and I was so excited to work with students again. Well, adaptable me was in for a surprise when I learned that many students would be continuing to study online and that UofT Libraries were generally no longer staffing in-person reference desks. I was filled with a sense of dread. Would students still ask reference questions? Would they even know that reference services existed?

I soon learned that UofT Libraries were not alone in no longer staffing reference desks and that they were not alone in serving a growing number of online students. I also learned that I was not alone in asking questions about how best to promote reference services today, as more students learn online particularly in the wake of the pandemic. So, I turned to the literature. There is excellent research from theological libraries on services for distance learners since the pandemic (Miller et al. 2022; McLean and Beard 2021; Aaronberg 2020; Elia 2020; Mitchell 2020; Schmidt 2020; Schulz 2020; Stutzman and Board 2021)the Burke Library at Columbia University (Deanna Roberts, but these studies do not tend to focus on reference. In the broader field of academic libraries, there are studies on the promotion of reference services (Alburo and Brant 2021; Aguilar et al. 2011), but these studies predate the pandemic and tend to focus on in-person services. I wondered: How can we, as theological librarians, promote reference services in the wake of the pandemic? Today, we will explore that question and talk about how we should re-envision reference as outreach. We will look at the value of reference, the challenges we face in promoting reference services today, and strategies for promoting reference services.

THE VALUE OF REFERENCE

The first question is: does reference even have value? Not everyone thinks it does. When I was in library school, we had a panel of librarians come in and the topic of reference came up. One librarian argued that reference was a waste of librarians' time. She argued that reference work was below us and that we should be focusing on collection development and on our own research. Another librarian argued that reference was vital to students' success and to the library's work. He talked about the joy of doing reference and its impact on students' work. So, which one was it?

Shortly after graduating, I got a job at Pitts Theology Library and I had the chance to do reference work and think about the value of reference. I was on a team of three reference librarians, and we were busy. We took turns staffing the reference desk Monday through Friday and we also offered reference services via email and by chat. And I found that reference had great value, particularly in four areas.

Academic Success

First, reference helped with academic and scholarly success. We had many experiences of students coming to us for research help and then coming back to tell us how helpful it had been for their research. On the annual survey, students commented on the librarians being knowledgeable and always available to help.

It was great to answer questions from faculty as well. One faculty member was looking for an English translation of an essay by Albert Schweitzer that he had seen referenced in a book. The translation had not yet been published, but we found it in the translator's unprocessed papers at Syracuse University and got a copy for the faculty member. He was thrilled and used it in a book he was writing. I am sure you have stories like this too.

Equity

Second, I found that reference helped with equity. We had students from a range of backgrounds and students who were in second careers, were learning English, or were single parents. It was great to get to know them, to answer their questions, and to help them in doing excellent research. As Jade Alburo and Nicolette Brant argue in their 2021 study, reference has the radical potential "to serve as a vehicle for equity and inclusion, a means for reaching out to marginalized populations who face barriers in fully utilizing library services" (Alburo and Brant 2021, 148). Reference can "break down barriers to inclusion, which can be particularly overwhelming for marginalized groups in academia" (Alburo and Brant 2021, 149).

Wellness

Third, I found that reference supports wellness in general. Reference librarians are there during a stressful time in students' lives, particularly as students write major papers and finals. Through reference services, we provide support and are there to help students and listen to them. On the annual survey, students would comment on how we were friendly and always available. They commented on how we helped them get through stressful times and said that librarians' overall friendliness "brightened up the life of researchers." I have always thought that there is a definite pastoral care or social work aspect to reference work.

Connection

Fourth, I found that reference services provided an opportunity for connection. We had students who came back again and again. My colleague Bo noted that he could look out over the reference room and know what each student was researching. It was great to have that research community.

Overall, I found that reference was vital to students' success and to the library's work in supporting and fostering research.

CHALLENGES TO REFERENCE

Although reference has value, there are some major challenges to students' use of reference services.

Perennial

First, there are some perennial challenges. One is a lack of awareness. Students often do not know that reference services are available, or they do not know what kinds of questions they can ask or who to ask. I certainly did not when I was in school.

Another is that students are often hesitant to ask for help. They may feel embarrassed or have what Constance Mellon termed "library anxiety" (Ferer 2021, 68). Perhaps they feel that they should already know the answer. They may worry that they are bothering the librarian or wasting the librarian's time. There can be cultural barriers as well. At a recent library workshop on supporting international students, we talked about cultural differences in directness, assertiveness, and personal disclosure. Students may be hesitant to ask questions due to some of these cultural differences.

Recent and Post-Pandemic

In recent years, and especially in the wake of the pandemic, there are additional challenges that may prevent researchers from asking reference questions. First, there has been an increase in online reference and often a move away from the physical reference desk. This shift was happening before the pandemic. Paulita Aguilar notes that there has been a dramatic decline in face-to-face reference in the last 20 years (Aguilar et al. 2011, 343) along with an increase in online reference (Aguilar et al. 2011, 345). There are some advantages to providing reference services online. Students can ask questions from anywhere and the questions are often more in-depth than that ever-popular question at the reference desk: "Where is the bathroom?" But there are also downsides to moving away from a physical reference desk. In-person, students see us and when they ask simple questions and see that we are friendly, they may be more likely to ask more complex questions. Online, students do not see us unless we put ourselves out there.

There has also been an increase in online education, particularly since the pandemic. Many of us are supporting online and hybrid courses or seeing whole programs move online. It can be a struggle to connect with students who we may never see in person and if our reference numbers go down, we may wonder if they are really needed anymore. But we have seen that reference has enormous value for academic success, equity, wellness, and connection. Students still need reference, even if they do not know about it. So, how do we promote reference services to students today, many of whom are learning remotely?

RE-ENVISIONING REFERENCE AS OUTREACH

The key is to re-envision reference as outreach – to do what Aguilar calls "reverse reference" (Aguilar et al. 2011, 348). Instead of waiting for researchers to come to us, we go to them, proactively integrating ourselves into the communities we serve (Aguilar et al. 2011, 344). At the Graham Library, we have found six strategies that work in promoting reference in the wake of the pandemic. I will give you some background on the Graham Library and then look at the six strategies we have used in promoting reference — strategies that have had a great impact on our reference services.

The John W. Graham Library

The John W. Graham Library is one of 44 libraries at the University of Toronto. It is a small library with eight staff and a collection of about 200,000 volumes. The library supports undergraduate students at Trinity College in programs like International Relations and Ethics. It also supports graduate theology students at the University's two Anglican colleges: Trinity College and Wycliffe College. There is one librarian to support theology: currently me. In total I support about 250 students, a third of whom now study online. I provide all theological reference services and instruction, do theological collection development and outreach, work with our rare books, and manage the Wycliffe College Archives. Trinity and Wycliffe College are two of the seven schools that make up UofT's Toronto School of Theology. Each of the other schools has its own library as well.

At the Graham Library, we provide reference services via email, over the phone, in person, and over Zoom. Students can drop by and talk to us in person, or they can email us with questions or set up a time to meet in person or over Zoom, whatever works best for them. When I began as Theology Librarian, reference was quiet. We wanted to grow our reference services and find ways of reaching theology students in the wake of pandemic. To do so, we used six strategies that had a strong return on investment.

Partnerships

The first was partnerships. Aguilar describes partnerships as "two-way streets defined by mutual respect for what each brings to the table" (Aguilar et al. 2011, 347). I started by scheduling one-on-one meetings with faculty, staff (including registrars and communications staff), administrators, and student leaders. At these meetings, I told them about the library's work, including our reference services. I also asked about their work, and I asked about opportunities for us to collaborate and support and engage with students. Some great ideas came out of these meetings and the meetings led to invitations to teach in classes, attend events, and attend student group meetings, which were all great opportunities for meeting with faculty and students and promoting reference services.

Personal Librarian Program

One of the results of these meetings was that I started a Personal Librarian program for theology students. The program was modelled on a similar program for first-year undergraduate students at UofT, in which I am also involved. Essentially, first-year students are paired with a librarian and that librarian is their go-to person for research questions. The Personal Librarian sends students friendly emails throughout the term with research tips and an invitation to reach out with questions about their research. Personal Librarian programs can build greater engagement by providing a one to one line of communication between students and a designated librarian and by putting a face on library services (Ferer 2021, 70), which is key in the digital space. Personal Librarian programs can provide students with a connection to the library and make the library more welcoming and less intimidating, and they are fairly "simple to devise and manage" (Henner 2023, 150).

The Graham Library has been participating in a Personal Librarian program for undergraduate students for many years and our Director, Kate MacDonald, had the idea of extending the program to graduate theology students. To build the program, we connected with both colleges and got the email addresses of all incoming students. Then, I created emails in MailChimp with a welcome message to students. I included images to make the emails warmer and more engaging and included my photo to put a face on reference services. I shared services available to students in a friendly and conversational tone and I put reference services up front, encouraging students to reach out to me, their Theology Librarian, with questions. I then sent emails throughout the year with tailored updates. For example, at the end of term I sent a message with tips for Finals.

When first-year students were on-site, we also hosted a Personal Librarian event. The event was catered to all Personal Librarian students, including undergraduates and graduate theology students. It was a chance for students to meet each other and meet their Personal Librarian. We had coffee and treats and enjoyed getting to meet students. We even answered reference questions at the event.

If you do not yet have a Personal Librarian program, I encourage you to explore this option. It is not a lot of work and is a great way to connect with students. If you are the only theological reference librarian at your library, you can send tailored updates to all first-year students, as I did. If you have a larger reference team, you can divide theology students by last name and assign each set of students to a librarian.

Communications

In addition to the Personal Librarian program, I promoted reference through communications. I worked with student leaders and created a welcome letter for incoming students that went in all orientation packages, inviting them to reach out any time with research questions. I also shared emails with the entire student body throughout the year using the college listservs and Wycliffe College's monthly newsletter, the *Morning Star*. In these emails, I tried to have a friendly and welcoming tone. I encouraged students to come to me any time with questions. Since students do not always know what they can ask, I gave examples of the types of questions they could ask. I always saw a bump in reference questions after these emails went out.

I also worked with our Outreach Assistant to develop a poster and social media campaign. We thought about the types of questions that students could ask and developed posters and social media posts with these questions and the answer, "Ask Rebekah!" We developed graphics that read "How can I use citation software?" "Ask Rebekah!"; "How can I find the best materials for my research?" "Ask Rebekah!"; and so on. We put up posters around campus and shared the graphics on social media. On the graphics, I included my email address for one simple, clear line of communication and included my name to personalize reference services.

Liaison & Instruction

Fourth, we put a bigger emphasis on liaison and instruction. I doubled our orientation offerings and told students at each session to come to me anytime with questions. I gave them examples of the types of questions they could ask: how to get started in their research and find the best sources, how to track down hard-to-find sources, how to cite or use citation software, and so on. I also partnered with a faculty member to launch a brand-new series of hybrid Study Skills Workshops on topics like research, writing, editing, and citation. We had an average of 20 students, in person and online. At each session, I told students about reference services and encouraged them to reach out to me any time and I tried to be integrated into all the classes that were being taught.

In September, I sent an email to all faculty offering to come into their classes to teach. I got a few responses, but I wanted to reach more classes. In January, I took a different approach. I emailed each faculty member individually and by name. I asked if they could add me to their course page, offered to come into their class, and let them know about reference services. The individual attention really made a difference, and I got a lot of response — almost too much. I was invited to each course page in Canvas, where I created a module on research help. Here I shared research tips with students and shared my contact information, inviting them to contact me any time with questions. Many faculty shared a blurb about reference services in their syllabi and sent an email to students about reference services as well.

I ended up being invited to teach 21 instructional sessions. These included virtual, hybrid, and in-person sessions. It was a great chance to promote reference. At each session, I talked about reference services and encouraged students to reach out to me. I found that reference numbers went up after each instructional session.

Events

Fifth, I attended and presented at events. I attended in-person and virtual events at both colleges. These were great opportunities to connect with students. I also worked closely with student organizations and faculty and they invited me to present at events. For example, the Wycliffe Graduate Society holds weekly lunchtime events for virtual and in-person students and has a guest speaker each week. I presented at multiple events. These were a great opportunity to get to know students and learn about their research. At each event, I emphasized reference and encouraged students to ask me research questions any time and many of them did.

Providing Engaging Service

Finally, a key strategy is to provide engaging reference services. When students have a positive experience, they often come back and spread the word with each other – a form of word-of-mouth marketing. I try to be available and flexible. Aguilar talks about the importance of meeting users where they are in a virtual environment (Aguilar et al. 2011, 343). I always offer to chat via email or to meet students in person or over Zoom, whatever is most convenient for them, and I try to schedule reference meetings at times that are convenient for students. For example, some of our students work full-time, so I schedule reference meetings at lunchtime. I also try to be dedicated and resourceful in finding answers to their questions, whether resources are at our library, online, or at another institution, and I try to answer questions quickly and follow-up to be sure I have found what they are looking for. I try to be empathetic and friendly. I love the advice in last year's Atla Annual presentation on "Outreach and Promotion to Distance and Online Learners" (Miller et al. 2022). I aim to get to know students even if we are connecting over email or Zoom. I try to have a friendly, personable tone and try to really listen to them to hear the things they are stressed or excited about.

RESULTS

We have seen positive results from these strategies. In particular, we have seen stronger awareness and enthusiasm for reference services, higher numbers of reference questions, and ongoing evidence of the value of reference services.

Awareness & Enthusiasm

It has been exciting to see students' awareness of, and enthusiasm for, reference services grow. When I talk about reference services at events and instructional sessions, it is exciting to see the lightbulb turn on. I will often get a barrage of questions from students, saying: "I've always been hesitant to ask questions. I'm never sure what I can ask"; "Wait can I ask you about finding sources for my thesis?"; "Do you answer questions about citation?"; "If I'm having trouble finding a source, can I reach out to you?" To which I reply with an emphatic "Yes!"

It is exciting to see students' enthusiasm grow. I had one student who reached out to me with a question about exegesis. She was skeptical at first and not at all excited about exegesis. But, as I took her through the exegetical research process, she became more and more enthusiastic. She was excited about the sources and said my enthusiasm for exegesis was contagious. Afterwards, she sent me a note to say thanks and that our meeting was life giving. She has continued to come back with questions since.

Number of Questions

I also saw our number of reference questions go up. In the summer, things were quiet (as expected). Numbers went up in the fall, and in the spring, numbers went up 1.5 times, to over 150 questions — many of which were quite in-depth. I had students reaching out for the first time, researchers who came back again and again, and researchers who told their friends. Some days, I was answering six or seven in-depth questions, from finding an obscure archival source to developing a bibliography for a dissertation.

Value

Third, I saw ongoing evidence of the value of reference services. Students frequently tell me that our research consultations have helped them to be successful in their projects. For example, I had the privilege of helping a doctoral student find a primary source that started her major research project. I also continue to find that reference services help with equity. We have students from various backgrounds and walks of life. I have been working with one student who recently came to Canada as a refugee. He and his family have been adjusting to life in Canada and learning English. It has been an honor to work with him and support his research.

Wellness

I also continue to find that reference helps with wellness. Students comment that research assistance has lightened their lives, has been life-giving, and has been a support in the midst of a stressful school year. They comment that they appreciate having someone to listen.

Connection

Fourth, whether virtual or in-person, I continue to find that reference provides a great opportunity for connection. Students come back time and again and it is great to get to know them and their research. I have one doctoral student who comes to see me with each chapter of the dissertation.

CONCLUSION

While more students are studying online, reference still matters. Reference has great value not only for academic success, but also for equity, wellness, and connection. I hope that we will be empowered to share the value of reference with our administrators, faculty, and students. But to bring that value to our communities today, we need to re-envision reference as outreach and take a proactive approach to promoting reference services. We have looked at six strategies for promoting reference services through partnerships, Personal Librarian programs, communications, instruction, events, and excellent services. I hope these will provide inspiration as you engage with your communities and promote reference services at your institutions.

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Supporting Incarcerated Seminary Students

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ABSTRACT How can we provide access to theological scholarship for students in a maximum-security prison? This session will discuss how the North Park University library supports seminary students in two different Illinois correctional institutions. We discuss the founding and history of the School of Restorative Arts, how Brandel Library built and managed remote prison collections, and how we support the research and writing of these students. We then discuss future plans for SRA library services and questions for seminary libraries to consider as they plan to serve incarcerated students. Finally, Tony Pizarro will share from his experience and work within the SRA program and as the assistant director of North Park's Writing Center.

INTRODUCTION

Matt Ostercamp

In 2018 North Park Theological Seminary, in Chicago, Illinois, launched the School of Restorative Arts (SRA) which offers an MA in Christian Ministry with Restorative Arts to incarcerated students. We currently are offering classes in two locations: Statesville Correctional Center, which is a maximum-security men's prison in the Chicago area, and Logan Correctional Center, which is a multi-level security women's prison in central Illinois.

In this paper, Matt Ostercamp will share some of the big picture issues we've faced and some questions we hope you think about if you try to provide classes and library services in similar contexts. Then Evan Kuehn is going to share in more detail how the library is currently assisting SRA students and plans we have to improve our services. Finally, our Writing Center colleague, Antonio Pizarro, will share his unique perspective of starting off as a student in Statesville in the School of Restorative Arts; then, after being granted his release and finishing his degree on the outside, he subsequently was hired by North Park as the full-time Assistant Director of the North Park Writing Center. In his current professional capacity, he continues to support SRA students as well as our general campus population.

NORTH PARK UNIVERSITY'S SCHOOL OF RESTORATIVE ARTS

Matt Ostercamp

North Park has had a long history of connecting with our home city, Chicago. If you're on our campus for more than an hour, you'll probably hear somebody talk about being "city-centered" as part of our ethos. We started off as a Swedish immigrant school, and the Seminary particularly has consistently sought out ways to address social justice issues and be a redemptive presence in our city.

Former North Park Seminary faculty member, Dr. Michelle Clifton-Soderstrom, was for many years a leader in advocating for theologically informed social justice on our campus. She would eventually become the Dean of the Seminary. While on the faculty, she became engaged in the national conversation around mass incarceration and dedicated a sabbatical to exploring inequity in education. Her research agenda included spending time inside Statesville building relationships with the inmates and administrative staff. As she started asking how a seminary could play a constructive and redemptive role in that space, she heard from inmates that they wanted to acquire knowledge and develop skills that would allow them to be agents of transformative change in communities that in many cases have suffered from generations of trauma and injustice. The vision for the School of Restorative Arts emerged from these conversations and the potential students played an active role in developing the curriculum and shaping the degree.

In reviewing this history with Dr. Clifton-Soderstrom, the two points she suggested for you to reflect on start with how you will collaborate, ideally from the very start, with the students you hope to serve. Being invited to help create and implement a program gives your incarcerated students ownership and agency. In our experience this builds a rich community dynamic that doesn't replicate the existing authoritative and dehumanizing prison social dynamic.

The second point to reflect on is how doing this kind of work connects with the existing mission and ethos of your seminary. Clifton-Soderstrom emphasized in conversation with Evan and Matt that strong institutional mission alignment is absolutely critical to sustaining this work in the face of inevitable obstacles. I would encourage any institution considering starting a program like the School of Restorative Arts to reflect deeply on your existing identity and call. Why does your seminary exist? How does offering classes in a prison connect to that purpose? This type of education may not be for every school and in our opinion should not be pursued as a side project. For North Park, our history of serving marginalized communities in Chicago and advocating for justice provided the rich institutional soil for a program such as this to take root and sprout.

One of the obstacles for seminaries offering programs to incarcerated students will likely be funding. This was true at North Park. An initial donor came forward with a gift that allowed the School of Restorative Arts to get off the ground. North Park was also awarded a Lilly grant, and used part of this grant to assist with start-up costs. To sustain the program a tuition model for SRA students was created to make credit hour costs as low as possible. For example, faculty were all assumed to be either adjunct or teaching in SRA on overload which lowered the costs for faculty. It remains unclear if the current model of low credit hour costs will be truly sustainable for our institution and also clear accreditation hurdles. North Park administration has been asking churches and individuals to sponsor students in the SRA program. We do not charge the students directly for tuition. A challenge in implementing this model is to ensure the tuition covered SRA students aren't seen as a lower priority than the traditional tuition paying students. We share the financial challenges of many small seminaries and can feel the pressure to categorize students according to how they contribute to the bottom line. This is seen as a real danger for the long-term prospects of the SRA. We would encourage you to anticipate these pressures and think about how you will continue to hold students with less financial prospects on an equal playing field as you allocate student services.

Beyond finances, another challenge is to find ways to integrate incarcerated students into the regular rhythms of your institution. You can easily let these out-of-sight students also slip out-of-mind. Thanks to the vigilance of many campus leaders, North Park has had some success on this front. For example, incarcerated teaching fellows were asked to by plenary speakers at the fall faculty retreat in 2022. Speaking via a Zoom connection, these men addressed the whole university faculty and shared their experiences with and passion for Christian education. They also fielded questions from the faculty. The North Park Writing Center, to move to another example, has trained SRA students to be writing advisors and assign them to support classes throughout the university via Zoom. So, freshman composition students may be assigned to meet virtually with an SRA student to discuss their writing. The Writing Center also helped launch an SRA newsletter, entitled *Feather Bricks*. This newsletter is produced by the SRA students and provides them an opportunity to share their academic and creative writing as well as their visual art. It is a source of real pride for the SRA students. *Feather Bricks* issues are strategically placed around campus to give us all a chance to hear from and connect with our SRA students. We have also featured SRA artists in campus galleries. All these efforts have helped us remember that we have students in Statesville and Logan. I would encourage your campus to be intentional about finding ways that you can bring visibility to the education that is happening offsite.

Finally, I want to acknowledge that Dean Clifton-Soderstrom, who started the School of Restorative Arts, left North Park in the spring of 2022. North Park recently hired a new Vice President for the Seminary and is currently searching for a new Dean. Based on conversations with many others in the field, I know this type of administrative turnover is not unusual. Changing leadership often bring a reassessment of institutional priorities. While we hope our School of Restorative Arts is firmly planted, we acknowledge that even as we prepared this presentation there are questions on our campus about what place it will occupy in the future. A question we are currently wrestling with in the library is how much political and financial capital we want to invest in this program. Will we champion the SRA even if future administrators are pushing different priorities or is our support connected to the level of enthusiasm of our campus leaders? We see the real need and potential impact of providing quality education to incarcerated students, but we also know that as a library our resources are increasingly stretched thin. This makes determining the appropriate level of commitment a challenge and I would encourage others in library leadership positions to think about what the best answer is for your library and your staff.

LIBRARY RESOURCES

Evan Kuehn

While the mission of the library as it supports incarcerated students remains the same as its mission for those on the outside, many challenges – as well as opportunities – present themselves in these contexts. We have found that access to the facilities and access to students has been difficult at times because of a lack of consistency. Rules about what can be brought into the facility and what items get checked by security staff can change over time. Sometimes this works in our favor when the rules are less strict. Developments and transitions over time can make it difficult for us to prepare, however.

The physical space of our resource room is also limited. In Logan, we have access to a closet-sized space for books, and room space for one or two students to occupy at a time. In Statesville, the room is slightly larger, with shelves lining all of the walls, and seating space for more students. But in both cases, there really isn't significant room to expand the collection that we have. Technology is limited as well; the students have some online access at desktops not associated with the SRA program, but this isn't a solution for research purposes. They cannot communicate by email, and when tablets are available to students, their effectiveness varies. All papers submitted for SRA classes are written by hand, as are communications with the North Park campus requesting specific research materials.

Enforcement of collection policies has been uneven, especially as a result of disruptions created by the pandemic. When we began the program, we had a checkout system where students wrote down their name and information when they checked out each book. This fell by the wayside during a period of more frequent lockdowns from the pandemic. We continue to circulate our collection, but there is no way to keep track of who currently holds a book and when it will be returned. Another impediment to returning books occurs when students are transferred to another facility. At these junctures, books are sometimes discarded rather than returned to the North Park Reading Room when prison staff are not aware of who owns the book.

Other libraries and educational institutions work within Statesville as well, including Northwestern University and a GED preparation program. This can be a source of collaboration, but also presents challenges related to overlapping room usage.

In order to build our collection, we have purchased new books from original grant money, and taken donations (usually from retiring faculty and pastors). We use the LC Classification system for the collections. SRA books are in our library catalog alongside other North Park books, with a separate location set for Statesville or Logan. We provide a copy of all required textbooks to each student, and these become a part of the collection. Textbooks are returned to the resource room at the end of each semester to be used for future cohorts. The collection also includes a small reference section with dictionaries and style guides. These reference books, as well as books on social justice, tend to be the hot commodities that leave the reading room and don't return.

The SRA library program would benefit from a needs assessment for the collection. We've heard from students that we have a good foundation in biblical studies, commentaries, church history, and theology, but when students reach upper-level classes in the program (mostly focused on social justice, conflict management, and trauma), our collection needs further development. We would like to work with our seminary liaisons on a clearer approach to a yearly budget, acquisition, and processing protocols.

We have also found that LC Classification is probably overly complicated for such a small collection and more than we need. We are looking for ways that we can simplify cataloging, then, and also adding larger ownership markings so that we can distinguish our books from personal books, or books from the law library at the prion facilities.

Another idea that we discussed was rotating our collections in order to make the best use of our small space. The SRA curriculum is a cohort model where everyone is taking the same courses at the same time from semester to semester. We want to explore ways to store a large number of books that were used in one semester, and replace them for the next semester with books that will be more helpful for the courses that students are currently taking. Finally, we are looking into the possibility of print serial subscriptions for magazines and newspapers.

LIBRARY SERVICES

Evan Kuehn

So far, we have used staff and faculty from the North Park campus as intermediaries as we strive to provide library services for our inside students. Students usually have classes two days a week, and this is when they have study hall time and access to the reading room for a few hours. Library staff can't be present in person for two days a week at two different facilities, but North Park staff are present to supervise study hall. We use these staff to help us understand what is going on in the program. Staff also have request forms that students can fill out if they have any questions or needs. Until the summer of 2023 these forms were generic and used for all communication, but we have developed a research request form that is specific to library research needs. These are brought out, scanned, and emailed directly to Evan so that the request can be filled. When books are requested that we own at Brandel Library, we can check them out to a designated SRA student account and send them in the next time a staff person is visiting the facility. We would like to develop a more regular courier system, both to make our interaction with students more frequent, and to reduce the burden on our other staff persons.

One significant recent success for library services has been the development of a library assistant position. SRA already employs writing assistants and teaching assistants. This spring, we were also able to hire two library assistants for the Statesville program. One of them will focus on circulation and organizing the collection, while the other will work as a reference assistant and help with research consultation for SRA students. We meet with these assistants once a week via Zoom to get updates, and they have already made great strides developing a checkout system for the collection, a suggestion box, and working with the law library to share collection space. These students are excited and feel empowered to take ownership of their reading room, and we are looking forward to where things are going in the coming months.

We have also started to develop a library newsletter, where we can include bite-sized information about library research and reviews of scholarly works that would be helpful for the students in their classes. These newsletters can then function as LibGuides for students who do not have access to the library website.

Finally, and related to the challenge of technological limitations, we have discussed how we can provide access to pdf resources for inside students. We think that developing an offline database of Atla resources, similar to how JSTOR has offline collections available for prison programs (*https://about.jstor.org/jstor-access-in-prison/*), may be a game changer for library research inside prison facilities and other contexts where online access is limited. This is an opportunity that we would encourage Atla to explore further.

QUESTIONS TO ASK

Matt Ostercamp

Throughout our conversations with stakeholders in the School of Restorative Arts program, one of the most important pieces of advice we received was the necessity of having a foundation of trauma-informed pedagogy. Every incarcerated person has been a victim of trauma in some way. Many people housed in these facilities have contributed to cycles of trauma as well. When we step into this sort of environment unprepared and uninformed, this can create significant problems. Many seminaries have individuals who are trauma informed, but this is not often a programmatic priority for seminaries. Within this general commitment to being responsive to trauma, we need to ask ourselves:

- Why are we engaging with these students?
- What is our role?
- What do we know? What don't we know?
- What can we realistically promise?
- Who are the other stakeholders?
- Who is our support team?

SUPPORTING THE SRA PROGRAM AS AN ASSISTANT DIRECTOR OF THE WRITING CENTER

Antonio Pizarro; introduction by Evan Kuehn

Tony Pizarro works at the North Park Writing Center. He was released from Statesville Correctional Center after a judge overturned his sentence. While being housed at Statesville, Tony applied for North Park's Theological Seminary master's degree program called "School of Restorative Arts." Tony was accepted into the program and became one of the first writing advisors. Later, Tony became a peer mentor, and received several certifications for writing and grammar. He also facilitated workshops. Tony has since graduated with his Master of Arts in Christian Ministry and Restorative Arts. He is currently enrolled in a doctoral program and serve as Assistant Director of North Park Writing Center and Lecturer.

Supporting incarcerated students involves advocacy and giving voice to individuals who are normally silenced. The Writing Center assist through collaboration and providing resources that allow students to amplify their voices through their writing and publication I have read and filled out the rubric for individuals who were applying to be a writing advisor. There is a newsletter called *Feather Bricks* that was created and written by incarcerated students. It has expanded to contributions from correctional staff and outside participants. I have assisted with transcribing incarcerated students handwritten articles. Support has come in the form of letters of recommendations for some of the students based on their character and quality of work. Since I serve as the faculty advisor for the Black Student Union, I collaborated with the Writing Center, Brandel Library, and the School of Restorative Arts to host an art exhibit displaying their artwork with students from campus.

ADVICE FOR LIBRARIANS TO CONSIDER

Antonio Pizarro

Students incarcerated are still students. It is not your job or responsibility to judge or condemn. Operate according to the purpose and goal of your presence. Otherwise, you run the risk of losing objectivity. In due time, you will learn about some of the injustices and choose how to combat them. When you think about incarcerated seminary students, think about the Desert Fathers. Most of the Desert Fathers have done their greatest work in isolation. It's when they removed themselves from the populace that they had time to reflect and think. Introspection and reflection helped them to articulate a particular theology, method, and possibly identify the needs of the people.

For starting a program, I would suggest looking at the models that already exist. North Park Brandel Library has a model. They built a library for seminary students within the prison from the ground up providing all the resources that was needed for research. The resource library was better stocked than the institutional library with an array of books. Whenever the resource library lacked a source, students were able to write what they were looking for and send it to the campus librarian. Eventually, the campus librarian would forward the materials sought to the incarcerated student. There is a lack of technology within the prisons. Therefore, the process is long and tedious; however, it works.

What Are You Looking For?

Discoveries Made Through a Library Website Usability Study

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ABSTRACT After providing input on the development of a new website for the University Libraries, the librarians at Murray State University decided to do a usability study to determine how well the new design supports the research and information needs of its primary users, students and faculty, before switching to the new website. A usability study group embarked on a process of learning, implementing, and discovery. This article walks through the implementation process and details how we prepared for the study, implemented it, and what we learned from the participants about how our library website is used and how to improve the design to better support the needs of the users. We share some findings that are broadly applicable for improving library websites as well as some surprises we discovered.

BACKGROUND

Murray State University (MSU) is a four-year public liberal arts institution located in far-western rural Kentucky. Our combined undergraduate and graduate enrollment hovers around 9,500 students. The University Libraries consist of three libraries: a main library, a special collections library, and a law library that is now closed but still houses materials that can be requested.

When we began the project to update the University Libraries' homepage, it was six years old. While this isn't terribly old for a library website, it was old enough to know better. The update process at the time was neither ideal nor consistent. We had to rely on our institutional web developers to make changes on our behalf (and we hated to ask!). Additionally, the old homepage had some design flaws that needed to be addressed. The hierarchy was indeterminate, and it lacked organizational context. There was no persistent navigation bar (either a header or footer) from the homepage to the LibGuides pages which contained the content behind the homepage. Finally, we were concerned with whether the terminology was a help or a hindrance.

By creating a homepage using LibGuides, we could shift maintenance and upkeep to the library which would be mutually beneficial to the library and IT department. It allows in-house control of the homepage while unburdening the University Webmaster. However, the University Webmaster does continue to serve as an informal advisor/source of support for the Special Projects Coordinator, who now manages the website.

Before initiating this shift to in-house control of the homepage, we took stock of the advantages and challenges this shift would bring. We knew this would allow the homepage to be more dynamic. It would allow us to evolve our site as our user's needs evolve, and as our collections evolve. Additionally, it would enable us to be more flexible in tailoring pages/groups of pages related to the entities under the Libraries' umbrella (i.e., Writing Center, Special Collections, Makerspace, etc.) Updates and corrections could be made quickly, and we could promptly address issues (technical and otherwise) from a library perspective and platform. Finally, we could get more value from the LibGuides CMS that we were already using by embracing that potential and we would also have the added bonus of the Springshare support and community.

However, while the Special Project Coordinator had served as the LibApp administrator for several years and was comfortable with configuration and functionality, she was not a front-end developer and had no programming training or knowledge. In order to create the homepage, she needed to teach herself coding within the LibGuides environment. This involved repeated binge-watching of Springshare video tutorials on Bootstrap, getting more in-depth with custom HTML and JavaScript/CSS, and sending many "please help me" emails to both Springshare and MSU Information Technology (IT) support. An additional challenge would be ensuring we have a plan and workflow in place to notify our users in the event there is a LibApp outage and training additional personnel to be able to update and troubleshoot.

If you are exploring the possibility of developing a customized homepage via LibGuides but don't know where to begin, the following are lessons learned that may help make your project more manageable:

- Curate a variety of training resources. There are a lot of training materials on the Springshare site including LibGuides customization tutorials, webinars, and knowledge base articles on Bootstrap, HTML, and JavaScript/CSS. There are many websites devoted to coding instruction and UX design/accessibility, as well as other academic libraries' guides and presentations about how they customized their LibGuides, which are great. It's like learning a new language.
- Know your limits, but also push them. If you see something you like, it's most likely doable. Be patient and keep building your knowledge and skills to the point where you begin to understand this new language. While working to synthesize the elements we liked, the Special Project Coordinator had to work within her skill set at the time — what she could actually accomplish as a self-taught beginner. Start simple then evolve elements as you learn more.
- If your organization has an IT department or web team, reach out proactively to determine how they need to be involved. Let them know your plans and ask for feedback and help. The Special Project Coordinator worked with the University Webmaster to make sure our homepage blended with the rest of MSU's branding, and MSU's IT had to tinker with some configurations in the back office of the University's main site as well to ensure a smooth transition to the new homepage.

Appendix 4 includes a collection of resources to assist with a homepage customization process.

TIMELINE

The redesign of the Libraries' homepage took place over a 15 month period beginning in October 2021 with an internal review and survey of nine academic library homepages built using LibGuides. A group of library faculty and staff gave feedback about these pages and options available on them. The pages we most liked were those where simplicity and clarity were the main attraction, and that, as one reviewer mentioned, didn't "look like" a LibGuide. Between October 2021 and February 2022, the Special Projects Coordinator synthesized that feedback into a draft homepage for the group to review and critique.

In May 2022, the Usability Testing Group was formed consisting of two Research & Instruction Librarians, the Metadata Librarian, and the Special Projects Coordinator. Over the summer, the Usability Testing Group determined the scope and designed the usability study and, in August, invited members of the campus community to participate in the study. Participants were selected and the usability study was then conducted during September and the beginning of October 2022. After the Usability Testing Group compiled and reviewed the results of the sessions, the Special Project Coordinator revised the homepage and other site pages; our go-live day was January 9, 2023.

We embarked on the redesign motivated by the goal of having the same in-house control of University Libraries' homepage as we do over our LibGuides. We wanted to be able to keep our homepage fresh and engage more with our users. Once we got into the process, we thought it would be beneficial to our users and ourselves to conduct a usability study before going live. Our hope is that this change positively impacts how users perceive our integrity, reliability, and responsiveness.

DESIGN

None of the members of the Usability Testing Group had any training or experience with UX design or testing. The design and implementation of our usability study benefited greatly from Atla's Usability Testing course available through the Atla Learn (*https://learn.atla.com/*) platform. We started with a planning document that walked us through the process of determining the scope, logistics, users and tasks, recruiting, and other details that we might not have considered otherwise.

We approached this project with the vague idea that we wanted to get feedback from users on how useful the new design is to their needs. Intentionally determining the purpose and scope helped us refine what areas of the site we wanted the testing to cover and which user groups we needed feedback from the most. As we moved forward in further development of the study, the purpose and scope helped guide decisions about participants and task creation.

We wanted the usability study to focus on navigation and findability and to ensure that the labeling was meaningful and helpful. We identified the concerns, questions, and goals for the study as:

- Can users navigate to important information from the library homepage?
- Are users able to find operational information (hours, phone numbers, policies)?
- Can users find and access specific resources and services?

The next part of the process of designing the usability study was to determine the logistics of the study. Logistics relate to the who, what, where, when, and how aspects of the study.

Developing the purpose and scope helped us focus on which user groups would participate in the study. Since students and faculty are the primary users of the website, their feedback was crucial to determining how useful and helpful the new design was.

Next, we needed to determine what areas of the website we were focusing the testing on and the type of information we wanted to elicit from the participants. We wanted the participants to interact mostly with the newly designed homepage and to determine how easy it was to navigate. We also wanted the usability study to mimic, as closely as possible, the ways participants access and use the website normally.

We debated whether we wanted to have a dedicated space in the library in which to conduct the usability studies but decided to use Zoom as it would allow us to record each session, observe the participant's screen while they were doing the tasks without being too intrusive, and the participants could do the study from the comfort of their home, office, or dorm room. This minimized the amount of artificial noise that could influence and affect the outcome of the study.

The timeline and length of the study will often be dictated by your schedule, the academic calendar, and possibly an external deadline. We absolutely did not want to launch the new website in the middle of the semester, so we needed to start and complete the usability study in the fall with the goal of a soft launch at the beginning of the spring semester. In January 2023, the new homepage was released with a link to the old homepage. Then in May, at the end of the semester, that link was removed. Another determination is how long each usability test will be. We limited each test to an hour.

How the usability study is conducted is the critical part of the process that facilitates the feedback you want to obtain. This article will go into more detail about methodology and task development later. Another logistical detail pertains to participants. It is helpful to offer an incentive for participating in the usability study. This signals the value of the participant's feedback as well as compensates them, though quite modestly, for their time commitment. In our study, each participant received a gift card to the campus eateries and were also included in a drawing for two camp chairs (which were donated by a vendor).

Next, we circled back to the "who?" question and determined the roles that each member of the Usability Testing Group would play in the study: facilitator, note taker, and observer.

An important part of the design process is developing personas. A *persona* is a representation of a typical library user; in the case of a usability study, the personas represent people in the user groups that fit into the scope of the study. They turn the abstract concept of "user" into a person with thoughts and emotions, intentions, and challenges. At least one persona should be developed for each type of user, and you can develop as many as you want and have time to develop. We developed multiple personas for each user group (undergrads, graduate students, and faculty) based on the types of users within each group.

Personae aren't pulled out of thin air but are developed and informed using demographic data as well as other data available from the library and the institution. Giving each persona a name helps to make them more life-like. Fill out the personas with details you know from your interactions with students and faculty. Some of the elements we included in our personas were which program or college they were in, how many years they had been at MSU, if English was their first language, what access they had to technology, and their comfort level related to digital literacy. Elements specific to students included whether they were residential, commuter, or at regional campuses. Elements specific to faculty included whether they were tenured or tenure-track, adjunct, or instructor. The most interesting part of the personas entailed thinking about and describing their needs as related to library resources, personality traits that might influence their approach to and use of the library and its resources, and their current feelings related to the library and research.

Developing our personas was useful for helping us understand the needs that drive library website usage and the feelings that users approach library websites with which affect their usage of the website. After developing personas, we then developed tasks that were derived from the needs explored in the personas.

When developing the study, one of our early goals was to create tasks that participants could complete using the website. The task creation process included three phases: brainstorming, differentiation, and creation. In the brainstorming phase, we began discussing common tasks and information that students and faculty may come to the library website for. We determined that library users would navigate to the library website to conduct known-item searches, contact a librarian, request an interlibrary loan, search for scholarly sources, look up how to cite sources, or look up information for specific locations or services within the University Libraries (i.e., Writing Center, Oral Communications Center, Special Collections). These tasks were supported by our own experiences, in addition to data regarding frequently asked questions via library chat, emails to librarians, and at the information desk.

We then differentiated tasks between the student and faculty user groups, highlighting the fact that overall, they would have different needs and purposes for using the site. When it came time to select the tasks that participants would complete, it was important to determine how many tasks to include that would fit within the hour time frame and provide sufficient data. We also wanted to include some tasks that could be completed using different paths or functions, depending on the participant's preferences. These tasks are included in the scripts for the facilitator to read to ensure consistent implementation of the study for each participant. (See Appendices 2 and 3 for the scripts.)

Since we were using human subjects in the study, we submitted an application to the Institutional Review Board (IRB) and created an informed consent document. The IRB determined that our study did not need IRB oversight. However, it is recommended that any study involving human subjects be submitted to the institution's IRB for approval before proceeding. We still used the informed consent document as good practice.

Once we had approval from the IRB, we were ready to implement the study. For that we needed to recruit participants. We wanted to include both frequent library users as well as those who never darken the Library's door in the study so it was important to broadcast the information about the study as widely as possible. We used all of the typical ways of communication already in place such as the Library's social media pages, emails, and the University's weekly electronic newsletter. These all included a link to the electronic survey form (See Appendix 1). We also handed out paper surveys in the Library, added the survey link on our current homepage, and posted a QR code to the survey at the information desk in the Library.

In addition to name and contact information, the survey included questions that provided information we used to select participants and included some diversion elements so that those who filled out the survey wouldn't try to self-select. The selection criteria included the degree program they are in, how often they use the library, and what type of device they use. Diversion elements included activities they have used the library for and categories in the degree program that weren't relevant to our study.

In addition to selecting participants from each user group (undergrads, graduate students, and faculty), we tried to include people who represented a variety of disciplines, ranks, and frequency of library use. We also tried to include users who accessed the library's website from a variety of devices or systems.

Research on usability studies indicates that no more than five participants are needed in a usability study for the results to be representative. In addition to the five participants from each user group, we selected an additional participant from each user group as part of a pilot study intending to use the results from the pilot studies to refine the tasks and process. After sorting through 51 completed surveys, we had 18 total participants in the usability study.

We then contacted the selected participants to schedule a day and time and sent them a Zoom link for the study.

IMPLEMENTATION

Having participants connect via Zoom was the session modality that best fit our needs. We discussed the pros and cons of this method compared to having participants come to the library and use the website while we were in the room with them. We determined that to best inform our study, it was important to be able to see participants' screens and observe their cursor, which could be achieved by using Zoom's screen share feature. Additionally, we were able to record the session and review the recordings if we needed to. Also, we didn't have software for tracking cursors or eye movements, which are two other ways of gathering data for the usability study of websites, but Zoom software is ubiquitous.

The overall flow of a usability session consisted of participants connecting via Zoom, briefly explaining the purpose of the study, giving them tasks, and asking follow-up questions.

Tasks could be given one at a time, either verbally or in writing in Zoom's chat, or we could have given all of the tasks at once either in chat or through a link to a document. We decided to give tasks one at a time verbally, so they wouldn't be distracted by the other tasks and the observers would be able to differentiate between tasks in assessing website functions. If they needed the tasks repeated, we would type the task into the chat feature. The facilitator asked participants to think aloud while completing each task so that we could gain feedback about the site. This think aloud feedback was the primary and most important feedback about the usability of the website, so it was crucial to the purposes of our study. However, due to the unnaturalness for most people of thinking aloud while working on a task, it was quite challenging at times to gain this feedback.

Many participants commented on their concern for not doing the task "right." The facilitator reassured participants that we were not so much interested in whether or not they were able to complete the task but in how the library website either helped or hindered their ability to complete the task.

After each task the facilitator asked three follow up questions:

1. How easy or difficult was the task with 1 being difficult and 7 being easy?
2. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
3. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?

The facilitator typically asked participants to elaborate when they gave scores that were in the 2-6 range, as that indicated that there was some nuance to their positive or negative response.

We decided to not debrief any further after each task (although that would have been an option) as we didn't want that debrief to influence how users approached future tasks. Other than to elicit active feedback, the only time the facilitator intervened was when participants left the website completely or otherwise were no longer completing the given task.

After the participant completed all the tasks, the facilitator provided them with a list of adjectives, and they were asked to choose up to three words that best represented how they felt about the website after working through the tasks.

ANALYSIS

In analyzing the feedback from the usability studies, one of the first parameters we looked at was how participants felt about the new interface overall. To this end we took the adjectives that each participant was asked to provide at the end of the session and performed a frequency analysis. We found that the majority of the terms chosen were positive. The most common comments were related to the clean, professional look with lots of white space and the intuitiveness of the interface. On the more critical side we also received multiple comments that while the page itself looked clean and simple, the interface also seemed complicated or busy. This was likely due to the number of options in the menus.

A second analysis we made was a first click analysis. This type of analysis is important as research shows that participants who click the correct link the first time will complete their task successfully in a majority of cases while participants who chose the wrong path are significantly less likely to eventually succeed at the task. To perform this analysis, the observers noted the first link that a participant clicked on during each task. They disregarded any cursor hovering, expanding drop down menus, or comments made and focused specifically on when the participant first navigated away from the homepage. The results helped us understand how the participants interpreted certain navigational and design elements, as well as provided insight into how some terminology could be confusing.

The first click analysis showed that navigational preferences varied between groups; undergraduates were much more likely to search for an article using the article specific tab in the search bar while faculty either gravitated directly to the databases or used the general function of the search bar. We also found that graduate students and faculty were much more likely to correctly and easily navigate to the interlibrary loan page while undergraduates struggled with the task, likely due to not understanding the library jargon.

Lastly, we looked at the notes provided by the observers as well as statements that participants made during each session. As indicated before, some participants thought aloud more readily than others, but we were able to determine that navigation preferences varied and so there was a need to accommodate those preferences.

There was no distinct preference between using the Quick Access Menu and the Dropdown menus so both needed to be available. Some participants gravitated immediately to the FAQs to complete the task while some faculty were inclined to leave the webpage entirely for certain tasks. We were surprised at some navigational choices made by participants and learned about some functionality of which we were not previously aware.

Due to the nature of the study design most of the data is qualitative rather than quantitative. This means that we focused largely on collecting insights into specific user behaviors through both observation and participant feedback during the session. We paid particular attention to comments and suggestions made by participants during completion of the tasks and prompted participants to describe their thought process if needed.

Though the design of our study was intended to gather mostly qualitative data, we did collect some quantitative data including the amount of time on task and whether tasks were completed successfully. Due to the small number of participants and some participants' tendency to explore the site during early questions, we did not find this data particularly useful.

There are a lot of options for usability analysis, some of which we chose not to focus on. For example, we created our new homepage without conducting any wireframing and prototyping nor did we do any comparison testing with the old homepage since we knew we were sunsetting it. We also chose to focus on conducting moderated testing for more in-depth results and therefore did not conduct surveys related to the design.

MOVING FORWARD

As we observed the participants of the study, it became apparent that a good deal of their difficulty in completing the tasks was due to deficiencies in our site beyond the homepage. While we knew there were areas that needed improvement, the usability sessions brought to light issues that we were not aware of. Part of this was due to our familiarity with library jargon and where things are located on the site. We needed the perspective of those who are using the website for the first time and are confronted with new terminology to help us understand how our website is hindering users from accomplishing their task. To that end, while the usability study gave us valuable feedback for the homepage design, it also provided us with information that will inform the revision of the entire website.

After the usability study was complete, a Website Implementation Committee was formed that is tasked with identifying both immediate homepage revisions based on the study as well as addressing longer-term website projects. This group is focusing on ways to streamline, better organize, and pare down content.

We immediately began an ongoing process of reconsidering library jargon. Some terms that were identified in the usability study and the terms we replaced them with include:

JARGON	BETTER
LibGuides, Research Guides	Research Assistance or Help
Interlibrary loan (ILL), Access Services	Borrow from Other Libraries
Circulation	Borrowing, Check Out Materials

TABLE 1. Jargon replaced with better terminology

Next, we added a navigation bar dropdown menu with action-based options: Now users can find How to Check Out Materials, How to Cite Your Sources, and How to Borrow from Other Libraries (Interlibrary Loan), among other options.

Since the FAQs were the starting point for many tasks, especially for the undergrads, we started overhauling and updating our FAQs area. We also adjusted the search box design to make the background image less busy and links more prominent.

All of this effort resulted in a library homepage that we have confidence helps users find the resources and information they come to the homepage to find.

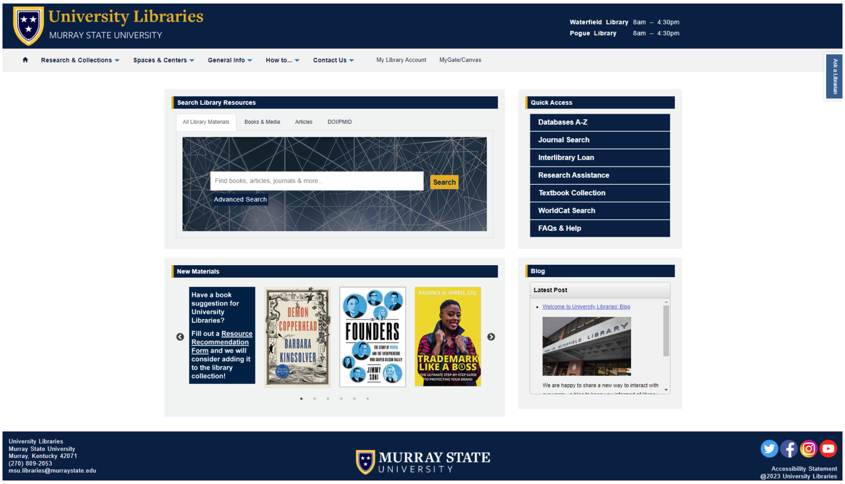

IMAGE 1 Newly revised MSULibraries homepage (*https://lib.murraystate.edu/new*)

LESSONS LEARNED

Ideally, we would have liked to have more participants in the study. Next time, we could have a longer recruitment period or longer study period and find new avenues to reach potential participants.

Participants explaining out loud what they were doing and thinking during the usability sessions was essential to understanding if the homepage design worked. Asking more questions during this time from "Things a Therapist Would Say" might help illicit more feedback. For example, a suggested question is "can you explain what you are looking at or looking for right now?"

Something that librarians need to keep in mind is that the purpose of the homepage is primarily to assist with tasks or helping users find information as opposed to providing the information librarians want users to know. To that end, we need to streamline the content of our LibGuides, avoid duplication, and present information in a concise manner. In general, less is more.

It has been said before but it is worth repeating: avoid library jargon as much as possible. This would be a good talk-back board topic for students: putting library jargon words on the board and asking which ones they know to further our understanding of the roadblocks on our site.

Finally, we must continually strive to improve our universal design/accessibility.

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APPENDIX 1. LIBRARY WEBSITE USABILITY EVALUATION – INTEREST FORM

Screener Survery

We are recruiting participants for an upcoming website usability evaluation. Participants will be asked to use a website and provide comments and feedback about the website.

These in person or virtual sessions will use the Zoom conferencing platform and are being scheduled throughout September and October. Each session will last up to one hour.

If you are selected, as a thank you for your time, you will receive a $10 gift card for on-campus food service at the beginning of the session and be entered into a drawing to win camp chairs.

1. Are you interested in participating?
    a. Yes
    b. No (thank you for your time, end survey)
2. Do you have 1 hour to participate on a weekday during September or October?
3. Are you okay with us recording your voice and your computer screen during the session? (This will only be used internally to help us understand your experience of using the website)
4. Are you a student, faculty or staff? (redirect students to #5, others to #6)
    a. Student
    b. Faculty
    c. Staff
5. What type of degree program are you in?
    a. Student-at-large/Non degree seeking
    b. Undergraduate
    c. Certificate program
    d. Masters
    e. Doctoral
    f. Other

6. How often do you use the library in person or online?
    a. Never
    b. 1-4 times a month
    c. 5-10 times a month
    d. More than 11 times a month
7. What activities have you used the library for? (check all that apply)
    a. Finding articles in databases
    b. Finding books
    c. Archival and special collections
    d. Quiet space for study
    e. Help from a librarian (research consultation, help using a database, etc.)
    f. Other
8. What computer operating system do you usually use? (check all that apply)
    a. Windows
    b. Macintosh
    c. Unix
    d. Other

Name

Phone

Email

Thank you for your interest! If selected, you will receive an email at the beginning of September with further details. Only those contacted and selected to complete the interview will receive the gift card.

APPENDIX 2. USABILITY STUDY SCRIPT (STUDENT PARTICIPANTS)

Script for Student

https://libguides.murraystate.edu/new

Thank you for coming to this session today. My name is David Sye. I am a librarian and will be the facilitator for this evaluation.

The University Libraries is currently working to improve the design of the Library's website. As part of that process we have asked a few people to help evaluate the new design. To do this, I am going to ask you to work through doing a few things using the library's new website to get your feedback on what you experience.

- The purpose of doing this is to understand how well the new university libraries' website meets the needs of users.
- The session is scheduled for 60 minutes and you will receive a $10 gift card to any of the campus food service locations for your participation.
- Your participation is entirely voluntary, and you may leave or take a break any time you would like.

Any questions so far?

With your permission, I will be recording the session with audio and video.

The data from your session will be used to help us figure out how to improve the website and the findings may be published. None of the data will be seen by anyone except the people working on the project and your participation in this session will be anonymous.

I am going to send you the consent form in the chat window. Please take a few moments to review the consent form and let me know if you have any questions

[consent form]

https://docs.google.com/forms/d/e/1FAIpQLSekPKarzazw1deUDbDeiwXs_6AI9h7moLuusLAHUsylAzr5Lg/viewform?vc=0&c=0&w=1&flr=0

We are ready to get started. The first thing to do is share your screen with me & I will start the recording. This is so I can watch what you are doing in the browser.

The share screen button should be bottom center of the Zoom screen

(CLICK THE RECORD BUTTON)

I am sending you another document in chat — *https://docs.google.com/document/d/1EFpSzbpET9raMm4W0H7VIGg-yLMI-I00ZQRTq1x6_jY/edit?usp=sharing*

Please read the “Thinking Aloud” explainer out loud to me.

[They read “Thinking Aloud” explainer]

As you are working, think out loud and describe what you are looking at, what you are looking for on the screen, anything that is confusing, anything that surprises you, or even things you wonder as you use the site. Keep up a running monologue as you use the site, like a stream of consciousness, and anything you say will be helpful.

- Tell me if there is anything on the website that doesn’t make sense or that you think is particularly easy to understand.
- Also please do not worry that you are going to hurt my feelings. I am doing this to improve the site, so I need to hear your honest reactions.
- I will be taking notes as you work.
- I won’t be talking with you much because the more I talk with you, the more I may impact what you do.
- The situation is unnatural and can feel awkward, but please try to work as if you were alone, and do what you would normally do.
- AND Remember, I am not evaluating you in any way. Watching you helps me evaluate the system.
- There is no wrong answer and you can’t do anything wrong here.

I will give you the tasks one at a time. There is no need to rush.

Go as far as you would if you were alone. When you feel you have completed a task or you want to stop doing it at any point, please tell me. Say something like, "I am finished," or "I want to stop this task here."

Do you have any questions?

1. I will read you the task. Please let me know if you need me to repeat it. If you would like a written version of the task I can send that to you in chat.
2. Please use the link in the chat to go to the website. *https://libguides.murraystate.edu/new*
3. Remember, we are not so much interested in whether or not you complete the task but in how the library website helps or hinders your ability to complete the task.

[Read through tasks]

1. Determine if the library has access to the book Harry Potter and the Chamber of Secrets and indicate to the facilitator how you would get it.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?
2. Locate an article on the topic of media literacy.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.

            i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
            ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
            iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
            iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?
3. Find a research guide related to your major.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?
4. Check to see if there is an online textbook available for a class you're taking this semester.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?

        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?

5. Find the direct phone number of a staff member in the circulation department.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?
6. Request a resource that's not available in the library
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?
7. Where is the Curriculum Materials Center located?
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.

    i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
    ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
    iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
    iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?

8. Where is the Pogue Reading Room located?
   a. Thank you, that was very helpful.
   b. I am now going to ask you 3 quick questions about the task you just completed.
      i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
      ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
      iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
      iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?
9. Find information about scheduling an appointment in the Oral Comm Center.
   a. Thank you, that was very helpful.
   b. I am now going to ask you 3 quick questions about the task you just completed.
      i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
      ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
      iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?

        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?

10. Determine how many books a [undergrad/graduate] student can have checked out at the same time.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?
11. Locate information for how to cite a book in APA format.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?

(After each task)

- [Ask for any comments on the activity and/or ask if anything was particularly easy or difficult.]

- [Ask specific questions about what you noticed/noted down - may want to save this till the very end to avoid leading them for the next tasks.]

(At the very end)

- Thank you so much for helping out today.
- Click the button to stop sharing your screen.
- I'm going to share my screen. On it you will see a list of adjectives. [share screen]
- Choose up to 3 words from the list that best represent how you feel about the website after this activity (see Table 2).

Boring	Exciting	Ugly	Busy	Simple	Intimidating
Calm	Familiar	Old	Complicated	Fresh	Professional
Attractive	Impressive	Trustworthy	Modern	Innovative	Reliable
Unprofessional					

TABLE 2 Adjectives

I am stopping the recording now.

APPENDIX 3. USABILITY STUDY SCRIPT (FACULTY PARTICIPANTS)

Script for Faculty

https://libguides.murraystate.edu/new

Thank you for coming to this session today. My name is David Sye. I am a librarian and will be the facilitator for this evaluation.

The University Libraries is currently working to improve the design of the Library's website. As part of that process we have asked a few people to help evaluate the new design. To do this, I am going to ask you to work through doing a few things using the library's new website to get your feedback on what you experience.

- The purpose of doing this is to understand how well the new university libraries' website meets the needs of users.
- The session is scheduled for 60 minutes and you will receive a $10 gift card to any of the campus food service locations for your participation.
- Your participation is entirely voluntary, and you may leave or take a break any time you would like.

Any questions so far?

With your permission, I will be recording the session with audio and video.

The data from your session will be used to help us figure out how to improve the website and the findings may be published. None of the data will be seen by anyone except the people working on the project and your participation in this session will be anonymous.

I am going to send you the consent form in the chat window. Please take a few moments to review the consent form and let me know if you have any questions

[consent form]

https://docs.google.com/forms/d/e/1FAIpQLSekPKarzazw1deUDbDeiwXs_6AI9h7moLuusLAHUsylAzr5Lg/viewform?vc=0&c=0&w=1&flr=0

We are ready to get started. The first thing to do is share your screen with me & I will start the recording. This is so I can watch what you are doing in the browser.

The share screen button should be bottom center of the Zoom screen

(CLICK THE RECORD BUTTON)

I am sending you another document in chat — *https://docs.google.com/document/d/1EFpSzbpET9raMm4W0H7VIGg-yLMI-I00ZQRTq1x6_jY/edit?usp=sharing*

Please read the "Thinking Aloud" explainer out loud to me.

[They read "Thinking Aloud" explainer]

As you are working, think out loud and describe what you are looking at, what you are looking for on the screen, anything that is confusing, anything that surprises you, or even things you wonder as you use the site. Keep up a running monologue as you use the site, like a stream of consciousness, and anything you say will be helpful.

- Tell me if there is anything on the website that doesn't make sense or that you think is particularly easy to understand.
- Also please do not worry that you are going to hurt my feelings. I am doing this to improve the site, so I need to hear your honest reactions.
- I will be taking notes as you work.
- I won't be talking with you much because the more I talk with you, the more I may impact what you do.
- The situation is unnatural and can feel awkward, but please try to work as if you were alone, and do what you would normally do.
- AND Remember, I am not evaluating you in any way. Watching you helps me evaluate the system.
- There is no wrong answer and you can't do anything wrong here.

I will give you the tasks one at a time. There is no need to rush.

Go as far as you would if you were alone. When you feel you have completed a task or you want to stop doing it at any point, please tell me. Say something like, "I am finished," or "I want to stop this task here."

Do you have any questions?

1. I will read you the task. Please let me know if you need me to repeat it. If you would like a written version of the task I can send that to you in chat.
2. Please use the link in the chat to go to the website. *https://libguides.murraystate.edu/new*
3. Remember, we are not so much interested in whether or not you complete the task but in how the library website helps or hinders your ability to complete the task.

[Read through tasks]

1. Locate a resource related to your area of research.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.

How easy or difficult was the task with 1 being difficult and 7 being easy?

How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?

How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?

2. Request a resource that's not available in the library
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.

    ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
    iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
    iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?

3. Determine how many books a faculty member can have checked out at the same time.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?
4. Check to see if there is an online textbook available for a class in your college/department.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?

5. Determine how far ahead you should schedule a classroom before you need it.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?
6. Locate information for how to cite a book in APA format.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.
        ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
        iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
        iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?
7. Determine what recording equipment is available from the library.
    a. Thank you, that was very helpful.
    b. I am now going to ask you 3 quick questions about the task you just completed.
        i. Please rate the task you just worked on a scale of 1 to 7, with 7 being the most positive answer and 1 being the most negative answer.

ii. How easy or difficult was the task with 1 being difficult and 7 being easy?
iii. How satisfying was it for you to do the task with 1 being unsatisfying and 7 being very satisfying?
iv. How confident are you that you completed the task fully with 1 being not at all confident and 7 being very confident?

(After each task)

- [Ask for any comments on the activity and/or ask if anything was particularly easy or difficult.]
- [Ask specific questions about what you noticed/noted down - may want to save this till the very end to avoid leading them for the next tasks.]

(At the very end)

- Thank you so much for helping out today.
- Click the button to stop sharing your screen.
- I'm going to share my screen. On it you will see a list of adjectives. [share screen]
- Choose up to 3 words from the list that best represent how you feel about the website after this activity (see Table 2).

Boring	Exciting	Ugly	Busy	Simple	Intimidating
Calm	Familiar	Old	Complicated	Fresh	Professional
Attractive	Impressive	Trustworthy	Modern	Innovative	Reliable
Unprofessional					

TABLE 2 Adjectives

I am stopping the recording now.

APPENDIX 4. CODING RESOURCES FOR CUSTOMIZING YOUR LIBGUIDES HOMEPAGE

Springshare Resources

(Log in to LibGuides to access Springshare resources.)

Using LibGuides CMS for Library Websites

This mini-site combines articles, videos, and resources for making libguides customizations.

- Video: *Creating a Custom Homepage*
- Video: *Homepage Advanced Customizations*

Other LibGuides customization training videos not on the above mini-site:

- Video: *Adding CSS to Your LibGuides System*
- Video: *More Fun with CSS & Bootstrap*

Power Your Website with LibGuides CMS: Academic Library Examples

- *https://library.daytonastate.edu/index* – search bar is Primo
- *https://library.redlands.edu/home* – search bar is Primo

Non-Springshare Resources

Learn to Code – W3 Schools

Tutorials, references, and exercises for many programming languages. The *How To page* shows you how to build all kinds of web elements.

How do I embed a Primo search widget on my library webpage and how can I be sure that it's accessible? From the SUNY Office of Library & Information Services. So much useful information here.

Resources for Developers, by Developers – MDN Web Docs

An open-source, collaborative project with learning resources for beginners. Documents Web platform technologies including CSS, HTML, JavaScript, and Web APIs.

- *CSS Pseudo Classes* (especially tree-structural)
- *CSS Attributes Selectors*

W3C - Web Accessibility Initiative

https://www.w3.org/WAI/standards-guidelines/wcag/

WebAIM Contrast Checker

https://webaim.org/resources/contrastchecker/

WAVE Evaluation Tool

Add this extension to your browser to aid in checking for accessibility issues. It doesn't catch everything, and sometimes it flags things that are actually okay, but it is very helpful overall.

LIGHTNING ROUNDS

Taking Steps to Decolonize Library Collections, Policies, and Services

Caroline Fuchs, Professor and Dean of Libraries, St. John's University
Heather F. Ball, Assistant Professor and Critical Pedagogy Librarian for Student Success, St. John's University

ABSTRACT Emergent issues relating to equity and inclusion have highlighted the systematic and structural inequities experienced by society, which trickles down to our institutions, deeply affecting researchers using library collections and services. While events have shined a light on the overt disparities among social, ethnic, racial groups and other marginalized populations, they have also offered libraries an opportunity to make changes to their ethos and practices. This paper provides an overview of a multi-year approach implemented at an academic library to intentionally re-imagine its collections, policies, and services to decolonize the library with little or no extra expenditures. Steps taken and discussed will showcase some creative, practical, and manageable steps that all libraries can take to better promote social justice, and equity for all. By taking these simple steps relating to equity, diversity and inclusion, libraries can transform their practices and environments, resulting in a more transparent commitment to decolonize collections, services, and policies.

St. John's University is a four-year doctoral degree granting Catholic university in New York City whose mission brings together our various identities into one: a Catholic, Vincentian, metropolitan, and global university. On June 6, 2020, University's Senior Leadership signed an Anti-Racism Statement (*https://www.stjohns.edu/news-media/announcements/antiracism-statement-university-senior-leadership*) making a commitment to becoming an anti-racist institution and, in turn, all units within the University were asked to develop action plans to move this commitment to fruition. The question for us was: what do we need to do to decolonize the University Libraries that was in keeping with this anti-racism commitment?

Essentially, the answer is slowly, thoughtfully, intentionally, by honoring a variety of perspectives, and through identifying a strategic pathway towards developing the fundamental steps for success. To move forward with this work, we followed four guiding tenets: decenter whiteness; apply that critical lens to our collections, services, and resources; develop mechanisms to honor marginalized voices; and acknowledge and therefore remediate for systemic oppression.

To decolonize our libraries, we had to make a commitment to do the work — not just on paper, but in everything we do. To that effect, our first phase focused on the following changes and endeavors. To begin, we created the Libraries Joint Statement on Anti-Racism (*https://www.stjohns.edu/libraries/about-libraries/antiracism-statement-and-action-plan*), signed by the University Libraries, the Rittenberg Law Library and the Kathryn and Shelby Collum Davis Library. Next, the University Libraries re-wrote our mission and vision statements (*https://www.stjohns.edu/libraries/about-libraries/our-mission-and-vision*) to reflect our commitment to anti-racism and inclusion. This new mission and vision would guide us in reviewing and revising library policies. In 2020, the University Libraries established the Anti-Racism Task Force, which was comprised of library faculty, administrators, staff, and students. The task force was charged with developing a plan to continue the anti-racism work that had begun. Some of the accomplishments of the task force were the development of an inclusive-practices workbook, a library-wide inclusive practices scan, an assessment of the Libraries' website for inclusion and accessibility, and an ebook EDI assessment. This task force was also charged with creating training modules for all library employees focusing on anti-racism, and associated diversity, equity, and inclusion concepts, including definitions, challenges, and potential implementations within the Libraries. Several trainings were held each semester.

The Anti-Racism Task Force continued its work for two years. In the fall of 2022, the task force was replaced by the Libraries Inclusivity, Diversity, Equity and Anti-Racism Committee (LIDEA), a standing committee that reports directly to the Dean of Libraries.

As stated above, the first step that the Libraries took in furthering the University's commitment to becoming an anti-racist institution was the development of a Joint Statement on Anti-Racism, which has been publicly posted on our websites since 2020. The statement reads:

> The University Libraries, the Rittenberg Law Library, and the Kathryn & Shelby Cullom Davis Library are united in opposition to systemic racism and racial violence. Pope Francis reminds us that "we cannot tolerate or turn a blind eye to racism and exclusion in any form." Therefore, our libraries, in keeping with Catholic social justice teachings, must strive to affect the common good rather than claim a neutral stance. In support of St. John's University community of students, researchers, and scholars, we stand together in commitment as allies in the intentional pursuit of anti-racist practices, policies, and collections.

Once we had adopted the Anti-Racism Statement, we revised our mission and vision to reflect our renewed commitment to decolonize the Libraries. These were likewise publicly posted on our website, and read as follows:

> Mission: St. John's University Libraries advance the teaching, learning, research, and scholarship of the University. We are committed to open, accessible, equitable and inclusive practices in instruction, services, collections, and policies.
>
> Vision: St. John's University Libraries will be recognized as an essential academic partner in the teaching, research, and mission endeavors of the University. We will foster academic success by honoring the diverse voices of scholarship in our communities as a means of empowering our students and faculty to freely discover, create and share new knowledge.

From there, we began looking at our policies, starting with our collection development policy. In the end, we made the decision to replace the structured collection development policy (which focused on "what" we were collecting) with a new (and more fluid) collection development philosophy (which shifted the focus to "why" we collect). Our Collection Development Philosophy was also publicly posted on our website just below our revised mission and vision (*https://www.stjohns.edu/libraries/about-libraries/our-mission-and-vision*). It states:

> St. John's University Libraries identifies, acquires, manages, and provides access to physical and digital resources to support current curricula needs, to promote scholarly research and inquiry, and to encourage critical practices that allow our community of users to create new knowledge that has the potential to be transformative in nature. The Libraries acknowledges

> the impact of the evolving information-seeking practices and firmly adheres to an ethos of free and open access to information, freedom of expression, and the need for our collections to reflect diversity and interculturality.
>
> In building our collections, we recognize that Libraries are not neutral and as such our traditional collecting practices may have excluded the voices, experiences, and perspectives of Black, Indigenous, and People of Color (BIPOC) and other marginalized groups. With our continued commitment to be an anti-racist and inclusive institution, the Libraries is working toward a more just future for the St. John's University community of scholars and researchers. To accomplish this, the Libraries will endeavor to:
>
> - Approach collection development with cultural humility and remain open to what we do not know,
> - Critically examine the "authority" of a work through the consideration of author identities, perspectives, and historical context in an effort to break down barriers produced by structural oppression and implicit/explicit biases,
> - Prioritize collection choices to include intentional consideration of historically marginalized authors and creators,
> - Collect materials in a wide range of formats and media in recognition that there are many ways to learn and know,
> - Build collections with an ethos of equity and accessibility, and with a commitment to open scholarship that honors scholarly activity,
> - Establish healthy, robust, extramural collections through active dialogue with campus partners including faculty and students.
>
> We believe that adherence to the University Libraries Collection Development Philosophy will contribute to the intellectual, social, and emotional well-being of our students and other members of our campus community.

The next policy we focused on was the Library Code of Conduct, which provided us with the opportunity to have deep discussions about what it meant to decolonize our services, collections, and services. Filled with "no's" and "don'ts", our Code of Conduct now sounded harsh to our ears. Rather than revising it, we decided to take a new approach by creating Community Norms, which have been posted in both our physical and virtual spaces (*https://www.stjohns.edu/libraries*). Adopted by the Library Faculty Council on November 2, 2021, it reads:

> St. John's University Libraries foster the open exchange of ideas and inquiry in a respectful environment free of harassment. Harassment may include comments, gestures, facial expressions, or imagery that demeans people based on language, religion, ethnicity, gender, physical or mental disability, physical appearance, or sexual preference. Those using library spaces, services and resources will treat other library users and employees with consideration and respect. We will respect the rights of others, and practice self-discipline. We will help protect the library collections and spaces while holding ourselves and each other accountable for keeping these norms. Together we can create a library environment that is welcoming, caring and affirming.

Making these changes to our policies was only one piece of the puzzle, the external piece; the second piece was the internal changes for our faculty, administrators, and staff. This work was continued under the direction of the Anti-Racism Task Force.

As we continued with our work, we wanted to determine if our collections were in keeping with our commitment to anti-racism and decolonizing the Libraries. To that end, we decided to undergo a review of our digital resource collections. After conducting an environmental scan of our ebook collection, and a DEI comparative project with sister institutions, we found gaps in our collections that could be easily mitigated outside of a larger collection review process. We added to our digital collections:

- Approximately 200 DEI eBook titles
- African American Newspapers
- Civil Rights & Social Justice
- Oxford African American Studies Center
- Slavery in America & the World
- LGBTQ+ Source
- Women & Social Movements
- *Diaspora: A Journal of Transnational Studies*
- *Ethnic and Race Studies*
- *Ethnicities*
- *International Migration*
- *Journal of American Ethnic History*
- *Journal of Immigrant and Refugee Studies*

With these shifts in content and our commitment to highlighting more marginalized, non-Western voices and perspectives, we continue to take the steps necessary to move away from conglomerate packages and companies to provide more equitable content to our users.

At this point, we began to examine the organizational structure of the Libraries. We began by rethinking library-faculty roles and the potential for creating more DEI-focused positions and responsibilities. These manifested in the creation of three new faculty titles: Coordinator for Inclusive Practices, the Critical Pedagogy Librarian for Student Success, and the Academic Engagement and Outreach Librarian. The coordinator position has been tasked with running scans, surveys, and focus groups across all areas of our work to ensure that our practices are in keeping with our commitment and were as inclusive as possible. Working groups were created for each area: collections, instruction, services, online access, library website, Discovery layer of the catalog, and inclusive culture within the Libraries. This is ongoing work. The main priorities of the second position were designed to provide guidance on critical pedagogical approaches, use research-based approaches to help further library initiatives in this area, and to merge the ACRL Frames with critical theory frameworks and applicable lenses for our instructional practices. Finally, the Academic Engagement and Outreach Librarian has been working to design, coordinate and conduct outreach initiatives and strategic partnerships with a variety of collaborators on campus, coordinating with the library faculty liaisons to keep current on accreditation needs regarding library resources and services, as well as programs emphasizing the academic role of the University Libraries in advancing the strategic initiatives of the University. Additionally, the Engagement and Outreach Librarian partnered with the assistant vice president for equity and inclusion to successfully procure an ALA Great Stories Grant, with the theme of "Deeper than Our Skins: The Present is a Conversation with the Past" (*https://www.ala.org/tools/programming/greatstories/resources/skins/libraries*).

To repeat what was said earlier, this process to decolonize the Libraries was meant to be mindful and intentional, not just a one-off project that might be done to fix everything all at once. To that end, the second phase of this work delves into our programs, committees, and overall structure.

By the fall of 2022, the charge given to the Anti-Racism Task Force was nearing completion and the task force was dissolved. While the work of that group continued to inform our next steps, the Dean created the Libraries Inclusivity, Diversity, Equity, and Anti-Racism Committee (LIDEA), which was charged with establishing goals, objectives and an action plan that supports the University Libraries' commitment to becoming an anti-racist institution in our collections, services, policies, and spaces (*https://www.ala.org/tools/programming/greatstories/resources/skins/libraries*). The goals of LIDEA are to:

- Incorporate principles of IDEA into all library policies,
- Revise service procedures to better to create a more inclusive environment,
- Ensure collections support IDEA research and scholarship,
- Provide a plan to create physical and virtual spaces in the Libraries that are welcoming, inclusive, accessible and usable.

The first year of the committee work has seen the review, assessment, and reworking of all library extant library policies (and several newly-created policies) to include IDEA-minded language and spirit. Simultaneously, we have a begun the process of revitalizing our information literacy services, through both the creation of our credit-bearing information literacy program as well as our existing instructional workshops and liaison areas. Currently in development, the re-imagined information literacy program will be designed to have a more formalized credit-bearing structure that will offer courses that use critical pedagogical approaches and tools to incorporate critical perspectives more fully and explicitly into our students' information literacy coursework, such as critical literacies in a global context or marginalized knowledge and other ways of knowing. Workshops will also be given to the Libraries' faculty-librarians to show ways of incorporating critical pedagogical practices into their existing workshops and liaison areas.

An integral piece of the puzzle at any library is always the user, so to incorporate our students' voices, perspectives, and needs into the University Libraries, we created the Libraries Student Advisory Board (LSAB). This advisory board is facilitated by a faculty member but only in a loose administrative role (i.e., booking rooms for meeting times). Once the board members were chosen (with equal representation across colleges, grade levels, and several other factors) and the first meeting convened, roles for the Chair and Recording

Secretary were voted on, and it was they who ran the board's schedules and agendas. They were tasked with serving as both conduits and advocates between the University Libraries' administration and the larger student body to provide transparent information exchange between Libraries' administration and the student body on programs, services, and collections, to promote library programs and collections to their peers, and most importantly provide feedback and recommendations from the student body on their research and resource needs. To that end, the first cohort of the LSAB provided the Dean with a report outlining several recommendations on our offerings and services, which is currently under advisement with the Dean and Provost. Our other initiatives include incorporating anti-racism and DEI efforts into our annual strategic plans going forward, as well as providing ongoing professional development opportunities for library faculty, administrators, and staff.

The final piece of this change puzzle is in the unit level; it isn't enough to have one or two people doing this work — instead everyone within the Libraries needs to be a part of it. And that can be done through mindful re-organization that replaces a static hierarchical structure with a dynamic, fluid, and flexible approach that's built on these shared roles, responsibilities, and knowledge. Although currently in the conceptual phase, the rationale behind the reorganization are: to develop an organizational structure for the University Libraries that is not steeped in whiteness and traditional power structures; to create an organizational structure that signifies a non-Western approach to the organization of the University Libraries that is based on space and place and community rather than power; to replace a static, rigid, hierarchical approach to organizational structure with a dynamic, fluid, flexible approach that is built upon shared and/or overlapping roles, responsibilities, and knowledge; and, to build a foundational organizational structure for the University Libraries that incorporates the practical application of the theories of critical librarianship and critical pedagogy. Using these goals to shape how our unit is structured and functions can only enhance our services and commitment to inclusivity and support for our students.

Important to keep in mind during all these changes is that the Libraries are not the only ones doing this work on our campus. We are fortunate that there are so many colleagues and partners already doing great work on campus who are willing to collaborate to share ideas and resources. To that end, the Libraries have developed working partnerships with the Academic Center for Equity and Inclusion, the Inclusive Teaching Institute, the newly formed Critical Race and Ethnic Studies Institute, and the newly re-formed RESPECT conflict mediation specialists.

The overview of the ongoing anti-racism projects and our work to continue to intentionally decolonize the Libraries as presented above are still at the beginning stages. We have a great deal of work to do, but we continue to remain strong in our commitment to become an anti-racist institution.

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POST-CONFERENCE WORKSHOP

CV and Résumé Workshop for Mid-Career Professionals

Courtney McDonald, Associate Professor and User Experience Librarian, University of Colorado Boulder

Megan E. Welsh, Associate Professor and Interdisciplinary Arts & Humanities Librarian, University of Colorado Boulder

ABSTRACT Composed of two parts, this in-person workshop and panel discussion supported attendees in crafting and reconsidering their CVs and résumés with special attention to the concerns and considerations of mid-career professionals. During the workshop portion, facilitators engaged participants through presentation, discussion, and hands-on exercises, offering advice on tweaking these important documents and opportunities to implement suggestions. The panel discussion brought together hiring managers, job seekers, and those who have transitioned to work outside of a theological librarian role for a thoughtful and spirited conversation.

INTRODUCTION

The workshop, sponsored by the Atla Professional Development Committee, was designed specifically with mid-career professionals in mind. It included three main areas of focus. The three segments of the workshop were:

Section 1: Defining the CV and the résumé
Section 2: Recipe for success: cooking up the perfect CV/résumé
Section 3: Maintaining your CV & résumé

Following the workshop, five panelists from various institutions responded to questions posed by a moderator and session attendees.

WORKSHOP

Section 1: Defining the CV and the Résumé

The workshop began with a brief discussion contrasting the purpose and form of a curriculum vitae (CV) with that of a résumé, identifying times when each is valuable. Facilitators characterized the CV, widely used in academia, as a comprehensive written record of accomplishments. Commonly used across public and private sectors, and within academia for specific purposes (e.g., grant applications), the résumé is a concise document, generally two pages or less, and is often tailored to the specific application packet in which it is used.

Attendees were encouraged to consider a number of different "lenses" that might be applied specific to the situation for which the document was prepared, and how each would impact what parts of their work they would wish to highlight — for example: an annual review, grant application, promotion dossier, and so on. These different lenses have distinct audiences and purposes and form key considerations for how they might wish to present or contextualize their body of work as a whole. The first section of the workshop concluded with an opportunity for attendees to individually reflect on what accomplishments they were most proud of, how their professional dreams and aspirations have changed over time, and what lens they might wish to apply throughout the remainder of the day's workshop.

Section 2: Recipe for Success: Cooking up the Perfect CV/Résumé

Facilitators then presented their advice for content and formatting of effective CVs and résumés, developed from their collective experience in reading numerous documents prepared for job applications and for reappointment, promotion and tenure dossiers, as well as from their own personal experience in preparing documentation of this type.

Essential categories to appear in every CV or résumé are education, professional experience, scholarly work (includes research, publications, presentations) and service (within one's institution or as part of professional organizations). Other categories which might be appropriate to include pending context included awards and honors, media coverage, language proficiency, professional development or certifications, specialized technology proficiency, and volunteering or community service (if industry adjacent). Faith-based employers may also require disclosures regarding religious identity and affiliation, congregation membership or standing and the like -- although this information would not typically be included for other scenarios.

Avoid including images (e.g., charts, photos, decorative borders), as they are inappropriate for the format. Similarly, do not include summary or value statements, goals, or objectives. While these are important, they should appear in other companion documents to the CV or résumé. Attendees were encouraged to keep information presented concise and to avoid long lists and detailed descriptions, with examples of how to transform longer text of this type into short, bulleted lists. A group activity allowed participants to work together to review each other's documents, highlighting items that stood out and discussing whether each other's highlights aligned with what each individual intended to communicate with their documents.

A short discussion on formatting followed, focusing on practical advice: list items in reverse chronological order; number lists, if used; don't rely on color; standard margins and fonts are preferred. Facilitators noted that the inclusion of page numbers and your last name in a document footer is helpful to all readers, in particular those who may opt to print out your files.

This section of the workshop concluded with time for participants to individually review and edit their documentation.

Section 3: Maintaining your CV & Résumé

CVs and résumés are documents that are always "in progress." At mid-career, professionals are well advised to consider what accomplishments to retain and which to remove from these documents, emphasizing that curating for the reader does not reduce the value of accomplishments that might no longer be listed. Facilitators presented various approaches to responding to the evolving nature of career accomplishments and goals as they are represented by their CV or résumé: summarize accomplishments meaningfully as they accumulate (i.e., "thirty book reviews" rather than individual citations); celebrate achievements, but be open to removing them from the current CV as appropriate; review and update supplemental sources, such as professional networking sites (e.g., LinkedIn), institutional profiles, and self-maintained professional websites.

Attendees were also encouraged to consider and identify a regular schedule for reviewing and updating their documentation, at minimum on an annual basis.

To conclude, facilitators encouraged attendees to think of their CVs as a celebration of their achievements, acknowledged that the information shared was a matter of opinion and that individuals are best suited to make their own best choices for these documents, and shared a sample CV available online (*https://scholar.colorado.edu/concern/defaults/k0698876t*). As a final reflection activity, attendees responded to one or more prompts on a postcard, to be mailed to them by the facilitators in four months: one thing learned from the workshop; one strategy to remember to implement; a point of pride gleaned from the day's reflection on one's accomplishments.

PANEL DISCUSSION

The panel discussion portion of this session amplified content presented in the workshop and provided more detailed and, in some instances, alternate perspectives. The five panelists are located at institutions across the United States. These institutions are very different from each other, and panelists were able to offer personal perspectives about professional documentation in the mid-career stage based on their own unique settings and experiences. The panel was moderated by Megan E. Welsh, Associate Professor and Interdisciplinary Arts & Humanities Librarian at the University of Colorado Boulder, and panelists included:

- Courtney McDonald, Associate Professor and User Experience Librarian at the University of Colorado Boulder, who works at a large public, secular institution,
- Alexis Weiss, Member Engagement Librarian at Atla, who works for a professional organization after working in various academic library and school settings,
- Patrick Milas, Library Director and Assistant Professor of Theological Bibliography and Research, who works at New Brunswick Theological Seminary,
- Jessica Boyer, Library Director at Mount St. Mary's University, who is located at a private, Catholic institution,

- James Estes, former Library Director at a seminary library, who is a Head of Section in the Library of Congress, a position in the US federal government.

Below are summaries of the discussion prompted by each question.

Question 1: What do you focus on as you review CVs/résumés?

Panelists found it important for CVs and résumés to relate to the job description or the job ad. One panelist mentioned wanting to see a direct connection between an applicant's experiences and the responsibilities associated with the position. Yet this panelist also added that they like seeing "extraneous nonsense" — maybe a past position unrelated to the one for which they are applying or a volunteer experience outside of the profession entirely — that allows them to see the uniqueness of the individual and how seemingly unrelated experiences and skills might transfer to the position. Other panelists also appreciated applicants who connect their experiences directly to the position description: one panelist mentioned the importance of comparing CVs to a rubric established by Human Resources (HR) to help them rank applications, and two other panelists desired seeing how applicant experiences related to the business needs of the library and how the applicant may contribute to their team. While one panelist mentioned looking for organization and clarity on the CV or résumé, another said they may not even look at this documentation which is supplemental to the required fields on a well-structured application platform which their organization uses.

Question 2: Do you require CVs or résumés? What are you hoping to see on these documents?

One panelist described how their hiring platform requires knowledge, skills, and abilities (KSAs) to be completed in specific fields, rather than represented on separate documentation such as a CV or a résumé. A rubric for evaluation is developed based upon these fields, allowing applicants to first identify if they have a KSA and then explain relevant experiences associated with each. This panelist mentioned a functional style résumé may be most helpful as a supplementary document in this situation given that functional résumés organize an applicant's professional history around acquired skills across a career and individual positions (rather than listing individual positions and responsibilities for each). Other panelists described receiving both CVs and résumés, depending upon the type of job they hire for (faculty or staff status) and if there is an expectation of scholarship. Résumés were sufficient for many positions, especially non-tenure track positions. One panelist suggested that they preferred more information to fully contextualize a candidate's application, and another panelist reiterated that applicants shouldn't "add fluff."

Question 3: How did you reformat your CV/résumé for a position outside of theological or academic libraries?

While one panelist shared that their CV was drastically different when they worked in a K-12 setting, they didn't change their documentation significantly as they shifted from an academic library setting to a position in a professional organization. They emphasized the importance of asking oneself: how are skills transferable between institutional settings and positions? Other panelists mentioned that they personally maintain multiple CVs and résumés for different purposes such as authoring grants, seeking new positions, and for tenure and promotion purposes. In particular, one panelist stated that they update a CV for theological library roles, maintain a different CV for adjunct teaching positions, and they crafted a limited résumé for a federal position. Also discussed was the trend that different platforms, such as LinkedIn, have become places not just to communicate professional history and qualifications, but also to apply for jobs. Such sites can pull content from your profile, but this content is only as good as how well you update it.

Question 4: How do you prefer CVs or résumés to be organized? Is there a structure you prefer that makes these documents easier to review?

Panelists expressed that clarity is crucial for an effective CV or résumé. While content in these documents can be rearranged to emphasize strengths, essential categories to include on a CV (especially for a tenure track position) are: education, research, teaching, and service. Regardless of how these are arranged, panelists wanted applicants to clearly share their story. One panelist emphasized how busy they are and how important it is for applicants to share their stories in a way that is quickly and easily understandable to them. They said, "I'd like to be able to glance at the first page and be able to tell if you meet the job requirements, so that would entail listing the appropriate degrees and work experience." Their preferred structure means having the "nuts and bolts" of an applicant's professional history on page one of their CV or résumé.

Question 5: How do you prefer applicants distinguish experiences and qualifications which appear both on the CV/résumé and in cover letters? How do you approach each document strategically (either personally or how you prefer applicants to approach them)?

Panelists agreed that cover letters are another important tool that further illuminate professional history and accomplishments listed on a CV or résumé. Effective cover letters could include pulling specific words and phrases from the job advertisement or description; they offer an opportunity to describe the "why" behind an applicant wanting *this* position at *this* institution, and they also help reviewers to evaluate candidates based on a rubric. Cover letters do not have to be long. After a question from the audience, panelists suggested that cover letters range from one to two pages depending on the position and the applicant's experience level, but, most importantly, they should enhance the story that a CV or résumé begins to tell. As one panelist stated, "Consider a CV as a menu and your cover letter as a 'buffet of all the things.'" Cover letters can be especially important if transitioning to another type of library or role within the institution. They should be used to clearly highlight something unique you're very proud of, explain the diversity of your experiences, and acknowledge if and how your research changed over time.

Question 6: Does your institution require religious affiliation or membership to a specific religious community? If so, how and where would you like to see that represented on a candidate's CV/résumé?

Ranging from federal to public to private institutions, panelists overwhelmingly noted that religious affiliation was not expected to be disclosed on a CV or résumé though, for some, it was a part of the interview process. Overall, panelists had not been asked to identify their own religious identity when applying for positions. For panelists affiliated with federal or public, secular libraries, requesting information about religious identity is actually illegal. For those at private, religiously affiliated libraries, panelists emphasized that candidates should be prepared to respond to interview questions about how they can contribute to the mission of the institution which is often aligned with religious values. One panelist suggested that applicants should "do their homework" about the institution and possibly incorporate alignment with values in a cover letter (rather than a CV or résumé). This homework also entails personal reflection, i.e., are you okay working for an institution with very specific values and everything that it entails?

Question 7: How do you personally keep track of your accomplishments and responsibilities while balancing currency, impact, and the audience reading your CVs? How do you identify and articulate accomplishments of great impact on your CV?

Tracking accomplishments and responsibilities, especially at the mid-career stage can be difficult to manage. Several panelists shared that they maintain a "master" CV which lists all of their professional history, everything they have published, and the smallest details which may not be important in the moment but could be helpful to revisit years from now. As one panelist mentioned, "You can't keep too much information on yourself." One panelist also mentioned keeping a document outlining their major responsibilities associated with their past positions. While a long list of accomplishments might be ideal for your reference, panelists agreed that CVs and résumés should be tailored as needed to specific audiences including administrators, teaching faculty, evaluators (such as supervisors), and grant-issuing bodies. Ideal timing to update CVs and résumés differed from panelist to panelist. These ranged from updating annually in time to submit annual evaluations, updating on Friday afternoons as a low-stakes means of doing something productive, and updating immediately when anything changes. These changes can include updates to numbers where you have quantified your work (e.g., number of information literacy classes taught in a semester), publication status updates, promotion or rank changes, and changes to job duties.

Question 8: How do you learn how to dream again? Where do you draw inspiration for your career now that you are in the mid-career phase?

As one of the most open-ended questions, panelists responded to this final question with incredibly unique perspectives. Notably, one panelist began, "I don't dream of labor." Noting that life satisfaction is more important than work, their dreams focused on enjoying life outside of their professional position, where they "kept work at work." One panelist found inspiration in engaging in professional organizations, both at annual conferences and throughout the year, as a way to situate their work outside of their immediate institutional setting. Another panelist draws inspiration from mentoring the next generation of librarians, and still another panelist voiced the importance of appreciating the human moments that are present throughout our daily work and our careers as a whole.

CONCLUSION

While most advice about CVs and résumés is focused on those in the student or early career stages of librarianship, this session, consisting of a facilitated workshop and moderated panel discussion, addressed a mid-career audience. Mid-career librarians have particular needs related to tenure and promotion processes, and career transitions, possibly including a transition outside of librarianship. This workshop and panel discussion provided space to address these needs, learn from each other, and implement tangible advice into each attendee's own CV and résumé.

Relationships, Relationships, Relationships

Connecting through Atla

Susan Ebertz, Director of the Reu Memorial Library and Assistant Professor of Bibliography and Academic Research, Wartburg Theological Seminary

Nancy Kirkpatrick, Executive Director and CEO, OhioNet, Inc.

Karl Stutzman, Director of Library Services, Anabaptist Mennonite Biblical Seminary

ABSTRACT Professional relationships that are respectful and caring form the basis for success for theological and religious studies librarians individually and collectively, especially in a rapidly changing world. Atla's core values include "hospitality, inclusion, and diversity." Atla has a history of diverse individuals coming together for a common purpose; there is also a trajectory of moving toward greater diversity. This workshop, which originated from a conversation between two Atla Board of Directors members (Susan Ebertz and Karl Stutzman) following a board learning experience with Indigenous leaders, included expert facilitation (Nancy Kirkpatrick) around a variety of questions related to continuing to build respectful relationships within the association.

INTRODUCTION

This Atla Annual workshop session included presentation content and facilitated group activities. The workshop began with introductions, centering, land acknowledgement, and ground rules. Karl and Susan shared the story of how the workshop originated along with the way their relationship has emerged through years of connecting through Atla.

This workshop began as a conversation between Susan and Karl about professional relationships and Atla's core value of hospitality. The conversation was the outcome of a learning experience at the November 2022 Atla Board of Directors meeting in Vancouver, in which Camille Callison, the first Indigenous university library director in Canada, said the central takeaway should be "relationships, relationships, relationships." Atla is a rich web of relationships for theological and religious studies librarians, and Atla's hospitality for diverse faith orientations, race and ethnicity, cultural backgrounds, and political views is a tremendous resource to draw upon as we build libraries and learning communities that are relevant in an online and networked world. Atla is expanding its horizons to include an increasing variety of diversity dimensions as it leans into a vision of global interaction and attends to issues of diversity, equity, and inclusion.

INDIGENOUS WISDOM FOR ATLA: KARL STUTZMAN

At the Atla Board educational experience in Vancouver in November 2022, we learned a number of key things that Atla as an organization can benefit from as it moves forward.

One of these is a sense that humans and their environment are an integrated whole, a web of relationships between people, plants, animals, sky, water, etc. All benefit together, and what is good for the whole is what is good for humans and vice versa. Relationships, broadly defined, are fundamental to our existence. We harm each other and our environment at our own peril.

Another of these learnings is that we can develop protocols, just as the Indigenous community in the Canadian Pacific has done, to both create interconnectedness and honor core group identities. Remarkably, the Indigenous groups in the Vancouver area have maintained very distinctive languages and cultures while intermarrying and socializing together because they have strong protocols for their interactions, ways of treating each other with respect and dignity. One example of a protocol that our leaders gave to us was that when an elder approaches a village in a canoe, the younger persons in the community go out into the water and carry the canoe in as a sign of respect and hospitality. What might Atla's protocols be that ensure respectful diversity, not homogeneity?

ARTIFICIAL AND REAL INTELLIGENCE: KARL STUTZMAN

We've all heard about ChatGPT and related artificial "intelligence" tools that convincingly do things that used to be the exclusive domain of humans, like writing essays. What does this mean for us as academic librarians? Are we suddenly out of a job? A book I read on this topic, *Robot-Proof* by Joseph Aoun (2018), addresses the issue of artificial intelligence and what it means for higher education. Aoun, president of Northeastern University, emphasizes the need for what he terms *human literacy* in the coming age. He writes that human literacy is the most important of the three new literacies he proposes (the other two are technological literacy and data literacy), and that "perhaps especially in the robot age, what matters is other people" (Aoun 2018, 58). He goes on to say that "understanding the importance of diversity is essential to human literacy" (Aoun 2018, 59) and that we need to particularly understand ethics in an age of machine learning. (Aoun 2018, 60-61)

In short, we need real intelligence more than ever in an age of artificial intelligence, and that real intelligence includes strong attention to diversity and ethics, things that matter to the Atla community. Our attunement to human literacy as theological librarians means we can ride out the choppy waves of disruptive technology.

TALK STORY: SUSAN EBERTZ

I was born in Hawai'i and grew up there. The culture is a mixture of the various ethnic groups who came to work in Hawai'i or to find a better life. Many were brought to work on the sugar and pineapple plantations. In order for them to communicate with the other ethnic groups, Hawai'i pidgin was born with its own vocabulary and grammar, a conglomeration of the different groups. In Hawai'i pidgin we "talk story." It is a way of passing on wisdom, telling funny stories, sharing a bit of ourselves in a casual way, an interactive way of creating dialog amongst people of multiple perspectives. Sometimes when we *pau hana* (finish work), we may sit around and talk story. I find that talk story is an interactive way of creating experiences. It is multi-modal in that we may use different ways of communicating. It is trans-cultural because the different cultures are describing what they are doing. It uses multiple intelligences because it speaks to the different ways of understanding through story telling.

So, now we talk story. Leslie Engelson, a member of the Atla Board of Directors, summarized her learning from some First Nations people by saying, "The ethos of caring for the heart of the other resonated with me as reflecting the true meaning of hospitality. It goes beyond courtesy and respect to treat each person with value." I was struck especially by the words "caring for the heart of the other." How much easier is it to be nice to someone. When we care for the heart of the other, we are expressing what true love is. My reaction to our time with the First Nations people was to say, "relationships, relationships, relationships." Building relationships is one way of knowing what is in the heart of the other. We can create these relationships when we talk story: sharing those bits of wisdom, funny stories, and a bit of ourselves. They begin to know what is in our heart and we then begin to know what is in the heart of the other.

Barriers keep us apart from each other. Sometimes we create barriers because someone has hurt us. It's like a scab protecting a wound. Sometimes we create barriers with new people who remind us of the person who hurt us. We think that these new people will do the exact same thing to hurt us. These barriers are often hard to break down. They are ingrained in our response system. Things which are familiar are easier to deal with than the unknown. We are afraid when those familiar ideas, places, and interactions are replaced by new things. It's hard to build relationships in these situations. For example, when we physically attend Atla Annual, it is sometimes easier for us to hang out with our friends than to meet new people.

What's even harder is to become peacemakers. In *Da Jesus Book*, the dynamic equivalence of Matthew 5:9 is "Da peopo dat help da odda peopo come friends again, Dey can stay good inside Cuz God goin say, 'Dey my kids.'" (Wycliffe Bible Translators 2010, 11) If we are peacemakers, bringing people together or become friends again, we will be called children of God. We will become God's ohana, helping peopo come friends again. Some of you may have heard of the movie, *Lilo & Stitch*. In it, Lilo says, "*Ohana* means 'family.' Family means nobody gets left behind or forgotten." When I was growing up, the neighbor across the street was "aunty," the guy down the block was "uncle." Though they were not my blood relatives, they were my family, my ohana. We are God's ohana, and we are called to bring people together to become friends. The first step, then, is building relationships and recognizing that we are already a part of the ohana.

ATLA DEI EVENTS

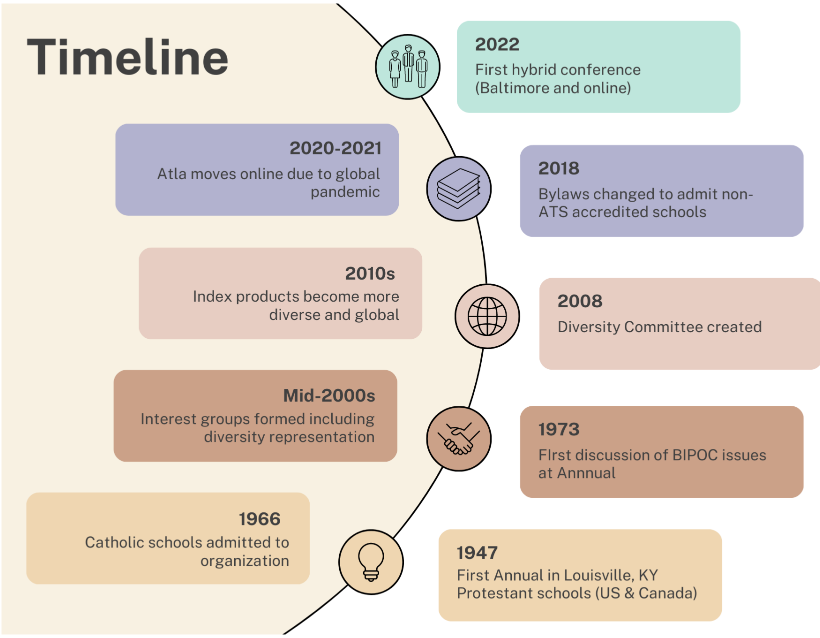

IMAGE 1 "Atla DEI Event Timeline"

APPRECIATIVE INQUIRY AND BRAIN SCIENCE: NANCY KIRKPATRICK

When deep respect is present, the energy between people or the tone in an environment is palpable. We can see it, feel it, and hear it. It touches us. The indicators that respect is a value that is truly lived out are in the behaviors and interactions of individuals. People listen carefully; they are courteous and patient, inquiring and seeking to understand. The pace in our lives has sped up and diversity is enriching our communities. With that, it seems we need to be even more mindful of how we impact others as we rush about. A smile, allowing someone to go ahead of you, showing gratitude for a kindness or acknowledgement, and eye contact when appropriate not only make you feel more generous to others, but it has a domino effect as well. Those to whom we show genuine respect are more likely to exhibit similar respectful behaviors and courtesies to others. What does it take to make respectful relationships contagious? What is our personal role in that?

We conducted an Appreciative Inquiry. Appreciative Inquiry distinguishes itself from other organizational visioning and change models by focusing on the best of what is and using this as a platform to build future directions. While many traditional methods begin by focusing on pitfalls and problems, Appreciative Inquiry asks people to explore strengths and successes that already exist, both internally and externally. This positive approach leads to extraordinary performance by reinforcing relationships and culture, creating common vision and direction, promoting learning and innovation, and energizing collective action.

Why does it work? Science. When we say that words have power, we mean it. And science supports it. We focus on positive conversations for this reason.

Negative conversations trigger the release of stress hormones: cortisol, norepinephrine, and testosterone. This results in the need to protect "me":

- Increased blood pressure
- Immune system suppression
- Oxygen and nutrients to the reptilian-complex in the brain and the large muscles (fight, flight, freeze, appease)
- Inhibits access to neocortex and pre-frontal lobe, home to higher order thinking, creativity, and the ability to connect with others

Positive conversations trigger happiness hormones: oxytocin, serotonin, dopamine, and endorphins. This results in openness and the ability to connect as "we":

- Enhanced immune system
- Relaxation response
- Oxygen and nutrients flood the entire brain
- Full access to the neocortex and pre-frontal lobe, broadening and building the capacity for higher order thinking, creativity, and the ability to connect and bond with others

If we want to come together and work more effectively, it helps to literally be in the right mindset to do the work, and Appreciative Inquiry is one way to get us there. As a group, we worked through the Appreciative Inquiry presented below.

FOCUS 1 – STORIES OF RESPECTFUL RELATIONSHIPS: PAIRED INTERVIEWS

1. Consider a service or business encounter you have witnessed or experienced during which you could tell that respect for people was a value not only talked about, but actively lived in this organization.
    a. What was your experience of respect about?
    b. Describe what was happening.
    c. Who was involved?
    d. As you recall that story, how did you react? What thoughts, feelings and actions did you experience?
    e. What was memorable about the respectful experience?
2. What were the indicators that respect was highly valued in this business or service organization?
    a. Was it the service level, communication, style, language, product, courtesy, attention to detail, follow-up, efficiency, respect for their environment?
    b. What made the real difference?

FOCUS 2 – INTEGRATION OF THE BEST EXAMPLES

Interview pairs combine to form groups of 4 or 6

3. In your small groups, interviewers will introduce their partners and share the highlights of the stories they heard.
    a. As you listen respectfully, what are some of the common themes or shared strengths that came out of the stories on this topic of Respectful Relationships?
    b. Many organizations have respect as a core value: respect for employees, customers, or environment, to name a few. What else can you identify from your own stories about respect as part of the culture?

FOCUS 3 – PROJECTING YOUR BEST EXAMPLES FORWARD

Group size to be determined by number of total participants

4. Imagine you fall into a deep sleep and, when you awaken, it is 2023 and you come into the Atla conference to find all the best examples of respectful relationships are now being practiced. They are fully integrated into your culture and organization and demonstrate an uncompromising respect

for people and the environment. What would that look like, sound like, feel like?

   a. Create a scenario or short skit or come up with a metaphor or song that shows respectful relationships with all your colleagues within the Atla conference environment.
   b. Enjoy yourselves as you present your creativity to other groups.

FOCUS 4 – RESPECTING YOUR RELATIONSHIPS

5. What does it take to sustain respectful relationships? For example, is it up to individuals, officers, policies, leading by example?
   a. What would you propose? What new elements can you introduce?
   b. How would you communicate to others the importance of showing respect? What benefits do you envision?
6. What's been the most valuable things you've learned or re-learned about respectful relationships as a result of this workshop?
7. What are you taking away that will strengthen your respect for yourself and for others?

THE RESULTS

Once we worked through the Appreciative Inquiry, groups shared out their results, which are captured below.

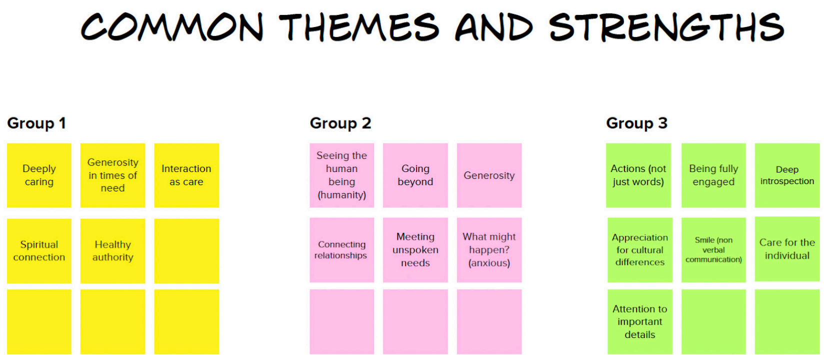

IMAGE 2 "Common Themes and Strengths"

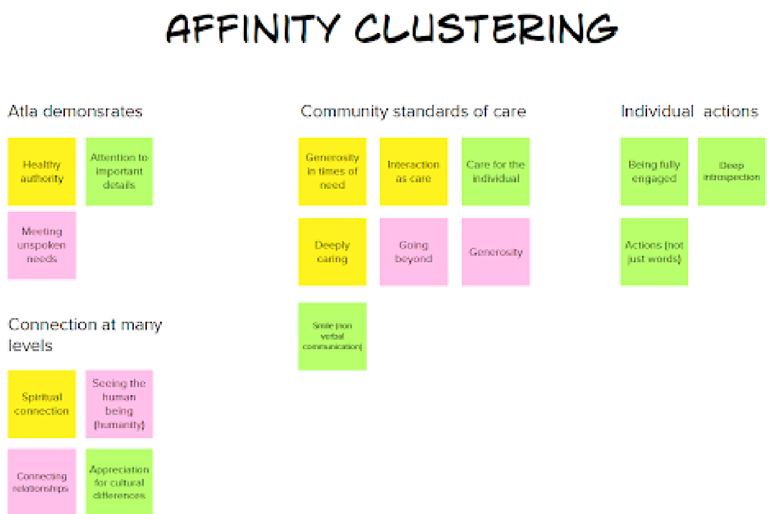

IMAGE 3 "Affinity Clustering"

IMAGE 4 "Dream Debrief and Looking Forward"

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HISTORICAL ANNUAL CONFERENCES

1947–2023

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

YEAR	PLACE	HOST
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	Iliff 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	Iliff 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

YEAR	PLACE	HOST
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

YEAR	PLACE	HOST
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	
2022	Baltimore, MD	Mount St. Mary's University, Baltimore, MD
2023	Fort Worth, TX	Southwestern Baptist Theological Seminary and the Southwest Area Theological Library Association (SWATLA)